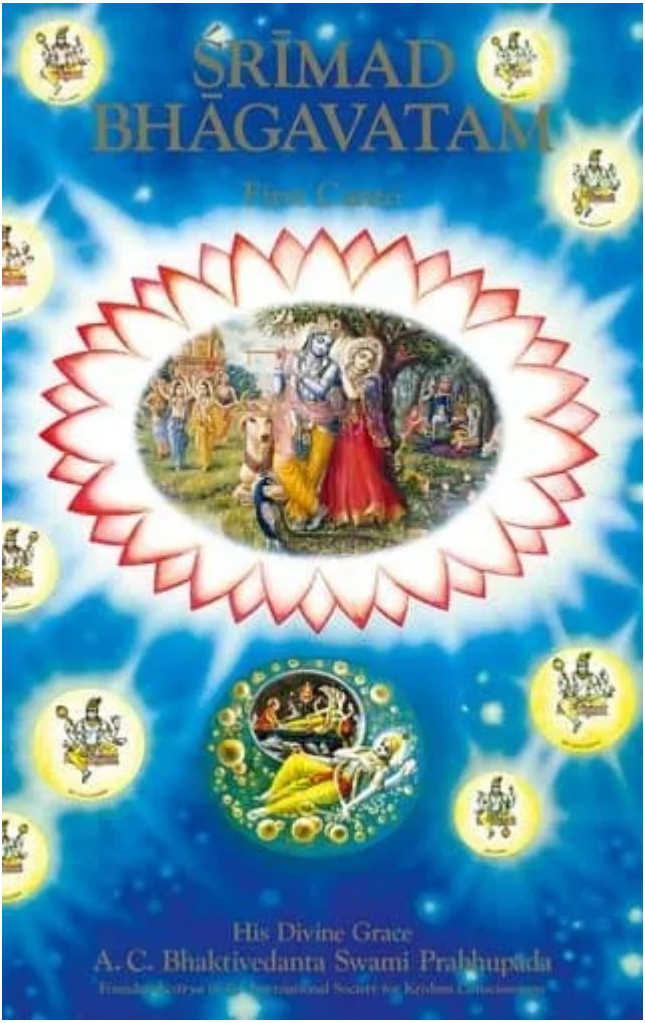
ŚRĪMAD
BHĀGAVATAM
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

Chapter 1

1.1.1

oṁ namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

SYNONYMS

om—O my Lord; *namaḥ*—offering my obeisances; *bhagavate*—unto the Personality of Godhead; *vāsudevāya*—unto Vāsudeva (the son of Vasudeva), or Lord Śrī Kṛṣṇa, the primeval Lord; *janma-ādi*—creation, sustenance and destruction; *asya*—of the manifested universes; *yataḥ*—from whom; *anvayāt*—directly; *itarataḥ*—indirectly; *ca*—and; *artheṣu*—purposes; *abhijñaḥ*—fully cognizant; *sva-rāṭ*—fully independent; *tene*—imparted; *brahma*—the Vedic knowledge; *hṛdā*—consciousness of the heart; *yaḥ*—one who; *ādi-kavaye*—unto the original created being; *muhyanti*—are illusioned; *yat*—about whom; *sūrayaḥ*—great sages and demigods; *tejaḥ*—fire;

vāri—water; *mṛdām*—earth; *yathā*—as much as; *vinimayaḥ*—action and reaction; *yatra*—whereupon; *tri-sargaḥ*—three modes of creation, creative faculties; *amṛṣā*—almost factual; *dhāmnā*—along with all transcendental paraphernalia; *svena*—self-sufficiently; *sadā*—always; *nirasta*—negation by absence; *kuhakam*—illusion; *satyam*—truth; *param*—absolute; *dhīmahi*—I do meditate upon.

TRANSLATION

I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT

Obeisances unto the Personality of Godhead, Vāsudeva, directly indicate Lord Śrī Kṛṣṇa, who is the divine son of Vasudeva and Devakī. This fact will be more explicitly explained in the text of this work. Śrī Vyāsadeva asserts herein that Śrī Kṛṣṇa is the original Personality of Godhead, and all others are His direct or indirect plenary portions or portions of the portion. Śrīla Jīva Gosvāmī has even more explicitly explained the subject matter in his Kṛṣṇa-sandarbha. And Brahmā, the original living being, has explained the subject of Śrī Kṛṣṇa substantially in his treatise named Brahma-saṁhitā. In the Sāma-veda Upaniṣad, it is also stated that Lord Śrī Kṛṣṇa is the divine son of Devakī. Therefore, in this prayer, the first proposition holds that Lord Śrī Kṛṣṇa is the primeval Lord, and if any transcendental nomenclature is to be understood as belonging to the Absolute Personality of Godhead, it must be the name indicated by the word Kṛṣṇa, which means the all-attractive. In Bhagavad-gītā, in many places, the Lord asserts Himself to be the original Personality of Godhead, and this is confirmed by Arjuna, and also by great sages like Nārada, Vyāsa, and many others. In the Padma Purāṇa, it is also stated that out of the innumerable names of the Lord, the name of Kṛṣṇa is the principal one. Vāsudeva indicates the plenary portion of the Personality of Godhead, and all the different forms of the Lord, being identical with Vāsudeva, are indicated in this text. The name Vāsudeva particularly indicates the divine son of Vasudeva and Devakī. Śrī Kṛṣṇa is always

meditated upon by the paramahaṁsas who are the perfected ones among those in the renounced order of life.

Vāsudeva, or Lord Śrī Kṛṣṇa, is the cause of all causes. Everything that exists emanates from the Lord. How this is so is explained in later chapters of this work. This work is described by Mahāprabhu Śrī Caitanya as the spotless Purāṇa because it contains the transcendental narration of the Personality of Godhead Śrī Kṛṣṇa. The history of the Śrīmad-Bhāgavatam is also very glorious. It was compiled by Śrī Vyāsadeva after he had attained maturity in transcendental knowledge. He wrote this under the instructions of Śrī Nāradajī, his spiritual master. Vyāsadeva compiled all Vedic literatures containing the four divisions of the Vedas, the Vedānta-sūtras or the Brahma-sūtras, the Purāṇas, the Mahābhārata, and so on. But nevertheless he was not satisfied. His dissatisfaction was observed by his spiritual master, and thus Nārada advised him to write on the transcendental activities of Lord Śrī Kṛṣṇa. These transcendental activities are described specifically in the Tenth Canto of this work. But, in order to reach to the very substance, one must proceed gradually by developing knowledge of the categories.

It is natural that a philosophical mind wants to know about the origin of the creation. At night he sees the stars in the sky, and he naturally speculates about their inhabitants. Such inquiries are natural for man because man has a developed consciousness which is higher than that of the animals. The author of Śrīmad-Bhāgavatam gives a direct answer to such

inquiries. He says that the Lord Śrī Kṛṣṇa is the origin of all creations. He is not only the creator of the universe, but the destroyer as well. The manifested cosmic nature is created at a certain period by the will of the Lord. It is maintained for some time, and then it is annihilated by His will. Therefore, the supreme will is behind all cosmic activities. Of course, there are atheists of various catagories who do not believe in a creator, but that is due to a poor fund of knowledge. The modern scientist, for example, has created space satellites, and by some arrangement or other, these satellites are thrown into outer space to fly for some time at the control of the scientist who is far away. Similarly, all the universes with innumerable stars and planets are controlled by the intelligence of the Personality of Godhead.

In Vedic literatures, it is said that the Absolute Truth, Personality of Godhead, is the chief amongst all living personalities. All living beings beginning from the first created being, Brahmā, down to the smallest ant are individual living beings. And above Brahmā, there are even other living beings with individual capacities, and the Personality of Godhead is also a similar living being. And He is an individual as are the other living beings. But the Supreme Lord or the supreme living being has the greatest intelligence, and He possesses supermost inconceivable energies of all different varieties. If a man's brain can produce a space satellite, one can very easily imagine how brains higher than man can produce similarly wonderful things which are far superior. The reasonable person will easily accept this argument, but there are stubborn atheists who would never

agree. Śrīla Vyāsadeva, however, at once accepts the supreme intelligence as the parameśvara. He offers his respectful obeisances unto the supreme intelligence addressed as the para or the parameśvara or the Supreme Personality of Godhead. And that parameśvara is Śrī Kṛṣṇa, as admitted in Bhagavad-gītā and other scriptures delivered by Śrī Vyāsadeva and specifically in this Śrīmad-Bhāgavatam. In Bhagavad-gītā, the Lord says that there is no other Para-tattva (summum bonum) than Himself. Therefore, Śrī Vyāsadeva at once worships the Para-tattva, Śrī Kṛṣṇa, whose transcendental activities are described in the Tenth Canto.

Unscrupulous persons go immediately to the Tenth Canto and especially to the five chapters which describe the Lord's rāsa dance. This portion of the Śrīmad-Bhāgavatam is the most confidential part of this great literature. Unless one is thoroughly accomplished in the transcendental knowledge of the Lord, one is sure to misunderstand the Lord's worshipable transcendental pastimes called rāsa dance and His love affairs with the gopīs. This subject matter is highly spiritual, and only the liberated persons who have gradually attained to the stage of paramahaṁsa can transcendentally relish this rāsa dance. Śrīla Vyāsadeva therefore gives the reader the chance to gradually develop spiritual realization before actually relishing the essence of the pastimes of the Lord. Therefore, he purposely invokes a Gāyatrī mantra, dhīmahi. This Gāyatrī mantra is meant for spiritually advanced people. When one is successful in chanting the Gāyatrī mantra, he can enter into the transcendental position

of the Lord. One must therefore acquire brahminical qualities or be perfectly situated in the quality of goodness in order to chant the Gāyatrī mantra successfully and then attain to the stage of transcendentally realizing the Lord, His name, His fame, His qualities and so on.

Śrīmad-Bhāgavatam is the narration of the svarūpa of the Lord manifested by His internal potency, and this potency is distinguished from the external potency which has manifested the cosmic world, which is within our experience. Śrīla Vyāsadeva makes a clear distinction between the two in this śloka. Śrī Vyāsadeva says herein that the manifested internal potency is real, whereas the external manifested energy in the form of material existence is only temporary and illusory like the mirage in the desert. In the desert mirage there is no actual water. There is only the appearance of water. Real water is somewhere else. The manifested cosmic creation appears as reality. But reality, of which this is but a shadow, is in the spiritual world. Absolute Truth is in the spiritual sky, not the material sky. In the material sky everything is relative truth. That is to say, one truth depends on something else. This cosmic creation results from interaction of the three modes of nature, and the temporary manifestations are so created as to present an illusion of reality to the bewildered mind of the conditioned soul, who appears in so many species of life, including the higher demigods, like Brahmā, Indra, Candra, and so on. In actuality, there is no reality in the manifested world. There appears to be reality, however, because of the true reality which exists in the

spiritual world, where the Personality of Godhead eternally exists with His transcendental paraphernalia.

The chief engineer of a complicated construction does not personally take part in the construction, but he knows every nook and corner because everything is done under his direction. He knows everything about the construction, both directly and indirectly. Similarly, the Personality of Godhead who is the supreme engineer of this cosmic creation knows every nook and corner, although affairs are being carried out by demigods. Beginning from Brahmā down to the insignificant ant, no one is independent in the material creation. The hand of the Lord is seen everywhere. All material elements as well as all spiritual sparks emanate from Him only. And whatever is created in this material world is but the interaction of two energies, the material and the spiritual, which emanate from the Absolute Truth, the Personality of Godhead, Śrī Kṛṣṇa. A chemist can manufacture water in the chemical laboratory by mixing hydrogen and oxygen. But, in reality, the living entity works in the laboratory under the direction of the Supreme Lord. And the materials with which he works are also supplied by the Lord. The Lord knows everything directly and indirectly, and He is cognizant of all minute details, and He is fully independent. He is compared with the mine of gold, and the cosmic creations in so many different forms are compared with objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine is different. Therefore, the

Absolute Truth is simultaneously one and different. Nothing is absolutely equal with the Absolute Truth, but at the same time, nothing is independent of the Absolute Truth.

Conditioned souls beginning from Brahmā, who engineers the entire universe, down to the insignificant ant, are all creating, but none of them are independent of the Supreme Lord. The materialist wrongly thinks that there is no creator other than his own self. This is called māyā, or illusion.

Because of his poor fund of knowledge, the materialist cannot see beyond the purview of his imperfect senses, and thus he thinks that matter automatically takes its own shape without the aid of a superior intelligence. This is refuted in this śloka by Śrīla Vyāsadeva: "Since the complete whole or the Absolute Truth is the source of everything, nothing can be independent of the body of the Absolute Truth." Whatever happens to the body quickly becomes known to the embodied. Similarly, the creation is the body of the absolute whole. Therefore, the Absolute knows everything directly and indirectly that happens in the creation.

In the Śruti mantra, it is also stated that the absolute whole or Brahman is the ultimate source of everything. Everything emanates from Him, and everything is maintained by Him. And at the end, everything enters into Him. That is the law of nature. In the Smṛti mantra, the same is confirmed. It is said that the source from which everything emanates at the beginning of Brahmā's millennium, and the reservoir to which everything ultimately enters, is the Absolute Truth or Brahman. Material

scientists take it for granted that the ultimate source of the planetary system is the sun, but they are unable to explain the source of the sun. Herein, the ultimate source is explained. According to the Vedic literatures, Brahmā, who may be compared to the sun, is not the ultimate creator. It is stated in this śloka that Brahmā was taught Vedic knowledge by the Personality of Godhead. One may argue that Brahmā, being the original living being, could not be inspired because there was no other being living at that time. Herein it is stated that the Supreme Lord inspired the secondary creator, Brahmā, in order that Brahmā could carry out his creative functions. So, the supreme intelligence behind all creations is the Absolute Godhead, Śrī Kṛṣṇa. In Bhagavad-gītā, Lord Śrī Kṛṣṇa states that it is He only who superintends the creative energy, prakṛti, which constitutes the totality of matter. Therefore, Śrī Vyāsadeva does not worship Brahmā, but the Supreme Lord, who guides Brahmā in his creative activities. In this śloka, the particular words abhijñaḥ and svarāṭ are significant. These two words distinguish the Supreme Lord from all the other living entities. No other living entity is either abhijñaḥ or svarāṭ. Namely, no one is either fully cognizant or fully independent. Even Brahmā has to meditate upon the Supreme Lord in order to create. Then what to speak of great scientists like Einstein! The brains of such a scientist are certainly not the products of any human being. Scientists cannot manufacture such a brain, and what to speak of foolish atheists who defy the authority of the Lord? Even Māyāvādī impersonalists who flatter themselves that they can become one with the Lord are neither abhijñaḥ nor svarāṭ. Such

impersonalists undergo severe austerities to acquire knowledge to become one with the Lord. But ultimately they become dependent on some rich disciple who supplies them with money to build monasteries and temples. Atheists like Rāvaṇa or Hiraṇyakaśipu had to undergo severe penances before they could flout the authority of the Lord. But ultimately, they were rendered helpless and could not save themselves when the Lord appeared before them as cruel death. This is also the case with the modern atheists who also dare to flout the authority of the Lord. Such atheists will be dealt with similarly, for history repeats itself. Whenever men neglect the authority of the Lord, nature and her laws are there to penalize them. This is confirmed in Bhagavad-gītā in the well-known verse: yadā yadā hi dharmasya glāniḥ. "Whenever there is a decline of dharma and a rise of adharma, O Arjuna, then I incarnate Myself." (Bg. 4.7)

That the Supreme Lord is all-perfect is confirmed in all Śruti mantras. It is said in the Śruti mantras that the all-perfect Lord threw a glance over matter and thus created all living beings. The living beings are parts and parcels of the Lord, and He impregnates the vast material creation with seeds of spiritual sparks, and thus the creative energies are set in motion to enact so many wonderful creations. An atheist may argue that God is no more expert than a watchmaker, but of course God is greater because He can create machines in duplicate male and female forms. The male and female forms of different types of machineries go on producing innumerable similar machines without God's further attention. If a man could manufacture

such a set of machines that could produce other machines without his attention, then he could approach the intelligence of God. But that is not possible, for each machine has to be handled individually. Therefore, no one can create as well as God. Another name for God is asmaurdha, which means that no one is equal to or greater than Him. Param satyam, or the Supreme Truth, is He who has no equal or superior. This is confirmed in the Śruti mantras. It is said that before the creation of the material universe there existed the Lord only, who is master of everyone. That Lord instructed Brahmā in Vedic knowledge. That Lord has to be obeyed in all respects. Anyone who wants to get rid of the material entanglement must surrender unto Him. This is also confirmed in Bhagavad-gītā.Unless one surrenders unto the lotus feet of the Supreme Lord, it is certain that he will be bewildered. When an intelligent man surrenders unto the lotus feet of Kṛṣṇa and knows completely that Kṛṣṇa is the cause of all causes, as confirmed in Bhagavad-gītā, then only can such an intelligent man become a mahātmā or great soul. But such a great soul is rarely seen. Only the mahātmās can understand that the Supreme Lord is the primeval cause of all creations. He is parama or ultimate truth because all other truths are relative to Him. He is omniscient. For Him, there is no illusion.

Some Māyāvādī scholars argue that Śrīmad-Bhāgavatam was not compiled by Śrī Vyāsadeva. And some of them suggest that this book is a modern creation written by someone named Vopadeva. In order to refute such meaningless arguments, Śrī Śrīdhara Svāmī points out that there is reference to the

Bhāgavatam in many of the oldest Purāṇas. This first śloka of the Bhāgavatam begins with the Gāyatrī mantra. There is reference to this in the Matsya Purāṇa, which is the oldest Purāṇa. In that Purāṇa, it is said with reference to the Gāyatrī mantra in the Bhāgavatam that there are many narrations of spiritual instructions beginning with the Gāyatrī mantra. And there is the history of Vṛtrāsura. Anyone who makes a gift of this great work on a full moon day attains to the highest perfection of life by returning to Godhead. There is reference to the Bhāgavatam in other Purāṇas, also, where it is clearly stated that this work was finished in twelve cantos which include 18,000 ślokas. In the Padma Purāṇa also there is reference to the Bhāgavatam in a conversation between Gautama and Mahārāja Ambarīṣa. The King was advised therein to read regularly Śrīmad-Bhāgavatam if he desired liberation from material bondage. Under the circumstances, there is no doubt about the authority of the Bhāgavatam. Within the past 500 years, many erudite scholars and ācāryas like Jīva Gosvāmī, Sanātana Gosvāmī, Viśvanātha Cakravartī, Vallabhācārya, and many other distinguished scholars even after the time of Lord Caitanya made elaborate commentaries on the Bhāgavatam. And the serious student would do well to attempt to go through them to better relish the transcendental messages.

Śrīla Viśvanātha Cakravartī Ṭhākur specifically deals with the original and pure sex psychology (ādi-rasa), devoid of all mundane inebriety. The whole material creation is moving under the principle of sex life. In modern civilization, sex life is the

focal point for all activities. Wherever one turns his face, he sees sex life predominant. Therefore, sex life is not unreal. Its reality is experienced in the spiritual world. The material sex life is but a perverted reflection of the original fact. The original fact is in the Absolute Truth, and thus the Absolute Truth cannot be impersonal. It is not possible to be impersonal and contain pure sex life. Consequently, the impersonalist philosophers have given indirect impetus to the abominable mundane sex life because they have overstressed the impersonality of the ultimate truth. Consequently, man without information of the actual spiritual form of sex has accepted perverted material sex life as the all in all. There is a distinction between sex life in the diseased material condition and spiritual sex life.

This Śrīmad-Bhāgavatam will gradually elevate the unbiased reader to the highest perfectional stage of transcendence. It will enable him to transcend the three modes of material activities: fruitive actions, speculative philosophy, and worship of functional deities as inculcated in Vedic verses.

1.1.2

> *dharmaḥ projjhita-kaitavo 'tra paramo*
> *nirmatsarāṇāṁ satāṁ*
> *vedyaṁ vāstavam atra vastu śivadaṁ tāpa-*
> *trayonmūlanam*
> *śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair*
> *īśvaraḥ*

> *sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

SYNONYMS

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—covered by fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇām*—of the one-hundred-percent pure in heart; *satām*—devotees; *vedyam*—understandable; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śivadam*—well-being; *tāpa-traya*—threefold miseries; *unmūlanam*—causing uprooting of; *śrīmat*—beautiful; *bhāgavate*—the *Bhāgavata Purāṇa*; *mahā-muni*—the great sage (Vyāsadeva); *kṛte*—having compiled; *kim*—what is; *vā*—the need; *paraiḥ*—others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—become compact; *atra*—herein; *kṛtibhiḥ*—by the pious men; *śuśrūṣubhiḥ*—by culture; *tat-kṣaṇāt*—without delay.

TRANSLATION

Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively

hears the message of Bhāgavatam, he becomes attached to the Supreme Lord.

PURPORT

Religion includes four primary subjects, namely pious activities, economic development, satisfaction of the senses, and finally liberation from material bondage. Irreligious life is a barbarous condition. Indeed, human life begins when religion begins. Eating, sleeping, fearing, and mating are the four principles of animal life. These are common both to animals and to human beings. But religion is the extra function of the human being. Without religion, human life is no better than animal life. Therefore, in human societies there is some form of religion which aims at self-realization and which makes reference to man's eternal relationship with God.

In the lower stages of human civilization, there is always competition to lord it over the material nature or, in other words, there is a continuous rivalry to satisfy the senses. Driven by such consciousness, man turns to religion. He thus performs pious activities or religious functions in order to gain something material. But if such material gains are obtainable in other ways, then so-called religion is neglected. This is the situation in modern civilization. Man is thriving economically, so at present he is not very interested in religion. Churches, mosques or temples are now practically vacant. Men are more interested in factories, shops, and cinemas than in religious places which were erected by their forefathers. This practically proves that religion

is performed for some economic gains. Economic gains are needed for sense gratification. Often when one is baffled in the pursuit of sense gratification, he takes to salvation and tries to become one with the Supreme Lord. Consequently, all these states are simply different types of sense gratification.

In the Vedas, the above mentioned four activities are prescribed in the regulative way so that there will not be any undue competition for sense gratification. But Śrīmad-Bhāgavatam is transcendental to all these sense gratificatory activities. It is purely transcendental literature which can be understood only by the pure devotees of the Lord who are transcendental to competitive sense gratification. In the material world there is keen competition between animal and animal, man and man, community and community, nation and nation. But the devotees of the Lord rise above such competitions. They do not compete with the materialist because they are on the path back to Godhead where life is eternal and blissful. Such transcendentalists are nonenvious and pure in heart. In the material world, everyone is envious of everyone else, and therefore there is competition. But the transcendental devotees of the Lord are not only free from material envy, but they are well-wishers to everyone, and they strive to establish a competitionless society with God in the center. The contemporary socialist's conception of a competitionless society is artificial because in the socialist state there is competition for the post of dictator. From the point of view of the Vedas or from the point of view of common human activities, sense gratification

is the basis of material life. There are three paths mentioned in the Vedas. One involves fruitive activities to gain promotion to better planets. Another involves worshiping different demigods for promotion to the planets of the demigods, and another involves realizing the Absolute Truth and His impersonal feature and becoming one with Him.

The impersonal aspect of the Absolute Truth is not the highest. Above the impersonal feature is the Paramātmā feature, and above this there is the personal feature of the Absolute Truth or Bhagavān. Śrīmad-Bhāgavatam gives information about the Absolute Truth in His personal feature. It is higher than impersonalist literatures and higher than the jñāna-kāṇḍa division of the Vedas. It is even higher than the karma-kāṇḍa division, and even higher than the upaṣana-kāṇḍa division because it recommends the worship of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. In the karma-kāṇḍa, there is competition to reach heavenly planets for better sense gratification, and there is similar competition in the jñāna-kāṇḍa and the upaṣana-kāṇḍa. The Śrīmad-Bhāgavatam is superior to all of these because it aims at the Supreme Truth which is the substance or the root of all categories. From Śrīmad-Bhāgavatam one can come to know the substance as well as the categories. The substance is the Absolute Truth, the Supreme Lord, and all emanations are relative forms of energy.

Nothing is apart from the substance, but at the same time the energies are different from the substance. This conception is not

contradictory. Śrīmad-Bhāgavatam explicitly promulgates this simultaneously one and different philosophy of the Vedānta-sūtra, which begins with the "janmādy asya" sūtra.

This knowledge of the energy of the Lord being simultaneously one and different from the Lord is an answer to the mental speculators' attempt to establish the energy as the Absolute. When this knowledge is factually understood, one sees the conceptions of monism and dualism to be imperfect. Development of this transcendental consciousness grounded in the conception of simultaneously one and different leads one immediately to the stage of freedom from the threefold miseries. The threefold miseries are 1.) those miseries which arise from the mind and body, 2.) those miseries inflicted by other living beings, and 3.) those miseries arising from natural catastrophes over which one has no control. Śrīmad-Bhāgavatam begins with the surrender of the devotee unto the Absolute Person. The devotee is fully aware that he is one with the Absolute and at the same time in the eternal position of servant to the Absolute. In the material conception, one falsely thinks himself the lord of all he surveys, and therefore he is always troubled by the threefold miseries of life. But as soon as one comes to know his real position as transcendental servant, he at once becomes free from all miseries. As long as the living entity is trying to master material nature, there is no possibility of his becoming servant of the Supreme. Service to the Lord is rendered in pure consciousness of one's spiritual identity; by service one is immediately freed from material encumbrances.

Over and above this, Śrīmad-Bhāgavatam is a personal commentation on the Vedānta-sūtra by Śrī Vyāsadeva. It is written in the maturity of his spiritual life through the mercy of Nārada. Śrī Vyāsadeva is the authorized incarnation of Nārāyaṇa, the Personality of Godhead. Therefore, there is no question as to his authority. He is the author of all other Vedic literatures, yet he recommends the study of Śrīmad-Bhāgavatam above all others. In other Purāṇas there are different methods set forth by which one can worship the demigods. But in the Bhāgavatam only the Supreme Lord is mentioned. The Supreme Lord is the total body, and the demigods are the different parts of that body. Consequently, by worshiping the Supreme Lord, one does not need to worship the demigods. The Supreme Lord becomes fixed in the heart of the devotee immediately. Lord Caitanya Mahāprabhu has recommended the Śrīmad-Bhāgavatam as the spotless Purāṇa and distinguishes it from all other Purāṇas.

The proper method for receiving this transcendental message is to hear it submissively. A challenging attitude cannot help one realize this transcendental message. One particular word is used herein for proper guidance. This word is śuśrūṣu. One must be anxious to hear this transcendental message. The desire to sincerely hear is the first qualification.

Less fortunate persons are not at all interested in hearing this Śrīmad-Bhāgavatam. The process is simple, but the application is difficult. Unfortunate people find enough time to hear idle, social, political conversations, but when invited to attend a

meeting of devotees to hear Śrīmad-Bhāgavatam they suddenly become reluctant. Sometimes professional readers of the Bhāgavatam immediately plunge into the confidential topics of the pastime of the Supreme Lord, which they seemingly interpret as sex literature. Śrīmad-Bhāgavatam is meant to be heard from the beginning. Those who are fit to assimilate this work are mentioned in this śloka: "One becomes qualified to hear Śrīmad-Bhāgavatam after many pious deeds." The intelligent person by thoughtful discretion can be assured by the great sage Vyāsadeva that he can realize the Supreme Personality directly by hearing Śrīmad-Bhāgavatam. Without undergoing the different stages of realization set forth in the Vedas, one can be lifted immediately to the position of paramahaṁsa simply by agreeing to receive this message.

1.1.3

> *nigama-kalpa-taror galitaṁ phalaṁ*
> *śuka-mukhād amṛta-drava-saṁyutam*
> *pibata bhāgavataṁ rasam ālayaṁ*
> *muhur aho rasikā bhuvi bhāvukāḥ*

SYNONYMS

nigama—the Vedic literatures; *kalpa-taroḥ*—the desire tree; *galitam*—fully matured; *phalam*—fruit; *śuka*—Śrīla Śukadeva Gosvāmī, the original speaker of *Śrīmad-Bhāgavatam*; *mukhāt*—from the lips of; *amṛta*—nectar; *drava*—semisolid and soft and

therefore easily swallowable; *saṁyutam*—perfect in all respects; *pibata*—do relish it; *bhāgavatam*—the book dealing in the science of the eternal relation with the Lord; *rasam*—juice (that which is relishable); *ālayam*—until liberation, or even in a liberated condition; *muhuḥ*—always; *aho*—O; *rasikāḥ*—those who are full in the knowledge of mellows; *bhuvi*—on the earth; *bhāvukāḥ*—expert and thoughtful.

TRANSLATION

Know, O thoughtful men, that Śrīmad-Bhāgavatam is the mature fruit of the tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this nectarean fruit is all the more relishable by liberated souls.

PURPORT

In the two previous ślokas it has been definitely proved that the Śrīmad-Bhāgavatam is the sublime literature which surpasses all other Vedic scriptures due to its transcendental qualities. It is transcendental to all mundane activities and mundane knowledge. In this śloka it is stated that Śrīmad-Bhāgavatam is not only a superior literature, but that it is the ripened fruit of all Vedic literatures. In other words, it is the cream of all Vedic knowledge. Considering all this, patient and submissive hearing is definitely essential. With great respect and attention, one should receive the message and lessons imparted by the Śrīmad-Bhāgavatam.

The Vedas are compared to the desire tree because they contain all things knowable by man. They deal with mundane necessities as well as spiritual realization. The Vedas contain regulated principles of knowledge covering social, political, religious, economic, military, medicinal, chemical, physical and metaphysical subject matter and all that may be necessary to keep the body and soul together. Above and beyond all this are specific directions for spiritual realization. Regulated knowledge involves a gradual raising of the living entity to the spiritual platform, and the highest spiritual realization is to know that the Personality of Godhead is the reservoir of all spiritual tastes or rasas.

Every living entity, beginning from Brahmā, the first-born living being within the material world, down to the insignificant ant, desires to relish some sort of taste derived from sense perceptions. These sensual pleasures are technically called rasas. Such rasas are of different varieties. In the revealed scriptures the following twelve varieties of rasas are enumerated: 1) raudra (anger) 2) adbhuta (wonder) 3) śṛṅgāra (conjugal love) 4) hāsya (comedy) 5) vīra (chivalry) 6) dayā (mercy) 7) dāsya (servitorship) 8) sakhya (fraternity) 9) bhayānaka (horror) 10) vībhatsa (shock) 11) śānta (neutrality) 12) vātsalya (parenthood).

The sum total of all these rasas is called affection or love. Primarily, such signs of love are manifested in adoration, service, friendship, eternal affection, and conjugal love. And when these five are absent, love is present indirectly in anger, wonder,

comedy, chivalry, fear, shock and so on. For example, when a man is in love with a woman, the rasa is called conjugal love. But when such love affairs are disturbed there may be wonder, anger, shock, or even horror. Sometimes love affairs between two persons culminate in ghastly murder scenes. Such rasas are displayed between man and man and between animal and animal. There is no possibility of an exchange of rasa between a man and an animal or between a man and any other species of living beings within the material world. The rasas are exchanged between members of the same species. But as far as the spirit souls are concerned, they are one qualitatively with the Supreme Lord. Therefore, the rasas were originally exchanged between the spiritual living being and the spiritual whole, the Supreme Personality of Godhead. The spiritual exchange or rasa is fully exhibited in spiritual existence between living beings and the Supreme Lord.

The Supreme Personality of Godhead is therefore described in the Śruti mantras, Vedic hymns, as "the fountainhead of all rasas." When one associates with the Supreme Lord and exchanges one's constitutional rasa with the Lord, then the living being is actually happy.

These Śruti mantras indicate that every living being has its constitutional position which is endowed with a particular type of rasa which is to be exchanged with the Personality of Godhead. In the liberated condition only, this primary rasa is experienced in full. In the material existence, the rasa is

experienced in the perverted form, which is temporary. And thus the rasas of the material world are exhibited in the material form of raudra (anger) and so on.

Therefore, one who attains full knowledge of these different rasas, which are the basic principles of activities, can understand the false representations of the original rasas which are reflected in the material world. The learned scholar seeks to relish the real rasa in the spiritual form. In the beginning he desires to become one with the Supreme. Thus, intelligent transcendentalists cannot go beyond this conception of becoming one with the spirit whole, without knowing of the different rasas.

In this śloka, it is definitely stated that spiritual rasa, which is relished even in the liberated stage, can be experienced in the literature of the Śrīmad-Bhāgavatam due to its being the ripened fruit of all Vedic knowledge. By submissively hearing this transcendental literature, one can attain the full pleasure of his heart's desire. But, one must be very careful to hear the message from the right source. Śrīmad-Bhāgavatam is exactly received from the right source. It was brought by Nārada Muni from the spiritual world and given to his disciple Śrī Vyāsadeva. The latter in turn delivered the message to his son Śrīla Śukadeva Gosvāmī, and Śrīla Śukadeva Gosvāmī delivered the message to Mahārāja Parīkṣit just seven days before the King's death. Śrīla Śukadeva Gosvāmī was a liberated soul from his very birth. He was liberated even in the womb of his mother, and he did not undergo any sort of spiritual training after his birth. At birth no

one is qualified, neither in the mundane nor the spiritual sense. But Śrī Śukadeva Gosvāmī, due to his being a perfectly liberated soul, did not have to undergo an evolutionary process for spiritual realization. Yet despite his being a completely liberated person situated in the transcendental position above the three material modes, he was attracted to this transcendental rasa of the Supreme Personality of Godhead who is adored by liberated souls who sing Vedic hymns. The Supreme Lord's pastimes are more attractive to liberated souls than to mundane people. He is of necessity not impersonal because it is only possible to carry on transcendental rasa with a person.

In the Śrīmad-Bhāgavatam the transcendental pastimes of the Lord are narrated, and the narration is systematically depicted by Śrīla Śukadeva Gosvāmī. Thus the subject matter is appealing to all classes of persons, including those who seek liberation and those who seek to become one with the supreme whole.

In Sanskrit the parrot is also known as śuka. When a ripened fruit is cut by the red beaks of such birds, its sweet flavor is enhanced. The Vedic fruit which is mature and ripe in knowledge is spoken through the lips of Śrīla Śukadeva Gosvāmī, who is compared to the parrot not for his ability to recite the Bhāgavatam exactly as he heard it from his learned father, but for his ability to present the work in a manner that would appeal to all classes of men.

The subject matter is so presented through the lips of Śrīla Śukadeva Gosvāmī that any sincere listener that hears

submissively can at once relish transcendental tastes which are distinct from the perverted tastes of the material world. The ripened fruit is not dropped all of a sudden from the highest planet of Kṛṣṇaloka. Rather, it has come down carefully through the chain of disciplic succession without change or disturbance. Foolish people who are not in the transcendental disciplic succession commit great blunders by trying to understand the highest transcendental rasa known as the rasa dance without following in the footsteps of Śukadeva Gosvāmī, who presents this fruit very carefully by stages of transcendental realization. One should be intelligent to know the position of Śrīmad-Bhāgavatam by considering personalities like Śukadeva Gosvāmī, who deals with the subject so carefully. This process of disciplic succession of the Bhāgavata school suggests that in the future also Śrīmad-Bhāgavatam has to be understood from a person who is factually a representative of Śrīla Śukadeva Gosvāmī. A professional man who makes a business out of reciting the Bhāgavatam illegally is certainly not a representative of Śukadeva Gosvāmī. Such a man's business is only to earn his livelihood. Therefore one should refrain from hearing the lectures of such professional men. Such men usually go to the most confidential part of the literature without undergoing the gradual process of understanding this grave subject. They usually plunge into the subject matter of the rasa dance, which is misunderstood by the foolish class of men. Some of them take this to be immoral, while others try to cover it up by their own stupid interpretations. They have no desire to follow in the footsteps of Śrīla Śukadeva Gosvāmī.

One should conclude, therefore, that the serious student of the rasa should receive the message of Bhāgavatam in the chain of disciplic succession from Śrīla Śukadeva Gosvāmī, who describes the Bhāgavatam from its very beginning and not whimsically to satisfy the mundaner who has very little knowledge in transcendental science. Śrīmad-Bhāgavatam is so carefully presented that a sincere and serious person can at once enjoy the ripened fruit of Vedic knowledge simply by drinking the nectarean juice through the mouth of Śukadeva Gosvāmī or his bona fide representative.

1.1.4

naimiṣe 'nimiṣa-kṣetre
ṛṣayaḥ śaunakādayaḥ
satraṁ svargāya lokāya
sahasra-samam āsata

SYNONYMS

naimiṣe—in the forest known as Naimiṣāraṇya; *animiṣa-kṣetre*—the spot which is especially a favorite of Viṣṇu (who does not close His eyelids); *ṛṣayaḥ*—sages; *śaunaka-ādayaḥ*—headed by the sage Śaunaka; *satram*—sacrifice; *svargāya*—the Lord who is glorified in heaven; *lokāya*—and for the devotees who are always in touch with the Lord; *sahasra*—one thousand; *samam*—years; *āsata*—performed.

TRANSLATION

Once, in a holy place in the forest of Naimiṣāraṇya, great sages headed by the sage Śaunaka assembled to perform a great thousand-year sacrifice for the satisfaction of the Lord and His devotees.

PURPORT

The prelude of the Śrīmad-Bhāgavatam was spoken in the previous three ślokas Now the main topic of this great literature is being presented. Śrīmad-Bhāgavatam, after its first recitation by Śrīla Śukadeva Gosvāmī, was repeated for the second time at Naimiṣāraṇya.

In the Vāyavīya Tantra, it is said that Brahmā, the engineer of this particular universe, contemplated a great wheel which could enclose the universe. The hub of this great circle was fixed at a particular place known as Naimiṣāraṇya. Similarly, there is another reference to the forest of Naimiṣāraṇya in the Varāha Purāṇa, where it is stated that by performance of sacrifice at this place, the strength of demoniac people is curtailed. Thus brāhmaṇas prefer Naimiṣāraṇya for such sacrificial performances.

The devotees of Lord Viṣṇu offer all kinds of sacrifices for His pleasure. The devotees are always attached to service of the Lord, whereas fallen souls are attached to the pleasures of material existence. In Bhagavad-gītā, it is said that anything performed in the material world for any reason other than for the pleasure of

Lord Viṣṇu causes further bondage for the performer. It is enjoined therefore that all acts must be performed sacrificially for the satisfaction of Viṣṇu and His devotees. This will bring everyone peace and prosperity.

The great sages are always anxious to do good to the people in general, and as such the sages headed by Śaunaka and others assembled at this holy place of Naimiṣāraṇya with a program of performing a great and continuous chain of sacrificial ceremonies. Forgetful men do not know the right path for peace and prosperity. However, the sages know it well, and therefore for the good men they are always anxious to perform acts which may bring about peace in the world. They are sincere friends to all living entities, and at the risk of great personal inconvenience they are always engaged in the service of the Lord for the good of all people. Lord Viṣṇu is just like a great tree, and all others, including the demigods, men, Siddhas, Cāraṇas, Vidyādharas and other living entities, are like branches, twigs and leaves of that tree. By pouring water on the root of the tree, all the parts of the tree are automatically nourished. Only those branches and leaves which are detached cannot be so satisfied. Detached branches and leaves dry up gradually despite all watering attempts. Similarly, human society, when it is detached from the Personality of Godhead like detached branches and leaves, is not capable of being watered, and one attempting to do so is simply wasting his energy and resources.

The modern materialistic society is detached from its relation to the Supreme Lord. And all its plans which are being made by atheistic leaders are sure to be baffled in every step. Yet they do not wake up to this.

In this age, the congregational chanting of the holy names of the Lord is the prescribed method for waking up. The ways and means are most scientifically presented by Lord Śrī Caitanya Mahāprabhu, and intelligent persons may take advantage of His teachings in order to bring about real peace and prosperity. Śrīmad-Bhāgavatam is also presented for this same purpose, and this will be explained more specifically later in the text.

1.1.5

ta ekadā tu munayaḥ
prātar huta-hutāgnayaḥ
sat-kṛtaṁ sūtam āsīnaṁ
papracchur idam ādarāt

SYNONYMS

te—the sages; *ekadā*—one day; *tu*—but; *munayaḥ*—sages; *prātaḥ*—morning; *huta*—burning; *huta-agnayaḥ*—the sacrificial fire; *sat-kṛtam*—due respects; *sūtam*—Śrī Sūta Gosvāmī; *āsīnam*—seated on; *papracchuḥ*—made inquiries; *idam*—on this (as follows); *ādarāt*—with due regards.

TRANSLATION

One day, after finishing their morning duties by burning a sacrificial fire and respectfully offering a seat to Śrīla Sūta Gosvāmī, the great sages made earnest inquiries about the following matters.

PURPORT

Morning is the best time to hold spiritual services. The great sages offered the speaker of the Bhāgavatam an elevated seat of respect called the Vyāsāsana, or the seat of Śrī Vyāsadeva. Śrī Vyāsadeva is the original spiritual preceptor for all men. And all other preceptors are considered to be his representatives. A representative is one who can exactly present the viewpoint of Śrī Vyāsadeva. Śrī Vyāsadeva impregnated the message of Bhāgavatam unto Śrīla Śukadeva Gosvāmī, and Śrī Sūta Gosvāmī heard it from him (Śrī Śukadeva Gosvāmī). All bona fide representatives of Śrī Vyāsadeva in the chain of disciplic succession are to be understood to be Gosvāmīs. These Gosvāmīs restrain all their senses, and they stick to the path made by the previous ācāryas. The Gosvāmīs do not deliver lectures on the Bhāgavatam capriciously. Rather, they execute their services most carefully, following their predecessors who delivered the spiritual message unbroken to them.

Those who listen to the Bhāgavatam may put questions to the speaker in order to elicit the clear meaning, but this should not be done in a challenging spirit. One must submit questions with

a great regard for the speaker and the subject matter. This is also the way recommended in Bhagavad-gītā. One must learn the transcendental subject by submissive aural reception from the right sources. Therefore these sages addressed the speaker Sūta Gosvāmī with great respect.

1.1.6

ṛṣaya ūcuḥ
tvayā khalu purāṇāni
setihāsāni cānagha
ākhyātāny apy adhītāni
dharma-śāstrāṇi yāny uta

SYNONYMS

ṛṣayaḥ—the sages; *ūcuḥ*—said; *tvayā*—by you; *khalu*—undoubtedly; *purāṇāni*—the supplements to the *Vedas* with illustrative narrations; *sa-itihāsāni*—along with the histories; *ca*—and; *anagha*—freed from all vices; *ākhyātāni*—explained; *api*—although; *adhītāni*—well read; *dharma-śāstrāṇi*—scriptures giving right directions to progressive life; *yāni*—all these; *uta*—said.

TRANSLATION

The sages said: Respected Sūta Gosvāmī, you are completely free from all vice. You are well versed in all religious scriptures, the Purāṇas and histories, for you

have gone through them under proper guidance and have also explained them.

PURPORT

A Gosvāmī, or the bona fide representative of Śrī Vyāsadeva, must be free from all kinds of vices. The four major vices of Kali-yuga are 1.) illicit connection with women, 2.) animal slaughter, 3.) intoxication, 4.) speculative gambling of all sorts. A Gosvāmī must be free from all these vices before he can dare sit on the Vyāsāsana. No one should be allowed to sit on the Vyāsāsana who is not spotless in character and who is not freed from the above mentioned vices. He should not only be freed from all such vices, but he must also be well versed in all revealed scriptures or in the Vedas. The Purāṇas are also parts of the Vedas. And histories like the Mahābhārata or Rāmāyaṇa are also parts of the Vedas. The ācārya or the gosvāmī must be well acquainted with all these literatures. To hear and explain them is more important than reading them. One can only assimilate the knowledge of the revealed scriptures by hearing and explaining. Hearing is called śravaṇa, and explaining is called kīrtana. The two processes of śravaṇa and kīrtana are of primary importance to progressive spiritual life. Only one who has properly grasped the transcendental knowledge from the right source by submissive hearing can properly explain the subject.

1.1.7

yāni veda-vidāṁ śreṣṭho
bhagavān bādarāyaṇaḥ
anye ca munayaḥ sūta
parāvara-vido viduḥ

SYNONYMS

yāni—all that; *veda-vidām*—scholars of the *Vedas*; *śreṣṭhaḥ*—seniormost; *bhagavān*—incarnation of Godhead; *bādarāyaṇaḥ*—Vyāsadeva; *anye*—others; *ca*—and; *munayaḥ*—the sages; *sūta*—O Sūta Gosvāmī; *parāvara-vidaḥ*—amongst the learned scholars, one who is conversant with physical and metaphysical knowledge; *viduḥ*—one who knows.

TRANSLATION

Being the eldest learned Vedāntist, O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.

PURPORT

Śrīmad-Bhāgavatam is a natural commentation on the Brahma-sūtra or the Bādarāyaṇa Vedānta-sūtras. It is called natural because Vyāsadeva is author of both Vedānta-sūtras as well as

Śrīmad-Bhāgavatam or the essence of all Vedic literatures. Besides Vyāsadeva, there are other sages who are the authors of six different philosophical systems, namely Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Aṣṭāvakra. Theism is explained completely in the Vedānta-sūtra, whereas in other systems of philosophical speculations, practically no mention is given to the ultimate cause of all causes. One can sit on the Vyāsāsana only after being conversant in all systems of philosophy so that one can present fully the theistic views of the Bhāgavatam in defiance of all other systems. Śrīla Sūta Gosvāmī was the proper teacher, and therefore the sages at Naimiṣāraṇya elevated him to the Vyāsāsana. Śrīla Vyāsadeva is designated herein as the Personality of Godhead because he is the authorized incarnation.

1.1.8

vettha tvaṁ saumya tat sarvaṁ
tattvatas tad-anugrahāt
brūyuḥ snigdhasya śiṣyasya
guravo guhyam apy uta

SYNONYMS

vettha—you are well conversant; *tvam*—Your Honor; *saumya*—one who is pure and simple; *tat*—those; *sarvam*—all; *tattvataḥ*—in fact; *tat*—their; *anugrahāt*—by the favor of; *brūyuḥ*—will tell; *snigdhasya*—of the one who is submissive; *śiṣyasya*—of the

disciple; *guravaḥ*—the spiritual masters; *guhyam*—secret; *api uta*—endowed with.

TRANSLATION

And because you are submissive, your spiritual masters have endowed you with all their favors. Therefore you can tell us all you have learned from them.

PURPORT

The secret of success in spiritual life is in satisfying the spiritual master and thereby getting His sincere blessings. Śrīla Viśvanātha Cakravartī Ṭhākur has sung in his famous eight stanzas on the spiritual master as follows: "I offer my respectful obeisances unto the lotus feet of my spiritual master. Only by his satisfaction can one please the Personality of Godhead, and when he is dissatisfied there is only havoc on the path of spiritual realization." It is essential, therefore, that a disciple be very much obedient and submissive to the bona fide spiritual master. Śrīla Sūta Gosvāmī fulfilled all these qualifications as a disciple, and therefore he was endowed with all favors by his learned and self-realized spiritual masters such as Śrīla Vyāsadeva and others. The sages of Naimiṣāraṇya were confident that Śrīla Sūta Gosvāmī was bona fide. Therefore they were anxious to hear from him.

1.1.9

tatra tatrāñjasāyuṣman
bhavatā yad viniścitam
puṁsām ekāntataḥ śreyas
tan naḥ śaṁsitum arhasi

SYNONYMS

tatra—thereof; *tatra*—thereof; *añjasā*—made easy; *āyuṣman*—blessed with a long duration of life; *bhavatā*—by your good self; *yat*—whatever; *viniścitam*—ascertained; *puṁsām*—for the people in general; *ekāntataḥ*—absolutely; *śreyaḥ*—ultimate good; *tat*—that; *naḥ*—to us; *śaṁsitum*—to explain; *arhasi*—deserve.

TRANSLATION

Please, therefore, being blessed with many years, explain to us what you ascertain to be the absolute and ultimate good for the people in general.

PURPORT

In Bhagavad-gītā, worship of the ācārya is recommended. The ācāryas and the gosvāmīs are always well-wishers for the general public. They are especially spiritual well-wishers. Spiritual well-being is automatically followed by material well-being. The ācāryas therefore give directions in spiritual well-being for the people in general. Foreseeing the incompetencies of the people in

this age of Kali, or the iron age of quarrel, the sages requested that Sūta Gosvāmī give a summary of all revealed scriptures because the people of this age are condemned in every respect. The sages, therefore, inquired of the absolute good, which is the ultimate good for the people. The condemned state of affairs of the people of this age is described as follows.

1.1.10

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

SYNONYMS

prāyeṇa—almost always; *alpa*—meager; *āyuṣaḥ*—duration of life; *sabhya*—member of a learned society; *kalau*—in this age of Kali (quarrel); *asmin*—herein; *yuge*—age; *janāḥ*—the public; *mandāḥ*—lazy; *sumanda-matayaḥ*—misguided; *manda-bhāgyāḥ*—unlucky; *hi*—and above all; *upadrutāḥ*—disturbed.

TRANSLATION

O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and above all, always disturbed.

PURPORT

The devotees of the Lord are always anxious for the spiritual improvement of the general public. When the sages of Naimiṣāraṇya analyzed the state of affairs of the people in this age of Kali, they foresaw that men would live short lives. In Kali-yuga, the duration of life is shortened not so much because of insufficient food but because of irregular habits. By keeping regular habits and eating simple food, any man can maintain his health. Overeating, over sense gratification, over dependence on another's mercy, and artificial standards of living sap the very vitality of human energy. Therefore the duration of life is shortened.

The people of this age are also very lazy, not only materially but in the matter of self-realization. The human life is especially meant for self-realization. That is to say, man should come to know what he is, what the world is, and what the supreme truth is. Human life is a means by which the living entity can end all miseries of material existence which arise in the hard struggle for existence and by which he can return to Godhead, his eternal home. But, due to a bad system of education, men have no desire for self-realization. Even if they come to know about it, they unfortunately become victims of misguided teachers.

In this age, men are not only victims of different political creeds and parties, but also of many different types of sense-gratificatory diversions, namely cinemas, sports, gambling, clubs, mundane libraries, bad associations, smoking, drinking,

cheating, pilfering, bickerings, and so on. Their minds are always disturbed and full of anxieties due to so many different engagements. In this age, many unscrupulous men manufacture their own religious faiths which are not based on any revealed scriptures, and very often people who are addicted to sense gratification are attracted by such institutions. Consequently, in the name of religion so many sinful acts are being carried on, and the people in general have neither peace of mind nor health of body. The student (brahmacārī) communities are no longer being maintained, and householders do not observe the rules and regulations of the gṛhastha-āśrama. Consequently, the so-called vānaprastha and sannyāsīs who come out of such gṛhastha-āśramas are easily deviated from the rigid path. In the Kali-yuga the whole atmosphere is surcharged with faithlessness. Men are no longer interested in spiritual values. Material sense gratification is now the standard of civilization. For the maintenance of such material civilizations, man has formed complex nations and communities, and there is a constant strain of hot and cold wars between these different groups. It has become very difficult, therefore, to raise the spiritual standard due to the present distorted values of human society. The sages of Naimiṣāraṇya are anxious to disentangle all fallen souls, and here they are seeking the remedy from Śrīla Sūta Gosvāmī.

1.1.11

bhūrīṇi bhūri-karmāṇi
śrotavyāni vibhāgaśaḥ

ataḥ sādho 'tra yat sāraṁ
samuddhṛtya manīṣayā
brūhi bhadrāya bhūtānāṁ
yenātmā suprasīdati

SYNONYMS

bhūrīṇi—multifarious; *bhūri*—many; *karmāṇi*—duties; *śrotavyāni*—to be learned; *vibhāgaśaḥ*—by divisions of subject matter; *ataḥ*—therefore; *sādho*—O sage; *atra*—herein; *yat*—whatever; *sāram*—essence; *samuddhṛtya*—by selection; *manīṣayā*—best to your knowledge; *brūhi*—please tell us; *bhadrāya*—for the good of; *bhūtānām*—the living beings; *yena*—by which; *ātmā*—the self; *suprasīdati*—becomes fully satisfied.

TRANSLATION

There are many varieties of scriptures, and in all of them there are many prescribed duties which can be learned only after many years of study. Therefore, O sage, please select the essential teachings of all these scriptures and explain them for the good of all living beings, that by such instruction their hearts may be satisfied.

PURPORT

Ātmā or self is distinguished from matter and material elements. It is spiritual in constitution, and thus it is never satisfied by any

amount of material planning. All scriptures and spiritual instructions are meant for the satisfaction of this self or ātmā. There are many varieties of approaches which are recommended for different types of living beings in different times and at different places. Consequently, the numbers of revealed scriptures are innumerable. There are different methods and prescribed duties recommended in these various scriptures. Taking into consideration the fallen condition of the people in general in this age of Kali, the sages of Naimiṣāraṇya suggested that Śrī Sūta Gosvāmī relate the essence of all such scriptures because in this age it is not possible for the fallen souls to understand and undergo all the lessons of all these various scriptures in a varṇa and āśrama system.

The varṇa and āśrama society was considered to be the best institution for lifting the human being to the spiritual platform, but due to Kali-yuga it is not possible to execute the rules and regulations of these institutions. Nor is it possible for the people in general to completely sever relations with their families as the varṇāśrama institution prescribes. The whole atmosphere is surcharged with opposition. And considering this, one can see that spiritual emancipation for the common man in this age is very difficult. The reason for the sages' inquiry into this matter is explained in the following verse.

1.1.12

sūta jānāsi bhadraṁ te
bhagavān sātvatāṁ patiḥ
devakyāṁ vasudevasya
jāto yasya cikīrṣayā

SYNONYMS

sūta—O Sūta Gosvāmī; *jānāsi*—you know; *bhadram te*—all blessings upon you; *bhagavān*—the Personality of Godhead; *sātvatām*—of the pure devotees; *patiḥ*—the protector; *devakyām*—in the womb of Devakī; *vasudevasya*—by Vasudeva; *jātaḥ*—born of; *yasya*—for the purpose of; *cikīrṣayā*—executing.

TRANSLATION

All blessings upon you, O Sūta Gosvāmī. You know for what purpose the Personality of Godhead appeared in the womb of Devakī as the son of Vāsudeva.

PURPORT

Bhagavān means the Almighty God who is the controller of all opulences, power, fame, beauty, knowledge and renunciation. He is the protector of His pure devotees. Although God is equally disposed to everyone, He is especially inclined to His devotees. Sat means the Absolute Truth. And persons who are servitors of the Absolute Truth are called sātvatas. And the Personality of

Godhead who protects such pure devotees is known as the protector of the sātvatas. Bhadram or "blessings upon you" indicates the sages' anxiety to know the Absolute Truth from the speaker. Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, appeared to Devakī, the wife of Vasudeva. Vasudeva is the symbol of the transcendental position wherein the appearance of the Supreme Lord takes place.

1.1.13

tan naḥ śuśrūṣamāṇānām
arhasy aṅgānuvarṇitum
yasyāvatāro bhūtānāṁ
kṣemāya ca bhavāya ca

SYNONYMS

tat—those; *naḥ*—unto us; *śuśrūṣamāṇānām*—those who are endeavoring for; *arhasi*—ought to do it; *aṅga*—O Sūta Gosvāmī; *anuvarṇitum*—to explain by following in the footsteps of previous *ācāryas*; *yasya*—whose; *avatāraḥ*—incarnation; *bhūtānām*—of the living beings; *kṣemāya*—for good; *ca*—and; *bhavāya*—upliftment; *ca*—and.

TRANSLATION

Enlighten us, O Sūta, about the Personality of Godhead and His incarnations. We are eager to learn those

teachings imparted by previous masters [ācāryas], for one is uplifted by hearing them.

PURPORT

The conditions for hearing the transcendental message of the Absolute Truth are set forth herein. The first condition is that the audience must be very sincere and eager to hear. And the speaker must be in the line of disciplic succession from the recognized ācārya. The transcendental message of the Absolute is not understandable by those who are materially absorbed. Under the direction of a bona fide spiritual master, one becomes gradually purified. Therefore, one must be in the chain of disciplic succession and learn the spiritual art by submissive hearing. In the case of Sūta Gosvāmī and the sages of Naimiṣāraṇya, all these conditions are fulfilled because Śrīla Sūta Gosvāmī is in the line of Śrīla Vyāsadeva, and the sages of Naimiṣāraṇya are all sincere souls who are anxious to learn the truth. Thus the transcendental topics of Lord Śrī Kṛṣṇa's superhuman activities, His incarnation, His birth, appearance or disappearance, His forms, His names and so on are all easily understandable because all requirements are fulfilled. Such discourses help all men on the path of spiritual realization.

1.1.14

> *āpannaḥ saṁsṛtiṁ ghorāṁ*
> *yan-nāma vivaśo gṛṇan*

tataḥ sadyo vimucyeta
yad bibheti svayaṁ bhayam

SYNONYMS

āpannaḥ—being entangled; *saṁsṛtim*—in the hurdle of birth and death; *ghorām*—too complicated; *yat*—what; *nāma*—the absolute name; *vivaśaḥ*—unconsciously; *gṛṇan*—chanting; *tataḥ*—from that; *sadyaḥ*—at once; *vimucyeta*—gets freedom; *yat*—that which; *bibheti*—fears; *svayam*—personally; *bhayam*—fear itself.

TRANSLATION

Living beings who are entangled in the meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

PURPORT

Vāsudeva or Lord Kṛṣṇa, the Absolute Personality of Godhead, is the supreme controller of everything. There is no one in creation who is not afraid of the rage of the Almighty. Great asuras like Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, and others who were very powerful living entities were all killed by the Personality of Godhead. And the almighty Vāsudeva has empowered His name with the powers of His personal Self. Everything is related to Him, and everything has its identity in Him. It is stated herein that the name of Kṛṣṇa is feared even by fear personified. This indicates that the name of Kṛṣṇa is nondifferent from Kṛṣṇa.

Therefore, the name of Kṛṣṇa is as powerful as Lord Kṛṣṇa Himself. There is no difference at all. Anyone, therefore, can take advantage of the holy names of Lord Śrī Kṛṣṇa even in the midst of greatest dangers. The transcendental name of Kṛṣṇa, even though uttered unconsciously or by force of circumstances, can help one obtain freedom from the hurdle of birth and death.

1.1.15

yat-pāda-saṁśrayāḥ sūta
munayaḥ praśamāyanāḥ
sadyaḥ punanty upaspṛṣṭāḥ
svardhuny-āpo 'nusevayā

SYNONYMS

yat—whose; *pāda*—lotus feet; *saṁśrayāḥ*—those who have taken shelter of; *sūta*—O Sūta Gosvāmī; *munayaḥ*—great sages; *praśamāyanāḥ*—absorbed in devotion to the Supreme; *sadyaḥ*—at once; *punanti*—sanctify; *upaspṛṣṭāḥ*—simply by association; *svardhunī*—of the sacred Ganges; *āpaḥ*—water; *anusevayā*—bringing into use.

TRANSLATION

O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

PURPORT

Pure devotees of the Lord are more powerful than the waters of the sacred river Ganges. One can derive spiritual benefit out of prolonged use of the Ganges waters. But one can be sanctified at once by the mercy of a pure devotee of the Lord. In Bhagavad-gītā it is said that any person, regardless of birth as śūdra, woman, or merchant, can take shelter of the lotus feet of the Lord and by so doing can return to Godhead. To take shelter of the lotus feet of the Lord means to take shelter of the pure devotees. The pure devotees whose only business is serving are honored by the names Prabhupāda and Viṣṇupāda, which indicate such devotees to be representatives of the lotus feet of the Lord. Anyone, therefore, who takes shelter of the lotus feet of a pure devotee by accepting the pure devotee as his spiritual master can be at once purified. Such devotees of the Lord are honored equally with the Lord because they are engaged in the most confidential service of the Lord, for they deliver out of the material world the fallen souls whom the Lord wants to return home, back to Godhead. Such pure devotees are better known as vice-lords according to revealed scriptures. The sincere disciple of the pure devotee considers the spiritual master equal to the Lord, but always considers himself to be a humble servant of the servant of the Lord. This is the pure devotional path.

1.1.16

ko vā bhagavatas tasya
puṇya-ślokeḍya-karmaṇaḥ
śuddhi-kāmo na śṛṇuyād
yaśaḥ kali-malāpaham

SYNONYMS

kaḥ—who; *vā*—rather; *bhagavataḥ*—of the Lord; *tasya*—His; *puṇya*—virtuous; *śloka-īḍya*—worshipable by prayers; *karmaṇaḥ*—deeds; *śuddhi-kāmaḥ*—desiring deliverance from all sins; *na*—not; *śṛṇuyāt*—does hear; *yaśaḥ*—glories; *kali*—of the age of quarrel; *mala-apaham*—the agent for sanctification.

TRANSLATION

Who is there, desiring deliverance from the vices of the Age of Kali, who is not willing to hear the glories of the Lord?

PURPORT

The Age of Kali is the most condemned age due to its quarrelsome features. Kali-yuga is so saturated with vicious habits that there is a great fight at the slightest misunderstanding. Those who are engaged in the pure devotional service of the Lord, who are without any desire for self-aggrandizement and who are freed from the effects of

fruitive actions and dry philosophical speculations are capable of getting out of the estrangements of this complicated age. The leaders of the people are very much anxious to live in peace and friendship, but they have no information of the simple method of hearing the glories of the Lord. On the contrary, such leaders are opposed to the propagation of the glories of the Lord. In other words, the foolish leaders want to completely deny the existence of the Lord. In the name of secular state, such leaders are enacting various plans every year. But by the insurmountable intricacies of the material nature of the Lord, all these plans for progress are being constantly frustrated. They have no eyes to see that their attempts at peace and friendship are failing. But here is the hint to get over the hurdle. If we want actual peace, we must open the road to understand the Supreme Lord Kṛṣṇa and glorify Him for His virtuous activities as they are depicted in the pages of the Śrīmad-Bhāgavatam.

1.1.17

tasya karmāṇy udārāṇi
parigītāni sūribhiḥ
brūhi naḥ śraddadhānānāṁ
līlayā dadhataḥ kalāḥ

SYNONYMS

tasya—His; *karmāṇi*—transcendental acts; *udārāṇi*—magnanimous; *parigītāni*—broadcast; *sūribhiḥ*—by the great souls;

brūhi—please speak; *naḥ*—unto us; *śraddadhānānām*—ready to receive with respect; *līlayā*—pastimes; *dadhataḥ*—advented; *kalāḥ*—incarnations.

TRANSLATION

His transcendental acts are magnificent and gracious, and great learned sages like Nārada sing of them. Please, therefore, speak to us, who are eager to hear about His adventures which He performs in His various incarnations.

PURPORT

The Personality of Godhead is never inactive as some less intelligent persons suggest. His works are magnificent and magnanimous. His creations both material and spiritual are all wonderful and contain all variegatedness. They are described nicely by such liberated souls as Śrīla Nārada, Vyāsa, Vālmīki, Devala, Asita, Madhva, Śrī Caitanya, Rāmānuja, Viṣṇusvāmī, Nimbārka, Śrīdhara, Viśvanātha, Baladeva, Bhaktivinode, Siddhānta Sarasvatī and many other learned and self-realized souls. These creations, both material and spiritual, are full of opulence, beauty, and knowledge, but the spiritual realm is more magnificent due to its being full of knowledge, bliss and eternity. The material creations are manifested for some time as perverted shadows of the spiritual kingdom and can be likened to cinemas. They attract people of less intelligent caliber who are attracted by false things. Such foolish men have no information of the reality,

and they take it for granted that the false material manifestation is the all in all. But more intelligent men guided by sages like Vyāsa and Nārada know that the eternal kingdom of God is more delightful, larger, and eternally full of bliss and knowledge. Those who are not conversant with the activities of the Lord and His transcendental realm are sometimes favored by the Lord in His adventures as incarnations wherein He displays the eternal bliss of His association in the transcendental realm. By such activities He attracts the conditioned souls of the material world. Some of these conditioned souls are engaged in the false enjoyment of material senses and others in simply negating their real life in the spiritual world. These less intelligent persons are known as karmīs or fruitive workers, and the others are known as jñānīs or dry mental speculators. But above these two classes of men is the transcendentalist known as sātvata or the devotee who is neither busy with rampant material activity nor with material speculation. He is engaged in the positive service of the Lord, and thereby he derives the highest spiritual benefit unknown to the karmīs and jñānīs.

As the supreme controller of both the material and spiritual worlds, the Lord has different incarnations of unlimited categories. Incarnations like Brahmā, Rudra, Manu, Pṛthu, Vyāsa and so on are His material qualitative incarnations, but His incarnations like Rāma, Narasiṁha, Varāha, Vāmana, and so on are His transcendental incarnations. Lord Śrī Kṛṣṇa is the fountainhead of all incarnations, and He is therefore the cause of all causes.

1.1.18

athākhyāhi harer dhīmann
avatāra-kathāḥ śubhāḥ
līlā vidadhataḥ svairam
īśvarasyātma-māyayā

SYNONYMS

atha—therefore; *ākhyāhi*—describe; *hareḥ*—of the Lord; *dhīman*—O sagacious one; *avatāra*—incarnations; *kathāḥ*—narratives; *śubhāḥ*—auspicious; *līlā*—adventures; *vidadhataḥ*—performed; *svairam*—pastimes; *īśvarasya*—of the supreme controller; *ātma*—personal; *māyayā*—energies.

TRANSLATION

O wise Sūta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord are performed by His internal powers.

PURPORT

For the creation, maintenance, and destruction of the material worlds, the Supreme Lord Personality of Godhead Himself appears in many thousands of forms of incarnations, and the specific adventures found in those transcendental forms are all auspicious. Both those who are present during such activities and

those who hear the transcendental narrations of such activities are benefited.

1.1.19

vayaṁ tu na vitṛpyāma
uttama-śloka-vikrame
yac-chṛṇvatāṁ rasa-jñānāṁ
svādu svādu pade pade

SYNONYMS

vayam—we; *tu*—but; *na*—not; *vitṛpyāmaḥ*—shall be at rest; *uttama-śloka*—the Personality of Godhead, who is glorified by transcendental prayers; *vikrame*—adventures; *yat*—which; *śṛṇvatām*—by continuous hearing; *rasa*—humor; *jñānām*—those who are conversant with; *svādu*—relishing; *svādu*—palatable; *pade pade*—at every step.

TRANSLATION

We never tire of hearing the transcendental pastimes of the Personality of Godhead who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing of His pastimes at very moment.

PURPORT

There is a great difference between mundane stories, fiction, or history and the transcendental pastimes of the Lord. The

histories of the whole universe contain references to the pastimes of the incarnations of the Lord. The Rāmāyaṇa, Mahābhārata, and the Purāṇas are histories of bygone ages recorded in connection with the pastimes of the incarnations of the Lord and therefore remain fresh even after repeated readings. For example, anyone may read Bhagavad-gītā or the Śrīmad-Bhāgavatam repeatedly throughout his whole life and yet find in them new light of information. Mundane news is static whereas transcendental news is dynamic, inasmuch as the spirit is dynamic and matter is static. Those who have developed a taste for understanding the transcendental subject matter are never tired of hearing such narrations. One is quickly satiated by mundane activities, but no one is satiated by transcendental or devotional activities. Uttama-śloka indicates that literature which is not meant for nescience. Mundane literature is in the mode of darkness or ignorance, whereas transcendental literature is quite different. Transcendental literature is above the mode of darkness, and its light becomes more luminous with progressive reading and realization of the transcendental subject matter. The so-called liberated persons are never satisfied by the repetition of the words ahaṁ brahmāsmi Such artificial realization of Brahman becomes hackneyed, and so to relish real pleasure they turn to the narrations of the Śrīmad-Bhāgavatam. Those who are not so fortunate turn to altruism and worldly philanthropy. This means the Māyāvāda philosophy is mundane, whereas the philosophy of Bhagavad-gītā and Śrīmad-Bhāgavatam is transcendental.

1.1.20

kṛtavān kila karmāṇi
saha rāmeṇa keśavaḥ
atimartyāni bhagavān
gūḍhaḥ kapaṭa-mānuṣaḥ

SYNONYMS

kṛtavān—done by; *kila*—what; *karmāṇi*—acts; *saha*—along with; *rāmeṇa*—Balarāma; *keśavaḥ*—Śrī Kṛṣṇa; *atimartyāni*—superhuman; *bhagavān*—the Personality of Godhead; *gūḍhaḥ*—masked as; *kapaṭa*—apparently; *mānuṣaḥ*—human being.

TRANSLATION

Lord Śrī Kṛṣṇa, the Personality of Godhead, and Balarāma played like human beings, and so masked They performed many superhuman acts.

PURPORT

The doctrines of anthropomorphism or that of zoomorphism are never applicable to Śrī Kṛṣṇa or the Personality of Godhead. The theory that a man becomes God by dint of penance and austerities is very much rampant nowadays, especially in India. Since Lord Rāma, Lord Kṛṣṇa, and Lord Caitanya Mahāprabhu were detected by the sages and saints to be the Personality of Godhead as indicated in revealed scriptures, many unscrupulous

men have created their own incarnations. This process of concocting an incarnation of God has become an ordinary business, especially in Bengal. Any popular personality with a few traits of mystic powers will display some feat of jugglery and easily become an incarnation of Godhead by popular vote. Lord Śrī Kṛṣṇa was not that type of incarnation. He was actually the Personality of Godhead from the very beginning of His appearance. He appeared before His so-called mother as four-armed Viṣṇu. Then at the request of the mother, He became like a human child and at once left her for another devotee at Gokula where He was accepted as the son of Nanda Mahārāja and Yaśodā Mātā. Similarly, Śrī Baladeva, the counter part of Lord Śrī Kṛṣṇa, was also considered a human child born of another wife of Śrī Vasudeva. In Bhagavad-gītā, the Lord says that His birth and deeds are transcendental and that anyone who is so fortunate as to know the transcendental nature of His birth and deeds will at once become liberated and eligible to return to the kingdom of God. So knowledge of the transcendental nature of the birth and deeds of Lord Śrī Kṛṣṇa is sufficient for liberation. In the Bhāgavatam, the transcendental nature of the Lord is described in nine cantos, and in the Tenth Canto His specific pastimes are taken up. All this becomes known as one's reading of this literature progresses. It is important to note here, however, that the Lord exhibited His divinity even from the lap of His mother, that His deeds are all superhuman (He lifted Govardhana Hill at the age of six), and that all these acts definitely prove Him to be actually the Supreme Personality of Godhead. Yet, due to His mystic covering, He was always

accepted as an ordinary human child by His so-called father and mother and other relatives. Whenever some herculean task was performed by Him, the father and mother took it otherwise. And they remained satisfied with unflinching filial love for their son. As such, the sages of Naimiṣāraṇya describe Him as apparently resembling a human being, but actually He is the Supreme Almighty Personality of Godhead.

1.1.21

kalim āgatam ājñāya
kṣetre 'smin vaiṣṇave vayam
āsīnā dīrgha-satreṇa
kathāyāṁ sakṣaṇā hareḥ

SYNONYMS

kalim—the age of Kali (iron age of quarrel); *āgatam*—having arrived; *ājñāya*—knowing this; *kṣetre*—in this tract of land; *asmin*—in this; *vaiṣṇave*—specially meant for the devotee of the Lord; *vayam*—we; *āsīnāḥ*—seated; *dīrgha*—prolonged; *satreṇa*—for performance of sacrifices; *kathāyām*—in the words of; *sa-kṣaṇāḥ*—with time at our disposal; *hareḥ*—of the Personality of Godhead.

TRANSLATION

Knowing well that the Age of Kali has already begun, we are assembled here in this holy place to hear at great

length the transcendental message of God and in this way perform sacrifice.

PURPORT

This age of Kali is not at all suitable for self-realization as was Satya-yuga, the golden age, or Tretā or Dvāpara yugas, the silver and copper ages. For self-realization, the people in Satya-yuga, living a lifetime of a hundred thousand years, were able to perform prolonged meditation. And in Tretā-yuga, when the duration of life was ten thousand years, self-realization was attained by performance of great sacrifice. And in the Dvāpara-yuga when the duration of life was for one thousand years, self-realization was attained by worshipping the Lord. But in the Kali-yuga, the maximum duration of life being one hundred years only and that combined with various difficulties, the process of self-realization is recommended by hearing and chanting of the holy name, fame, and pastimes of the Lord. The sages of Naimiṣāraṇya began this process for the devotees of the Lord. So they prepared themselves to hear the pastimes of the Lord over a period of one thousand years. By the example of these sages one should learn that regular hearing and recitation of the Bhāgavatam is the only way for self-realization. Other attempts are simply a waste of time, for they do not give any tangible results. Lord Śrī Caitanya Mahāprabhu preached this system of Bhāgavata-dharma, and He recommended that all those who were born in India should take the responsibility of broadcasting the messages of Lord Śrī Kṛṣṇa, primarily the message of Bhagavad-gītā. And when one is well established in

the teachings of Bhagavad-gītā, he can take up the study of Śrīmad-Bhāgavatam for further enlightenment in self-realization.

1.1.22

tvaṁ naḥ sandarśito dhātrā
dustaraṁ nistitīrṣatām
kaliṁ sattva-haraṁ puṁsāṁ
karṇa-dhāra ivārṇavam

SYNONYMS

tvam—Your Goodness; *naḥ*—unto us; *sandarśitaḥ*—meeting; *dhātrā*—by providence; *dustaram*—insurmountable; *nistitīrṣatām*—for those desiring to cross over; *kalim*—the age of Kali; *sattva-haram*—that which deteriorates the good qualities; *puṁsām*—of a man; *karṇa-dhāraḥ*—captain; *iva*—as; *arṇavam*—the ocean.

TRANSLATION

We think that we have met Your Grace by the will of providence, and thus we accept you as captain of the ship for those who desire to cross the dangerous ocean of Kali, which destroys all the good qualities of a human being.

PURPORT

The age of Kali is very dangerous for the human being. Human life is simply meant for self-realization, but due to this dangerous age, men have completely forgotten the aim of life. In this age, the life span will gradually decrease. People will gradually lose their memory, finer sentiments, strength, and better qualities. A list of the anomalies for this age is given in the Twelfth Canto of this work. And so this age is very difficult for those who want to utilize this life for self-realization. The people are so busy with sense gratification that they completely forget about self-realization. Out of madness they frankly say that there is no need for self-realization because they do not realize that this brief life is but a moment on our great journey towards self-realization. The whole system of education is geared to sense gratification, and if a learned man thinks it over, he sees that the children of this age are being intentionally sent to the slaughterhouses of so-called education. Learned men, therefore, must be cautious of this dangerous age, and if they at all want to cross over the dangerous ocean of Kali, they must follow the footsteps of the sages of Naimiṣāraṇya and accept Śrī Sūta Gosvāmī or his bona fide representative as the captain of the ship. The ship is the message of Lord Śrī Kṛṣṇa in the shape of Bhagavad-gītā or the Śrīmad-Bhāgavatam.

1.1.23

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

SYNONYMS

brūhi—please tell; *yoga-īśvare*—the Lord of all mystic powers; *kṛṣṇe*—Lord Kṛṣṇa; *brahmaṇye*—the Absolute Truth; *dharma*—religion; *varmaṇi*—protector; *svām*—own; *kāṣṭhām*—abode; *adhunā*—nowadays; *upete*—having gone away; *dharmaḥ*—religion; *kam*—unto whom; *śaraṇam*—shelter; *gataḥ*—gone.

TRANSLATION

Now that Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.

PURPORT

Essentially religion is the prescribed codes enunciated by the Personality of Godhead Himself. Whenever there is gross misuse or neglect of the principles of religion, the Supreme Lord appears Himself to restore religious principles. This is stated in Bhagavad-gītā. Here the sages of Naimiṣāraṇya are inquiring

about these principles. The reply to this question is given later. The Śrīmad-Bhāgavatam is the transcendental sound representation of the Personality of Godhead, and thus it is the full representation of transcendental knowledge and religious principles.

Thus end the Bhaktivedanta purports of the First Canto, First Chapter, of Śrīmad-Bhāgavatam, entitled "Questions by the Sages."

Chapter 2

1.2.1

vyāsa uvāca
iti sampraśna-saṁhṛṣṭo
viprāṇāṁ raumaharṣaṇiḥ
pratipūjya vacas teṣāṁ
pravaktum upacakrame

SYNONYMS

vyāsaḥ uvāca—Vyāsa said; *iti*—thus; *sampraśna*—perfect inquiries; *saṁhṛṣṭaḥ*—perfectly satisfied; *viprāṇām*—of the sages there; *raumaharṣaṇiḥ*—the son of Romaharṣaṇa, namely Ugraśravā; *pratipūjya*—after thanking them; *vacaḥ*—words; *teṣām*—their; *pravaktum*—to reply to them; *upacakrame*—attempted.

TRANSLATION

Ugraśravā [Sūta Gosvāmī], the son of Romaharṣaṇa, being pleased with the questions of the brāhmaṇas, thanked them and attempted to reply.

PURPORT

The sages of Naimiṣāraṇya asked Sūta Gosvāmī six questions, and so he is answering them one by one.

1.2.2

sūta uvāca
yaṁ pravrajantam anupetam apeta-kṛtyaṁ
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
taṁ sarva-bhūta-hṛdayaṁ munim ānato 'smi

SYNONYMS

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *yam*—whom; *pravrajantam*—while going away for the renounced order of life; *anupetam*—without being reformed by the sacred thread; *apeta*—not undergoing ceremonies; *kṛtyam*—prescribed duties; *dvaipāyanaḥ*—Vyāsadeva; *viraha*—separation; *kātaraḥ*—being afraid of; *ājuhāva*—exclaimed; *putra iti*—O my son; *tat-mayatayā*—being absorbed in that way; *taravaḥ*—all the trees; *abhineduḥ*—responded; *tam*—unto him; *sarva*—all; *bhūta*—living entities; *hṛdayam*—heart; *munim*—sage; *ānataḥ asmi*—offer obeisances.

TRANSLATION

Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī]

who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing the sacred thread ceremony, his father, Vyāsadeva, cried out to him, "Oh, my son!" Indeed, only the trees echoed in response to the begrieved father.

PURPORT

The institution of varṇa and āśrama prescribes many regulative duties to be observed by its followers. Such duties enjoin that a candidate willing to study the Vedas must approach a bona fide spiritual master and request acceptance as his disciple. The sacred thread is the sign of those who are competent to study the Vedas from the ācārya or the bona fide spiritual master. Śrī Śukadeva Gosvāmī did not undergo such a purificatory ceremony because he was a liberated soul from his very birth.

Generally, a man is born as an ordinary being, and by the purificatory processes he is born for the second time. When he sees a new light and seeks direction for spiritual progress, he approaches a spiritual master to instruct him in the Vedas. The spiritual master accepts only the sincere inquirer as his disciple and gives him the sacred thread. In this way a man becomes twice-born, or a dvija. After qualifying as a dvija one may study the Vedas, and after becoming well versed in the Vedas one becomes a vipra. A vipra or a qualified brāhmaṇa thus realizes the Absolute and makes further progress in spiritual life until he reaches the Vaiṣṇava stage. The Vaiṣṇava stage is the

postgraduate status of a brāhmaṇa. A progressive brāhmaṇa must necessarily become a Vaiṣṇava, for a Vaiṣṇava is a self-realized, learned brāhmaṇa.

Śrīla Śukadeva Gosvāmī was a Vaiṣṇava from the beginning; therefore, there was no need for him to undergo all the processes of the varṇāśrama institution. Ultimately the aim of varṇāśrama-dharma is to turn a crude man into a pure devotee of the Lord, or a Vaiṣṇava. Anyone, therefore, who becomes a Vaiṣṇava accepted by the first-class Vaiṣṇava or uttama-adhikārī Vaiṣṇava is already considered a brāhmaṇa, regardless of his birth or past deeds. Śrī Caitanya Mahāprabhu accepted this principle and recognized Śrīla Haridāsa Ṭhākur as the ācārya of the holy name, although Ṭhākur Haridāsa appeared in a Mohammedan family. In conclusion, Śrīla Śukadeva Gosvāmī was born a Vaiṣṇava, and, therefore, brahminism was included in him. He did not have to undergo any ceremonies. Any low born person—be he a Kirāta, Hūṇa, Āndhra, Pulinda, Pulkasa, Ābhīra, Śumbha, Yavana, Khasādi or even lower—can be delivered to the highest transcendental position by the mercy of Vaiṣṇavas. Śrīla Śukadeva Gosvāmī was the spiritual master of Śrī Sūta Gosvāmī, and therefore he offers his respectful obeisances unto him before he begins his answers to the questions of the sages at Naimiṣāraṇya.

1.2.3

> *yaḥ svānubhāvam akhila-śruti-sāram ekam*
> *adhyātma-dīpam atititīrṣatāṁ tamo 'ndham*
> *saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ*
> *taṁ vyāsa-sūnum upayāmi guruṁ munīnām*

SYNONYMS

yaḥ—he who; *sva-anubhāvam*—self-assimilated (experienced); *akhila*—all around; *śruti*—the *Vedas*; *sāram*—cream; *ekam*—the only one; *adhyātma*—transcendental; *dīpam*—torchlight; *atititīrṣatām*—desiring to overcome; *tamaḥ andham*—deeply dark material existence; *saṁsāriṇām*—of the materialistic men; *karuṇayā*—out of causeless mercy; *āha*—said; *purāṇa*—supplement to the *Vedas*; *guhyam*—very confidential; *tam*—unto him; *vyāsa-sūnum*—the son of Vyāsadeva; *upayāmi*—let me offer my obeisances; *gurum*—the spiritual master; *munīnām*—of the great sages.

TRANSLATION

Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this Purāṇa [supplement to the Vedas], the cream of Vedic

knowledge, after having personally assimilated it by experience.

PURPORT

In this prayer, Śrīla Sūta Gosvāmī practically summarizes the complete introduction of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the natural supplementary commentary on the Vedānta-sūtras. The Vedānta-sūtras or the Brahma-sūtras were compiled by Vyāsadeva with a view to presenting just the cream of Vedic knowledge. Śrīmad-Bhāgavatam is the natural commentary on this cream. Śrīla Śukadeva Gosvāmī was a thoroughly realized master of the Vedānta-sūtra, and consequently he also personally realized the commentary, Śrīmad-Bhāgavatam. And just to show his boundless mercy upon bewildered materialistic men who want to cross completely over nescience, he recited for the first time this confidential knowledge.

There is no point in arguing that a materialistic man can be happy. No materialistic creature—be he the great Brahmā or an insignificant ant-can be happy. Everyone tries to make a permanent plan for happiness, but everyone is baffled by the laws of material nature. Therefore the materialistic world is called the darkest region of God's creation. Yet the unhappy materialists can get out of it simply by desiring to get out. Unfortunately they are so foolish that they do not want to escape. Therefore they are compared to the camel who relishes thorny twigs because he likes the taste of the twigs mixed with blood. He

does not realize that it is his own blood and that his tongue is being cut by the thorns. Similarly, to the materialist his own blood is as sweet as honey, and although he is always harassed by his own material creations, he does not wish to escape. Such materialists are called karmīs. Out of hundreds of thousands of karmīs, only a few may feel tired of material engagement and desire to get out of the labyrinth. Such intelligent persons are called jñānīs. The Vedānta-sūtra is directed to such jñānīs. But Śrīla Vyāsadeva, being the incarnation of the Supreme Lord, could foresee the misuse of the Vedānta-sūtra by unscrupulous men, and, therefore, he personally supplemented the Vedānta-sūtra with the Bhāgavata Purāṇa. It is clearly said that this Bhāgavatam is the original commentary on the Brahma-sūtras. Śrīla Vyāsadeva also instructed the Bhāgavatam to his own son, Śrīla Śukadeva Gosvāmī, who was already at the liberated stage of transcendence. Śrīla Śukadeva realized it personally and then explained it. By the mercy of Śrīla Śukadeva, the Bhāgavata-Vedānta-sūtra is available for all those sincere souls who want to get out of material existence.

Śrīmad-Bhāgavatam is the one unrivalled commentary on Vedānta-sūtra. Śrīpāda Śaṅkarācārya intentionally did not touch it because he knew that it would be difficult for him to surpass the natural commentary. He wrote his Śārīraka-bhāṣya, and his so-called followers deprecated the Bhāgavatam as some "new" presentation. One should not be misled by such propaganda directed against the Bhāgavatam by the Māyāvāda school. From this introductory śloka, the beginning student should know that

Śrīmad-Bhāgavatam is the only transcendental literature meant for those who are paramahaṁsas and completely freed from the material disease called malice. The Māyāvādīs are envious of the Personality of Godhead despite Śrīpāda Śaṅkarācārya's admission that Nārāyaṇa, the Personality of Godhead, is above the material creation. The envious Māyāvādī cannot have access to the Bhāgavatam, but those who are really anxious to get out of this material existence may take shelter of this Bhāgavatam because it is uttered by the liberated Śrīla Śukadeva Gosvāmī. It is the transcendental torchlight by which one can see perfectly the transcendental Absolute Truth realized as Brahman, Paramātmā and Bhagavān.

1.2.4

nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīṁ sarasvatīṁ vyāsaṁ
tato jayam udīrayet

SYNONYMS

nārāyaṇam—the Personality of Godhead; *namaḥ-kṛtya*—after offering respectful obeisances; *naram ca eva*—and Nārāyaṇa Ṛṣi; *nara-uttamam*—the supermost human being; *devīm*—the goddess; *sarasvatīm*—the mistress of learning; *vyāsam*—Vyāsadeva; *tataḥ*—thereafter; *jayam*—all that is meant for conquering; *udīrayet*—be announced.

TRANSLATION

Before reciting this Śrīmad-Bhāgavatam, which is our very means of conquest, I offer my respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto Mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

PURPORT

All the Vedic literatures and the Purāṇas are meant for conquering the darkest region of material existence. The living being is in the state of forgetfulness of his relation with God due to his being overly attracted to material sense gratification from time immemorial. His struggle for existence in the material world is perpetual, and it is not possible for him to get out of it by making plans. If he at all wants to conquer this perpetual struggle for existence, he must reestablish his eternal relation with God. And one who wants to adopt such remedial measures must take shelter of literatures such as the Vedas and the Purāṇas. Foolish people say that the Purāṇas have no connection with the Vedas. However, the Purāṇas are supplementary explanations of the Vedas intended for different types of men. All men are not equal. There are men who are conducted by the mode of goodness, others who are under the mode of passion and others who are under the mode of ignorance. The Purāṇas are so divided that any class of men can take advantage of them and gradually regain their lost position and get out of the hard

struggle for existence. Śrīla Sūta Gosvāmī shows the way of chanting the Purāṇas. This may be followed by persons who aspire to be preachers of the Vedic literatures and the Purāṇas. Śrīmad-Bhāgavatam is the spotless Purāṇa, and it is especially meant for them who are desirous to get out of the material entanglement permanently.

1.2.5

munayaḥ sādhu pṛṣṭo 'haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati

SYNONYMS

munayaḥ—O sages; *sādhu*—this is relevant; *pṛṣṭaḥ*—questioned; *aham*—myself; *bhavadbhiḥ*—by all of you; *loka*—the world; *maṅgalam*—welfare; *yat*—because; *kṛtaḥ*—made; *kṛṣṇa*—the Personality of Godhead; *sampraśnaḥ*—relevant question; *yena*—by which; *ātmā*—self; *suprasīdati*—completely pleased.

TRANSLATION

O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self.

PURPORT

As it is stated hereinbefore, in the Bhāgavatam the Absolute Truth is to be known, so the questions of the sages of Naimiṣāraṇya are proper and just because they pertain to Kṛṣṇa, who is the Supreme Personality of Godhead, the Absolute Truth. In Bhagavad-gītā the Personality of Godhead says that in all the Vedas there is nothing but the urge for searching after Him, Lord Kṛṣṇa (Bg. 15.15). Thus the questions that pertain to Kṛṣṇa are the sum and substance of all the Vedic inquiries.

The whole world is full of questions and answers. The birds, beasts and men are all busy in the matter of perpetual questions and answers. In the morning the birds in the nest become busy with questions and answers, and in the evening also the same birds come back and again become busy with questions and answers. The human being, unless he is fast asleep at night, is busy with questions and answers. The businessmen in the market are busy with questions and answers, and so also the lawyers in the court and the students in the schools and colleges. The legislators in the parliament are also busy with questions and answers, and the politicians and the press representatives are all busy with questions and answers. Although they go on making such questions and answers for their whole lives, they are not at all satisfied. Satisfaction of the soul can only be obtained by questions and answers on the subject of Kṛṣṇa.

Kṛṣṇa is our most intimate master, friend, father or son and object of conjugal love. Forgetting Kṛṣṇa, we have created so

many objects of questions and answers, but none of them are able to give us complete satisfaction. All things—but Kṛṣṇa—give temporary satisfaction only, so if we are to have complete satisfaction we must take to the questions and answers about Kṛṣṇa. We cannot live for a moment without being questioned or without giving answers. Because the Śrīmad-Bhāgavatam deals with questions and answers that are related to Kṛṣṇa, we can derive the highest satisfaction only by reading and hearing this transcendental literature. One should learn the Śrīmad-Bhāgavatam and make an all-around solution to all problems pertaining to social, political or religious matters. Śrīmad-Bhāgavatam and Kṛṣṇa are the sum total of all things.

1.2.6

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

SYNONYMS

saḥ—that; *vai*—certainly; *puṁsām*—for mankind; *paraḥ*—sublime; *dharmaḥ*—occupation; *yataḥ*—by which; *bhaktiḥ*—devotional service; *adhokṣaje*—unto the Transcendence; *ahaitukī*—causeless; *apratihatā*—unbroken; *yayā*—by which; *ātmā*—the self; *suprasīdati*—completely satisfied.

TRANSLATION

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.

PURPORT

In this statement, Śrī Sūta Gosvāmī answers the first question of the sages of Naimiṣāraṇya. The sages asked him to summarize the whole range of revealed scriptures and present the most essential part so that fallen people or the people in general might easily take it up. The Vedas prescribe two different types of occupation for the human being. One is called the pravṛtti-mārga, or the path of sense enjoyment, and the other is called the nivṛtti-mārga or the path of renunciation. The path of enjoyment is inferior, but the path of sacrifice for the supreme cause is superior. The material existence of the living being is a diseased condition of actual life. Actual life is spiritual existence, or brahma-bhūta existence where life is eternal, blissful and full of knowledge. Material existence is temporary, illusory and full of miseries. There is no happiness at all. There is just the futile attempt to get rid of the miseries, and temporary cessation of misery is falsely called happiness. Therefore, the path of progressive material enjoyment, which is temporary, miserable and illusory, is inferior. But devotional service of the Supreme Lord, which leads one to eternal, blissful and all-cognizant life, is

called the superior quality of occupation. This is sometimes polluted when mixed with the inferior quality. For example, adoption of devotional service for material gain is certainly an obstruction to the progressive path of renunciation. Renunciation or abnegation for ultimate good is certainly a better occupation than enjoyment in the diseased condition of life. Such enjoyment only aggravates the symptoms of disease and increases its duration. Therefore devotional service of the Lord must be pure in quality, i.e., without the least desire for material enjoyment. One should, therefore, accept the superior quality of occupation in the form of devotional service of the Lord without any tinge of unnecessary desire, fruitive action and philosophical speculation. This alone can lead one to perpetual solace in His service.

We have purposely denoted dharma as occupation because the root meaning of the word dharma is "that which sustains one's existence." A living being's sustenance of existence is to coordinate his activities with his eternal relation with the Supreme Lord Kṛṣṇa. Kṛṣṇa is the central pivot of living beings, and He is the all-attractive living entity or eternal form amongst all other living beings or eternal forms. Each and every living being has his eternal form in the spiritual existence, and Kṛṣṇa is the eternal attraction for all of them. Kṛṣṇa is the complete whole, and everything else is His part and parcel. The relation is one of the servant and the served, and it is transcendental and is completely distinguished from our experience in material existence. This relation of servant and the served is the most

congenial form of intimacy. One can realize it as devotional service progresses. Everyone should engage himself in that transcendental loving service of the Lord, even in the present conditional state of material existence. That will gradually give one the clue to actual life and please him to complete satisfaction.

1.2.7

> *vāsudeve bhagavati*
> *bhakti-yogaḥ prayojitaḥ*
> *janayaty āśu vairāgyaṁ*
> *jñānaṁ ca yad ahaitukam*

SYNONYMS

vāsudeve—unto Kṛṣṇa; *bhagavati*—unto the Personality of Godhead; *bhakti-yogaḥ*—contact of devotional service; *prayojitaḥ*—being applied; *janayati*—does produce; *āśu*—very soon; *vairāgyam*—detachment; *jñānam*—knowledge; *ca*—and; *yat*—that which; *ahaitukam*—causeless.

TRANSLATION

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.

PURPORT

Those who consider devotional service of the Supreme Lord Śrī Kṛṣṇa to be something like material emotional affairs may argue that in the revealed scriptures, sacrifice, charity, austerity, knowledge, mystic powers and similar other processes of transcendental realization are recommended. According to them, bhakti, or devotional service of the Lord, is meant for those who cannot perform the high-grade activities. Generally it is said that the bhakti cult is meant for the śūdras, vaiśyas and the less intelligent woman class. But that is not the actual fact. The bhakti cult is the topmost of all transcendental activities, and therefore it is simultaneously sublime and easy. It is sublime for the pure devotees who are serious about getting in contact with the Supreme Lord, and it is easy for the neophytes who are just on the threshold of the house of bhakti. It is a great science to achieve the contact of the Supreme Personality of Godhead Śrī Kṛṣṇa, and it is open for all living beings, including the śūdras, vaiśyas, women or even those lower than the śūdras who are called low-born—so what to speak of the high-class men like the qualified brāhmaṇas and the great self-realized kings. The other high-grade activities designated as sacrifice, charity, austerity, etc., are all corollary factors following the pure and scientific bhakti cult.

The principles of knowledge and detachment are two important factors on the path of transcendental realization. The whole spiritual process leads to perfect knowledge of everything material and spiritual, and the results of such perfect knowledge

are that one becomes detached from material affection and becomes attached to spiritual activities. Becoming detached from material things does not mean becoming inert altogether, as men with a poor fund of knowledge think. Naiṣkarma means not undertaking such activities that will produce good or bad effects. Negation does not mean negation of the positive. Negation of the nonessentials does not mean negation of the essential. Similarly, detachment from material forms does not mean nullifying the positive form. The bhakti cult is meant for realization of the positive form. When the positive form is realized, the negative forms are automatically eliminated. Therefore, with the development of the bhakti cult, with the application of the positive service to the positive form, one naturally becomes detached from inferior things, and he becomes attached to superior things. Similarly, the bhakti cult, being the supermost occupation of the living being, leads him out of material sense enjoyment. That is the sign of a pure devotee. He is neither a fool, nor is he engaged in the inferior energies, nor does he have material values. This is not possible by dry reasoning. It actually happens by the grace of the Almighty. In conclusion, one who is a pure devotee has all other good qualities, namely knowledge, detachment, etc., but one who has only knowledge or detachment is not necessarily well acquainted with the principles of the bhakti cult. Bhakti is the supermost occupation of the human being.

1.2.8

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

SYNONYMS

dharmaḥ—occupation; *svanuṣṭhitaḥ*—executed in terms of one's own position; *puṁsām*—of humankind; *viṣvaksena*—the Personality of Godhead (plenary portion); *kathāsu*—in the message of; *yaḥ*—what is; *na*—not; *utpādayet*—does produce; *yadi*—if; *ratim*—attraction; *śramaḥ*—useless labor; *eva*—only; *hi*—certainly; *kevalam*—entirely.

TRANSLATION

Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord.

PURPORT

There are different occupational activities in terms of man's different conceptions of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses. Therefore his occupational activities are

limited to concentrated and extended selfishness. Concentrated selfishness centers around the personal body—this is generally seen amongst the lower animals. Extended selfishness is manifested in human society and centers around the family, society, community, nation and world with a view to gross bodily comfort. Above these gross materialists are the mental speculators who hover aloft in the mental spheres, and their occupational duties involve making poetry, philosophy or propagating some ism with the same aim of selfishness limited to the body and the mind. But above the body and mind is the dormant spirit soul whose absence from the body makes the whole range of bodily and mental selfishness completely null and void. But less intelligent people have no information of the needs of the spirit soul.

Because foolish people have no information of the soul and how it is beyond the purview of the body and mind, they are not satisfied in the performance of their occupational duties. The question of the satisfaction of the self is raised herein. The self is beyond the gross body and subtle mind. He is the potent active principle of the body and mind. Without knowing the need of the dormant soul, one cannot be happy simply with emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul. The spirit soul's needs must be fulfilled. Simply by cleansing the cage of the bird, one does not satisfy the bird. One must actually know the needs of the bird himself.

The need of the spirit soul is that he wants to get out of the limited sphere of material bondage and fulfill his desire for complete freedom. He wants to get out of the covered walls of the greater universe. He wants to see the free light and the spirit. That complete freedom is achieved when he meets the complete spirit, the Personality of Godhead. There is a dormant affection for God within everyone; spiritual existence is manifested through the gross body and mind in the form of perverted affection for gross and subtle matter. Therefore we have to engage ourselves in occupational engagements that will evoke our divine consciousness. This is possible only by hearing and chanting the divine activities of the Supreme Lord, and any occupational activity which does not help one to achieve attachment for hearing and chanting the transcendental message of Godhead is said herein to be simply a waste of time. This is because other occupational duties (whatever ism they may belong to) cannot give liberation to the soul. Even the activities of the Salvationists are considered to be useless because of their failure to pick up the fountain-head of all liberties. The gross materialist can practically see that his material gain is limited only to time and space, either in this world or the other. Even if he goes up to the Svargaloka, he will find no permanent abode for his hankering soul. The hankering soul must be satisfied by the perfect scientific process of perfect devotional service.

1.2.9

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ

SYNONYMS

dharmasya—occupational engagement; *hi*—certainly; *āpavargyasya*—ultimate liberation; *na*—not; *arthaḥ*—end; *arthāya*—for material gain; *upakalpate*—is meant for; *na*—neither; *arthasya*—of material gain; *dharma-eka-antasya*—for one who is engaged in the ultimate occupational service; *kāmaḥ*—sense gratification; *lābhāya*—attainment of; *hi*—exactly; *smṛtaḥ*—is described by the great sages.

TRANSLATION

All occupational engagements [dharmas] are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, one who is engaged in the ultimate occupational service [dharma] should never use material gain to cultivate sense gratification.

PURPORT

We have already discussed that pure devotional service of the Lord is automatically followed by perfect knowledge and detachment from material existence. But there are others who consider that all kinds of different occupational engagements, including those of religion, are meant for material gain. The general tendency of any ordinary man in any part of the world is to gain some material profit in exchange for religious or any other occupational service. Even in the Vedic literatures for all sorts of religious performances an allurement of material gain is offered, and most people are attracted by such allurement or blessings of religiosity. Why are such so-called men of religion allured by material gain? Because material gain can enable one to fulfill desires, which in turn satisfy sense gratification. This cycle of occupational engagements includes so-called religiosity followed by material gain and material gain followed by fulfillment of desires. Sense gratification is the general way for all sorts of fully occupied men. But in the statement of Sūta Gosvāmī, as per the verdict of the Śrīmad-Bhāgavatam, this is nullified by the present śloka.

One should not engage himself in any sort of occupational service for material gain only. Nor should material gain be utilized for sense gratification. How material gain should be utilized is described as follows.

1.2.10

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ

SYNONYMS

kāmasya—of desires; *na*—not; *indriya*—senses; *prītiḥ*—satisfaction; *lābhaḥ*—gain; *jīveta*—self-preservation; *yāvatā*—so much so; *jīvasya*—of the living being; *tattva*—the Absolute Truth; *jijñāsā*—inquiries; *na*—not; *arthaḥ*—end; *yaḥ ca iha*—whatsoever else; *karmabhiḥ*—by occupational activities.

TRANSLATION

Life's desires should never be aimed at gratifying the senses. One should desire to live only because human life enables one to inquire about the Absolute Truth. This should be the goal of all works.

PURPORT

The completely bewildered material civilization is wrongly directed towards the fulfillment of desires in sense gratification. In such civilization, in all spheres of life, the ultimate end is sense gratification. In politics, social service, altruism, philanthropy and ultimately in religion or even in salvation, the

very same tint of sense gratification is ever increasingly predominent. In the political field the leaders of men fight with one another to fulfill their personal sense gratification. The voters adore the so-called leaders only when they promise sense gratification. As soon as the voters are dissatisfied in their own sense satisfaction, they dethrone the leaders. The leaders almost always disappoint the voters by not satisfying their senses. The same is applicable in all other fields; no one is serious about the problems of life. Even those who are on the path of salvation desire to become one with the Absolute Truth and desire to commit spiritual suicide for sense gratification. But the Bhāgavatam says that one should not live for sense gratification. One should satisfy the senses only inso much as is required for self-preservation, and not for sense gratification. Because the body is made of senses, which also require a certain amount of satisfaction, there are regulative directions for satisfaction of such senses. But the senses are not meant for unrestricted enjoyment. For example, marriage or the combination of a man with a woman is necessary for progeny, but it is not meant for sense enjoyment. In the absence of such voluntary restraint, there is propaganda for family planning, but foolish men do not know that family planning is automatically executed as soon as there is search after the Absolute Truth. Seekers of the Absolute Truth are never allured by unnecessary engagements in sense gratification because the serious students seeking the Absolute Truth are always overwhelmed with the work of researching the Truth. In every sphere of life, therefore, the ultimate end must be seeking after the Absolute Truth, and that sort of engagement

will make everyone happy because they will be less engaged in varieties of sense gratification. And what that Absolute Truth is is explained as follows.

1.2.11

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—the learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma iti*—known as Brahman; *paramātmā iti*—known as Paramātmā; *bhagavān iti*—known as Bhagavān; *śabdyate*—it so sounded.

TRANSLATION

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.

PURPORT

The Absolute Truth is both subject and object, and there is no qualitative difference there. Therefore, Brahman, Paramātmā and Bhagavān are qualitatively one and the same. The same

substance is realized as impersonal Brahman by the students of the Upaniṣads, as localized Paramātmā by the Hiraṇyagarbhas or the yogīs, and as Bhagavān by the devotees. In other words, Bhagavān or the Personality of Godhead is the last word of the Absolute Truth. Paramātmā is the partial representation of the Personality of Godhead, and impersonal Brahman is the glowing effulgence of the Personality of Godhead, as the sun rays are to the sun-god. Less intelligent students of either of the above schools sometimes argue in favor of their own respective realization, but those who are perfect seers of the Absolute Truth know well that the above three features of the one Absolute Truth are different perspective views seen from different angles of vision.

As it is explained in the first śloka of the First Chapter of the Bhāgavatam, the Supreme Truth is self-sufficient, cognizant and freed from the illusion of relativity. In the relative world the knower is different from the known, but in the Absolute Truth both the knower and the known are one and the same thing. In the relative world the knower is the living spirit or superior energy, whereas the known is inert matter or inferior energy. Therefore, there is a duality of inferior and superior energy, whereas in the absolute realm both the knower and the known are of the same superior energy. There are three kinds of energies of the supreme energetic. There is no difference between the energy and energetic, but there is a difference of quality of energies. The absolute realm and the living entities are of the same superior energy, but the material world is inferior

energy. The living being in contact with the inferior energy is illusioned, thinking he belongs to the inferior energy. Therefore there is the sense of relativity in the material world. In the Absolute there is no such sense of difference between the knower and the known, and therefore everything there is absolute.

1.2.12

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

SYNONYMS

tat—that; *śraddadhānāḥ*—seriously inquisitive; *munayaḥ*—sages; *jñāna*—knowledge; *vairāgya*—detachment; *yuktayā*—well equipped with; *paśyanti*—see; *ātmani*—within himself; *ca*—and; *ātmānam*—the Paramātmā; *bhaktyā*—in devotional service; *śruta*—the *Vedas*; *gṛhītayā*—well received.

TRANSLATION

That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the Vedānta-śruti.

PURPORT

The Absolute Truth is realized in full by the process of devotional service to the Lord Vāsudeva or the Personality of Godhead who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramātmā is His partial representation. As such, Brahman or Paramātmā realization of the Absolute Truth is but a partial realization. There are four different types of living beings, the karmīs, the jñānīs, the yogīs and the devotees. The karmīs are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the Bhagavad-gītā and other Vedic literatures, the Supreme Person is realized by devotional service, which is backed by full knowledge and detachment from the material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramātmā realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramātmā, i.e., the paths of jñāna and yoga, are also imperfect means of realizing the Absolute Truth. Devotional service, which is based on the foreground of full knowledge combined with detachment from material association fixed up on the aural reception of the Vedānta-śruti, is the only perfect method of

realizing the Absolute Truth by the seriously inquisitive student. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist. There are three classes of devotees, namely first, second, and third class. The third-class devotees, or the neophytes, who have no knowledge nor are detached from the material association, but who are simply attracted by the preliminary processes of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of Bhāgavatam. The number one Bhāgavatam is the established personality of devotee, and the other Bhāgavatam is the message of Godhead. The third-class devotee has, therefore, to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of Bhāgavatam. Such a devotee must be a representative of Śukadeva Gosvāmī, like Sūta Gosvāmī, and must preach the cult of devotional service for the all-around benefit of all people. A

neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the Bhagavad-gītā or in the Śrīmad-Bhāgavatam, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man who spoils them like the serpent spoils the milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to bear the Vedic literature like the Upaniṣads, Vedānta and other literatures left by the previous authorities or Gosvāmīs, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of śruti, smṛti, purāṇa or pañcarātra authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly- This is called samādhi.

1.2.13

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

SYNONYMS

ataḥ—so; *pumbhiḥ*—by the human being; *dvija-śreṣṭhāḥ*—O best among the twice-born; *varṇa-āśrama*—the institution of four castes and four orders of life; *vibhāgaśaḥ*—by the division of; *svanuṣṭhitasya*—of one's own prescribed duties; *dharmasya*—occupational; *saṁsiddhiḥ*—the highest perfection; *hari*—the Personality of Godhead; *toṣaṇam*—pleasing.

TRANSLATION

O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please the Lord Hari.

PURPORT

Human society all over the world is divided into four castes and four orders of life. The four castes are the intelligent caste, the martial caste, the productive caste and the laborer caste. These

castes are classified in terms of one's work and qualification, and not by birth. Then again there are four orders of life, namely the student life, the householder's life, the retired and the devotional life. In the best interest of human society there must be such divisions of life, otherwise no social institution can grow up in a healthy state. And in each and every one of the above-mentioned divisions of life, the aim must be to please the supreme authority of the Personality of Godhead. This institutional function of human society is known as the system of varṇāśrama-dharma, which is quite natural for the civilized life. The varṇāśrama institution is constructed to enable one to realize the Absolute Truth. It is not for artificial domination of one division over the other. When the aim of life, i.e., realization of the Absolute Truth, is missed by too much attachment for indriya-prīti or sense gratification, as it is already discussed hereinbefore, the institution of the varṇāśrama is utilized by selfish men to pose an artificial predominance over the weaker section. In the Kali-yuga, or in the age of quarrel, this artificial predominance is already current, but the saner section of the people know it well that the division of castes and orders of life are meant for smooth social intercourse and high thinking self-realization and not for any other purpose.

Herein the statement of Bhāgavatam is that the highest aim of life or the highest perfection of the institution of the varṇāśrama-dharma is to cooperate jointly for the satisfaction of the Supreme Lord, which is also confirmed in the Bhagavad-gītā (Bg. 4.13).

1.2.14

tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

SYNONYMS

tasmāt—therefore; *ekena*—by one; *manasā*—attention of the mind; *bhagavān*—the Personality of Godhead; *sātvatām*—of the devotees; *patiḥ*—protector; *śrotavyaḥ*—is to be heard; *kīrtitavyaḥ*—to be glorified; *ca*—and; *dhyeyaḥ*—to be remembered; *pūjyaḥ*—to be worshiped; *ca*—and; *nityadā*—constantly.

TRANSLATION

Therefore devotees should constantly hear about, glorify, remember and worship the Personality of Godhead [Bhagavān], who is their protector.

PURPORT

If realization of the Absolute Truth is the ultimate aim of life, it must be carried out by all means. In any one of the above-mentioned castes and orders of life, the four processes, namely glorifying, hearing, remembering and worshiping, are general occupations. Without these principles of life, no one can exist. Activities of the living being involve engagements in these

different four principles of life. Especially in modern society, all activities are more or less dependent on hearing and glorifying. Any man from any social status becomes a well-known man in human society within a very short time if he is simply glorified truly or falsely in the daily newspapers. Sometimes political leaders of a particular party are also advertised by newspaper propaganda, and by such glorifying method an insignificant man becomes an important man—within no time. But such propaganda work by false glorification of an unqualified person cannot bring about any good, either for the particular man or for the society. There may be some temporary reactions to such propaganda, but there are no permanent effects. Therefore such activities are a waste of time. The actual object of glorification is the Supreme Personality of Godhead who has created everything manifested before us. We have broadly discussed this fact from the beginning of the "janmādy asya" śloka of this Bhāgavatam. The tendency to glorify others or hear others must be turned to the real object of glorification—the Supreme Being. And that will bring happiness.

1.2.15

yad-anudhyāsinā yuktāḥ
karma-granthi-nibandhanam
chindanti kovidās tasya
ko na kuryāt kathā-ratim

SYNONYMS

yat—which; *anudhyā*—remembrance; *asinā*—sword; *yuktāḥ*—being equipped with; *karma*—reactionary work; *granthi*—knot; *nibandhanam*—interknit; *chindanti*—cut; *kovidāḥ*—intelligent; *tasya*—His; *kaḥ*—who; *na*—not; *kuryāt*—shall do; *kathā*—messages; *ratim*—attention.

TRANSLATION

With sword in hand, intelligent men cut through the labyrinthine knots of reactionary work [karma] by remembering the Lord. Therefore who will not pay attention to His message?

PURPORT

The spiritual spark contacted with material elements creates a knot which must be cut if one wants to be liberated from the actions and reactions of fruitive work. Liberation means freedom from the cycle of reactionary work. This liberation automatically follows for one who constantly remembers the transcendental pastimes of the Personality of Godhead. This is because all activities of the Supreme Lord (His līlā) are transcendental to the modes of the material energy. They are all-attractive spiritual activities, and therefore constant association with the spiritual activities of the Supreme Lord gradually spiritualizes the conditioned soul and ultimately severs the knot of material bondage.

Liberation from material bondage is, therefore, a by-product of devotional service. Attainment of spiritual knowledge is not sufficient to insure liberation. Such knowledge must be overcoated with devotional service so that ultimately the devotional service alone predominates. Then liberation is made possible. Even the reactionary work of the fruitive workers can lead one to liberation when it is overcoated with devotional service. Karma overcoated with devotional service is called karma-yoga. Similarly, empirical knowledge overcoated with devotional service is called jñāna-yoga. But pure bhakti-yoga is independent of such karma and jñāna because it alone can not only endow one with liberation from the conditional life but can also award one with the transcendental loving service of the Lord.

Therefore, any sensible man who is above the average man with a poor fund of knowledge must constantly remember the Personality of Godhead by hearing- about Him, by glorifying Him, by remembering Him and by worshiping Him always, without cessation. That is the perfect way of devotional service. The Gosvāmīs of Vṛndāvana who were authorized by Śrī Caitanya Mahāprabhu to preach the bhakti cult, rigidly followed this rule and made immense literatures of transcendental science for our benefit. They have chalked out ways for all classes of men in terms of the different castes and orders of life in pursuance of the teachings of Śrīmad-Bhāgavatam and similar other authoritative scriptures.

1.2.16

śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevaṇāt

SYNONYMS

śuśrūṣoḥ—one who is engaged in hearing; *śraddadhānasya*—with care and attention; *vāsudeva*—in respect to Vāsudeva; *kathā*—the message; *ruciḥ*—affinity; *syāt*—is made possible; *mahat-sevayā*—by service rendered to pure devotees; *viprāḥ*—O twice-born; *puṇya-tīrtha*—those who are cleansed of all vice; *niṣevaṇāt*—by service.

TRANSLATION

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva.

PURPORT

The conditioned life of a living being is caused by his revolting against the Lord. There are men called deva, or godly living beings, and there are men called asuras, or demons, who are against the authority of the Supreme Lord. In the Bhagavad-gītā (Sixteenth Chapter) a vivid description of the asuras is given in

which it is said that the asuras are put into lower and lower states of ignorance life after life and so sink to the lower animal forms and have no information of the Absolute Truth, the Personality of Godhead. These asuras are gradually rectified into God consciousness by the mercy of the Lord's liberated servitors in different countries according to the supreme will. Such devotees of God are very confidential associates of the Lord, and when they come to save the human society from the dangers of godlessness, they are known as the powerful incarnations of the Lord, as sons of the Lord or as servants of the Lord or as associates of the Lord. But none of them falsely claim to be God themselves. This is a blasphemy declared by the asuras, and the demoniac followers of such asuras also accept pretenders as God or His incarnation. In the revealed scriptures there is definite information of the incarnation of God. No one should be accepted as God or an incarnation of God unless he is confirmed by the revealed scriptures.

The servants of God are to be respected as God by the devotees who actually want to go back to Godhead. Such servants of God are called mahātmās, or the tīrthas, and they preach according to particular time and place. The servants of God urge people to become devotees of the Lord. They never tolerate being called God. Śrī Caitanya Mahāprabhu was God Himself according to the indications of the revealed scriptures, but He played the part of a devotee. People who knew Him to be God addressed Him as God, but He used to block His ears with His hands and chant the name of Lord Viṣṇu. He strongly protested

against being called God, although undoubtedly He was God Himself. The Lord behaves so to warn us against unscrupulous men who take pleasure in being addressed as God.

The servants of God come to propagate God consciousness, and intelligent people should cooperate with them in every respect. By serving the servant of God, one can please God more than by directly serving the Lord. The Lord is more pleased when He sees that His servants are properly respected because such servants risk everything for the service of the Lord and so are very dear to the Lord. The Lord declares in the Bhagavad-gītā (Bg. 18.69) that no one is dearer to Him than one who risks everything to preach His glory. By serving the servants of the Lord, one gradually gets the quality of such servants, and thus one becomes qualified to hear the glories of God. The eagerness to hear about God is the first qualification of a devotee for entering the kingdom of God.

1.2.17

> *śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ*
> *puṇya-śravaṇa-kīrtanaḥ*
> *hṛdy antaḥ stho hy abhadrāṇi*
> *vidhunoti suhṛt satām*

SYNONYMS

śṛṇvatām—those who have developed the urge to hear the message of; *sva-kathāḥ*—His own words; *kṛṣṇaḥ*—the Personality of Godhead; *puṇya*—virtues; *śravaṇa*—hearing; *kīrtanaḥ*—chanting; *hṛdi antaḥ sthaḥ*—within one's heart; *hi*—certainly; *abhadrāṇi*—desire to enjoy matter; *vidhunoti*—cleanses; *suhṛt*—benefactor; *satām*—of the truthful.

TRANSLATION

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Super-soul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted.

PURPORT

Messages of the Personality of Godhead Śrī Kṛṣṇa are nondifferent from Him. Whenever, therefore, offenseless hearing of God is undertaken, it is to be understood that Lord Kṛṣṇa is present there in the form of transcendental sound, which is as powerful as the Lord personally. Śrī Caitanya Mahāprabhu, in His Śikṣāṣṭakam, declares clearly that the holy name of the Lord has all the potencies of the Lord and that He has endowed His innumerable names with the same potency. There is no rigid fixture of time, and anyone can chant the holy name with attention and reverence at his convenience. The Lord is so kind

to us that He can be present before us personally in the form of transcendental sound, but unfortunately we have no taste for hearing and glorifying the Lord's name and activities. We have already discussed developing a taste for hearing and chanting the holy sound. It is done through the medium of service to the pure devotee of the Lord.

The Lord is reciprocally respondent to His devotees. When He sees that a devotee is completely sincere in getting admittance to the transcendental service of the Lord and thus becomes eager to hear about Him, the Lord acts from within the devotee in such a way that the devotee may easily go back to Him. The Lord is more anxious to take us back into His kingdom than we can desire. Most of us do not desire at all to go back to Godhead. Only a very few men want to go back to Godhead. But anyone who desires to go back to Godhead, Śrī Kṛṣṇa helps in all respects.

One cannot enter into the kingdom of God unless one is perfectly cleared of all sins. The material sins are products of our desires to lord it over material nature. It is very difficult to get rid of such desires. Women and wealth are very difficult problems for the devotee making progress on the path back to Godhead. Many stalwarts in the devotional line fell victim to these allurements and thus retreated from the path of liberation. But when one is helped by the Lord Himself, the whole process becomes as easy as anything by the divine grace of the Lord.

To become restless in the contact of women and wealth is not an astonishment, because every living being is associated with such things from a remote time, practically immemorial, and it takes time to recover from this foreign nature. But if one is engaged in hearing the glories of the Lord, gradually he realizes his real position. By the grace of God such a devotee gets sufficient strength to defend himself from the state of disturbances, and gradually all disturbing elements are eliminated from his mind.

1.2.18

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

SYNONYMS

naṣṭa—destroyed; *prāyeṣu*—almost to nil; *abhadreṣu*—all that is inauspicious; *nityam*—regularly; *bhāgavata—Śrīmad-Bhāgavatam,* or the pure devotee; *sevayā*—by serving; *bhagavati*—unto the Personality of Godhead; *uttama*—transcendental; *śloke*—prayers; *bhaktiḥ*—loving service; *bhavati*—comes into being; *naiṣṭhikī*—irrevocable.

TRANSLATION

By regularly hearing the Bhāgavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact.

PURPORT

Here is the remedy for eliminating all inauspicious things within the heart which are considered to be obstacles in the path of self-realization. The remedy is the association of the Bhāgavatas. There are two types of Bhāgavatas, namely the book Bhāgavata and the devotee Bhāgavata. Both the Bhāgavatas are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee Bhāgavata is as good as the book Bhāgavata because the devotee Bhāgavata leads his life in terms of the book Bhāgavata, and the book Bhāgavata is full of information about the Personality of Godhead and His pure devotees, who are also Bhāgavatas. Bhāgavata book and person are identical.

The devotee Bhāgavata is a direct representative of Bhagavān, the Personality of Godhead. So by pleasing the devotee Bhāgavata one can receive the benefit of the book Bhāgavata. Human reason fails to understand how by serving the devotee Bhāgavata or the book Bhāgavata one gets gradual promotion on

the path of devotion. But actually these are facts explained by Śrīla Nāradadeva, who happened to be a maidservant's son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality, Śrīla Nāradadeva. These are the miraculous effects of the association of Bhāgavatas. And to understand these effects practically, it should be noted that by such sincere association of the Bhāgavatas one is sure to receive transcendental knowledge very easily, and the result is that he becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidance of the Bhāgavatas, the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book Bhāgavata, therefore, have to be received from the devotee Bhāgavata, and the combination of these two Bhāgavatas will help the neophyte devotee to make progress on and on.

1.2.19

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati

SYNONYMS

tadā—at that time; *rajaḥ*—in the mode of passion; *tamaḥ*—the mode of ignorance; *bhāvāḥ*—the situation; *kāma*—lust and desire; *lobha*—hankering; *ādayaḥ*—others; *ca*—and; *ye*—whatever they are; *cetaḥ*—the mind; *etaiḥ*—by these; *anāviddham*—without being affected; *sthitam*—being fixed; *sattve*—in the mode of goodness; *prasīdati*—thus becomes fully satisfied.

TRANSLATION

At the time loving service is established in the heart, the modes of passion [rajas] and ignorance [tamas] and lust and desire [kāma] disappear from the heart. Then the devotee is established in goodness and he becomes happy.

PURPORT

A living being in his normal constitutional position is fully satisfied in spiritual bliss. This state of existence is called brahma-bhūta or ātmānandī or the state of self-satisfaction. This self-satisfaction is not like the satisfaction of the inactive fool. The inactive fool is in the state of foolish ignorance, whereas the self-satisfied ātmānandī is transcendental to the material state of existence. This stage of perfection is attained as soon as one is fixed up in irrevocable devotional service. Devotional service is not inactivity, but the unalloyed activity of the soul.

The soul's activity becomes adulterated in contact with matter, and as such the diseased activities are expressed in the form of lust, desire, hankering, inactivity, foolishness and sleep. The effect of devotional service becomes manifest by complete elimination of these effects of passion and ignorance. The devotee is fixed at once in the mode of goodness, and he makes further progress to rise up to the position of Vāsudeva, or the state of unmixed sattva or śuddha-sattva state. In this śuddha-sattva state only can one always see Kṛṣṇa eye to eye by dint of pure affection for the Lord.

A devotee is always in the mode of unalloyed goodness; therefore he harms no one. But the nondevotee, however educated he may be, is always harmful. A devotee is neither foolish nor passionate. The harmful, foolish and passionate cannot be devotees of the Lord, however they may advertise themselves as devotees by outward dress. A devotee is always qualified with all the good qualities of God. Quantitatively such qualifications may be different, but qualitatively both of them are one and the same.

1.2.20

> *evaṁ prasanna-manaso*
> *bhagavad-bhakti-yogataḥ*
> *bhagavat-tattva-vijñānaṁ*
> *mukta-saṅgasya jāyate*

SYNONYMS

evam—thus; *prasanna*—enlivened; *manasaḥ*—of the mind; *bhagavat-bhakti*—the devotional service of the Lord; *yogataḥ*—by contact of; *bhagavat*—regarding the Personality of Godhead; *tattva*—knowledge; *vijñānam*—scientific; *mukta*—liberated; *saṅgasya*—of the association; *jāyate*—becomes effective.

TRANSLATION

Thus established in the mode of goodness, the man rejuvenated by loving service to the Lord gains liberation from material association [mukti] and comes to know scientifically of the Personality of Godhead.

PURPORT

In the Bhagavad-gītā (Bg. 7.3) it is said that out of many thousands of ordinary men, one fortunate man endeavors for perfection of life. Mostly they are conducted by the modes of passion and ignorance, and thus they are engaged always in lust, desire, hankerings, ignorance and sleep. Out of many such manlike animals, there is actually a man who knows the responsibility of human life and thus tries to make life perfect by following the prescribed duties. And out of such many thousands of persons who have thus attained success in human life, one may know scientifically about the Personality of Godhead Śrī Kṛṣṇa. In the same Bhagavad-gītā (Bg. 18.55) it is also said that scientific knowledge of Śrī Kṛṣṇa is understood only by the process of devotional service (bhakti-yoga).

The very same thing is confirmed herein in the above words. No ordinary man or even one who has attained success in human life, can know scientifically or perfectly the Personality of Godhead. Perfection of human life is attained when one can understand that he is not the product of matter but is in fact spirit. And as soon as one understands that he has nothing to do with matter, he at once ceases his material hankerings and becomes enlivened as a spiritual being. This attainment of success is possible when one is above the modes of passion and ignorance, or in other words, when one is actually a brāhmaṇa by qualification. Brāhmaṇa is the symbol of sattva-guṇa or the mode of goodness. And others, who are not in the mode of goodness, are either kṣatriya, vaiśya, śūdra or less than the śūdras. The brahminical stage is the highest stage of human life because of its good qualities. So one cannot be a devotee unless one at least qualifies as a brāhmaṇa. The devotee is already a brāhmaṇa by action. But that is not the end of it. As referred to above, such a brāhmaṇa has to become a Vaiṣṇava in fact to be actually in the transcendental stage. A pure Vaiṣṇava is a liberated soul and is transcendental to the position of a brāhmaṇa even. In the material stage even a brāhmaṇa is also a conditioned soul because in the brahminical stage the conception of Brahman or transcendence is realized, but in that stage scientific knowledge of the Supreme Lord is lacking. One has to surpass the brahminical stage and reach the Vāsudeva stage to understand the Personality of Godhead Kṛṣṇa. The science of the Personality of Godhead is the subject matter for study by the postgraduate students in the spiritual line. Foolish men, or men

with a poor fund of knowledge, do not understand the Supreme Lord, and they interpret Kṛṣṇa according to their respective whims. The fact is, however, that one cannot understand the science of the Personality of Godhead unless one is freed from the contamination of the material modes, even up to the stage of a brāhmaṇa. When a qualified brāhmaṇa factually becomes a Vaiṣṇava, in the enlivened state of liberation he can know what is actually the Supreme Lord.

1.2.21

> *bhidyate hṛdaya-granthiś*
> *chidyante sarva-saṁśayāḥ*
> *kṣīyante cāsya karmāṇi*
> *dṛṣṭa evātmanīśvare*

SYNONYMS

bhidyate—pierced; *hṛdaya*—heart; *granthiḥ*—knots; *chidyante*—cut to pieces; *sarva*—all; *saṁśayāḥ*—misgivings; *kṣīyante*—terminated; *ca*—and; *asya*—his; *karmāṇi*—chain of fruitive actions; *dṛṣṭe*—having seen; *eva*—certainly; *ātmani*—unto the self; *īśvare*—dominating.

TRANSLATION

Thus the knots of the heart and all misgivings are cut to pieces. The chain of fruitive actions [karma] is terminated when one sees the self as master.

PURPORT

Attainment of scientific knowledge of the Personality of Godhead means seeing one's own self simultaneously. As far as the identity of the living being as spirit self is concerned, there are a number of speculations and misgivings. The materialist does not believe in the existence of the spirit self, and empiric philosophers believe in the impersonal feature of the whole spirit without individuality of the living beings. But the transcendentalists affirm that the soul and the Supersoul are two different identities qualitatively one but quantitatively different. There are many other theories, but all these different speculations are at once cleared off as soon as Śrī Kṛṣṇa is realized in truth by the process of bhakti-yoga. Śrī Kṛṣṇa is like the sun, and the materialistic speculations about the Absolute Truth are like the darkest midnight. As soon as the Kṛṣṇa sun is arisen within one's heart, the darkness of materialistic speculations about the Absolute Truth and the living beings is at once cleared off. In the presence of the sun, the darkness cannot stand, and the relative truths that were hidden within the dense darkness of ignorance become clearly manifested by the mercy of Kṛṣṇa, who is residing in everyone's heart as the Supersoul.

In the Bhagavad-gītā (Bg. 10.11) the Lord says that in order to show special favor to His pure devotees, He personally eradicates the dense darkness of all misgivings by switching on the light of pure knowledge within the heart of a devotee. Therefore, because of the Personality of Godhead's taking charge of illuminating the heart of His devotee, certainly a devotee, engaged in His service

in transcendental love, cannot remain in darkness. He comes to know everything of the absolute and the relative truths. The devotee cannot remain in darkness, and because a devotee is enlightened by the Personality of Godhead, his knowledge is certainly perfect. This is not the case for those who speculate on the Absolute Truth by dint of their own limited power of approach. Such knowledge is called paramparā, or deductive knowledge coming down from the authority to the submissive aural receiver bona fide by service and surrender. One cannot challenge the authority of the Supreme and know Him also at the same time. He reserves the right of not being exposed to such a challenging spirit of an insignificant spark of the whole subjected to the control of illusory energy. The devotees are submissive, and therefore the transcendental knowledge descends from the Personality of Godhead to Brahmā and from Brahmā to his sons and disciples in succession. This process is helped by the Supersoul within such devotees. That is the perfect way of learning transcendental knowledge.

This enlightenment perfectly enables the devotee to distinguish spirit from matter because the knot of spirit and matter is untied by the Lord. This knot is called ahaṅkāra, and it falsely obliges a living being to become identified with matter. As soon as this knot is loosened, therefore, all the clouds of doubt are at once cleared off. He sees his master and fully engages himself in the transcendental loving service of the Lord, making a full termination of the chain of fruitive action. In material existence, a living being creates his own chain of fruitive work

and enjoys the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from the chain of karma. All his actions no longer create any reaction.

1.2.22

ato vai kavayo nityaṁ
bhaktiṁ paramayā mudā
vāsudeve bhagavati
kurvanty ātma-prasādanīm

SYNONYMS

ataḥ—therefore; *vai*—certainly; *kavayaḥ*—all transcendentalists; *nityam*—from time immemorial; *bhaktim*—service unto the Lord; *paramayā*—supreme; *mudā*—with great delight; *vāsudeve*—Śrī Kṛṣṇa; *bhagavati*—the Personality of Godhead; *kurvanti*—do render; *ātma*—self; *prasādanīm*—that which enlivens.

TRANSLATION

Therefore all transcendentalists have been rendering loving service with great delight to Lord Kṛṣṇa, the Personality of Godhead, from time immemorial because such devotional service is enlivening to the self.

PURPORT

Speciality of devotional service unto the Personality of Godhead Lord Śrī Kṛṣṇa is specifically mentioned herein. Lord Śrī Kṛṣṇa is the svayam-rūpa Personality of Godhead, and all other forms of Godhead, beginning from Śrī Baladeva, Saṅkarṣaṇa, Vāsudeva, Aniruddha, Pradyumna, Nārāyaṇa, puruṣa-avatāras, guṇa-avatāras, līlā-avatāras, yuga-avatāras and many other thousands of manifestations of the Personality of Godhead, are Lord Śrī Kṛṣṇa's plenary portions and integrated parts. The living entities are separated parts and parcels of the Personality of Godhead. Therefore Lord Śrī Kṛṣṇa is the original form of Godhead, and He is the last word in the Transcendence. Thus He is more attractive to the higher transcendentalists who participate in the eternal pastimes of the Lord. In other forms of the Personality of Godhead (except Śrī Kṛṣṇa and Baladeva) there is no facility for intimate personal contact, as in the case of the transcendental pastimes of the Lord at Vrajabhūmi. The transcendental pastimes of Lord Śrī Kṛṣṇa are not newly accepted, as argued by some less intelligent persons, but His pastimes are eternal and are manifested in due course once in a day of Brahmājī, as the sun rises on the eastern horizon at the end of every twenty-four hours.

1.2.23

> *sattvaṁ rajas tama iti prakṛter guṇās tair*
> *yuktaḥ paraḥ puruṣa eka ihāsya dhatte*

sthity-ādaye hari-viriñci-hareti saṁjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ

SYNONYMS

sattvam—goodness; *rajaḥ*—passion; *tamaḥ*—the darkness of ignorance; *iti*—thus; *prakṛteḥ*—of the material nature; *guṇāḥ*—qualities; *taiḥ*—by them; *yuktaḥ*—associated with; *paraḥ*—transcendental; *puruṣaḥ*—the personality; *ekaḥ*—one; *iha asya*—of this material world; *dhatte*—accepts; *sthiti-ādaye*—for the matter of creation, maintenance and destruction, etc.; *hari*—Viṣṇu, the Personality of Godhead; *viriñci*—Brahmā; *hara*—Lord Śiva; *iti*—thus; *saṁjñāḥ*—different features; *śreyāṁsi*—ultimate benefit; *tatra*—therein; *khalu*—of course; *sattva*—goodness; *tanoḥ*—form; *nṛṇām*—of the human being; *syuḥ*—derived.

TRANSLATION

The transcendental Lord is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all living beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness.

PURPORT

That Lord Śrī Kṛṣṇa, by His plenary parts, should be rendered devotional service as explained above, is confirmed by this statement. Lord Śrī Kṛṣṇa and all His plenary parts are Viṣṇu-tattva, or the Lordship of Godhead. From Śrī Kṛṣṇa, the next manifestation is Baladeva. From Baladeva is Saṅkarṣaṇa, from Saṅkarṣaṇa is Nārāyaṇa, from Nārāyaṇa there is the second Saṅkarṣaṇa, and from this Saṅkarṣaṇa the Viṣṇu puruṣa-avatāras. The Viṣṇu or the Deity of the quality of goodness in the material world is the puruṣa-avatāra known as Kṣīrodakaśāyī Viṣṇu or Paramātmā. Brahmā is the deity of rajas (passion), and Śiva of ignorance. They are the three departmental heads of the three qualities of this material world. Creation is made possible by the goodness of Viṣṇu, and when it is required to be destroyed, Lord Śiva does it by tāṇḍava-nṛtya. The materialists and the foolish human beings worship Brahmā and Śiva respectively. But the pure transcendentalists worship the form of goodness, Viṣṇu, in His various integrated forms and separated forms. The integrated forms are called Godhead, and the separated forms are called the living entities or the jīvas. Both the jīvas and Godhead have their original spiritual forms. Jīvas are sometimes subjected to the control of material energy, but the Viṣṇu forms are always controllers of energy. When Viṣṇu, the Personality of Godhead, appears in the material world, He comes to deliver the conditioned living beings who are under the material energy. Such living beings appear in the material world with intentions of being lords, and thus they become entrapped

by the three modes of nature. As such, the living entities have to change the material coverings for undergoing different terms of imprisonment. The prison house of the material world is created by Brahmā under instruction of the Personality of Godhead, and at the conclusion of a kalpa the whole thing is destroyed by Śiva. But as far as maintenance of the prison house is concerned, it is done by Viṣṇu, as much as the state prison house is maintained by the state. Anyone, therefore, who wishes to get out of this prison house of material existence, which is full of miseries like repetition of birth, death, disease and old age, must please Lord Viṣṇu for such liberation. Lord Viṣṇu is worshiped by devotional service only, and if anyone has to continue prison life in the material world, he may ask for relative facilities from the different demigods like Śiva, Brahmā, Indra, Varuṇa, etc., for temporary relief. No demigod can, however, release the imprisoned living being from the conditioned life of material existence except Viṣṇu. Therefore, the ultimate benefit may be derived from Viṣṇu, the Personality of Godhead.

1.2.24

pārthivād dāruṇo dhūmas
tasmād agnis trayīmayaḥ
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam

SYNONYMS

pārthivāt—from earth; *dāruṇaḥ*—firewood; *dhūmaḥ*—smoke; *tasmāt*—from that; *agniḥ*—fire; *trayī*—Vedic sacrifices; *mayaḥ*—made of; *tamasaḥ*—in the mode of ignorance; *tu*—but; *rajaḥ*—the mode of passion; *tasmāt*—from that; *sattvam*—the mode of goodness; *yat*—which; *brahma*—the Absolute Truth; *darśanam*—realization.

TRANSLATION

Coal [firewood] is better than raw wood, and fire is even better, for fire is the soul of Vedic sacrifice. Similarly passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth [Brahman].

PURPORT

As explained above, one can get release from the conditioned life of material existence by devotional service to the Personality of Godhead. It is further comprehended herein that one has to rise up to the platform of the mode of goodness (sattva) so that one can be eligible for the devotional service of the Lord. But if there are impediments on the progressive path, anyone, even from the platform of tamas, can gradually rise up to the sattva platform by the expert direction of the spiritual master. Sincere candidates must, therefore, approach an expert spiritual master for such a progressive march, and the bona fide expert spiritual master is

competent to direct a disciple from any stage of life: tamas, rajas or sattva.

It is a mistake, therefore, to consider that worship of any quality or any form of the Supreme Personality of Godhead is equally beneficial. Except Viṣṇu, all separated forms are manifested under the conditions of material energy, and therefore the forms of material energy cannot help anyone to rise to the platform of sattva, which alone can liberate a person from the material bondage.

The uncivilized state of life, or the life of the lower animals, is controlled by the modes of tamas. The civilized life of man, with a passion for various types of material benefits, is the stage of rajas. The rajas stage of life gives a slight clue to the realization of the Absolute Truth in the forms of fine sentiments in philosophy, art and culture with moral and ethical principles, but the mode of sattva is a still higher stage of material quality, which actually helps one in realizing the Absolute Truth. In other words, there is a qualitative difference between the different kinds of worshiping methods as well as the respective results derived from the predominating deities, namely Brahmā, Viṣṇu and Hara.

1.2.25

> *bhejire munayo 'thāgre*
> *bhagavantam adhokṣajam*

sattvaṁ viśuddhaṁ kṣemāya
kalpante ye 'nu tān iha

SYNONYMS

bhejire—rendered service unto; *munayaḥ*—the sages; *atha*—thus; *agre*—previously; *bhagavantam*—unto the Personality of Godhead; *adhokṣajam*—the Transcendence; *sattvam*—existence; *viśuddham*—above the three modes of nature; *kṣemāya*—to derive the ultimate benefit; *kalpante*—deserve; *ye*—those; *anu*—follow; *tān*—those; *iha*—in this material world.

TRANSLATION

Previously all the great sages rendered service unto the transcendental Personality of Godhead [Bhagavān] due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions. Whoever follows such sages is also eligible for liberation from the material world.

PURPORT

The purpose of performing religion is neither to profit by material gain nor to get the simple knowledge of discerning matter from spirit. The ultimate aim of religious performances is to release oneself from material bondage and regain the life of freedom in the transcendental world where the Personality of Godhead is the Supreme Person. Laws of religion are, therefore, directly enacted by the Personality of Godhead, and except the

mahājanas, or the authorized agents of the Lord, no one knows the purpose of religion. There are twelve particular agents of the Lord who know the purpose of religion, and all of them render transcendental service unto Him. Persons who desire their own good may follow these mahājanas and thus attain the supreme benefit.

1.2.26

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

SYNONYMS

mumukṣavaḥ—persons desiring liberation; *ghora*—horrible, ghastly; *rūpān*—forms like that; *hitvā*—rejecting; *bhūta-patīn*—demigods; *atha*—for this reason; *nārāyaṇa*—the Personality of Godhead; *kalāḥ*—plenary portions; *śāntāḥ*—all-blissful; *bhajanti*—do worship; *hi*—certainly; *anasūyavaḥ*—nonenvious.

TRANSLATION

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms and plenary portions of Lord Viṣṇu.

PURPORT

The Supreme Personality of Godhead Śrī Kṛṣṇa, who is the original person of the Viṣṇu categories, expands Himself in two different categories, namely integrated plenary portions and separated parts and parcels. The separated parts and parcels are the servitors, and the integrated plenary portions of Viṣṇu-tattvas are the worshipful objects of service.

All demigods who are empowered by the Supreme Lord are also separated parts and parcels. They do not belong to the categories of Viṣṇu-tattva. The Viṣṇu-tattvas are equally powerful living beings like the original form of the Personality of Godhead, and they display only different categories of power in consideration of different times and circumstances. The separated parts and parcels are powerful by limitation. They do not have unlimited power like the Viṣṇu-tattvas. Therefore, the Viṣṇu-tattvas, or the plenary portions of Nārāyaṇa, the Personality of Godhead, are never to be classified in the same categories with the parts and parcels. If anyone does so he becomes at once an offender by the name pāṣaṇḍī. In the age of Kali many foolish persons commit such unlawful offenses and equalize the two categories.

The separated parts and parcels have different positions in the estimation of material powers, and some of them are like Kālabhairava, Śmaśāha-bhairava, Śani, Mahākālī, Caṇḍikā. These demigods are worshiped mostly by those who are in the lowest categories of the mode of darkness or ignorance, and

there are others who are in the mode of passion and worship demigods like Brahmā, Śiva, Sūrya, Gaṇeśa and many similar deities, urged by the desire for material enjoyment. But those who are actually situated in the mode of goodness (sattva-guṇa) of material nature worship only Viṣṇu-tattvas. Viṣṇu-tattvas are represented by various names and forms such as Nārāyaṇa, Dāmodara, Vāmana, Govinda, Adhokṣaja, etc. The qualified brāhmaṇas worship the Viṣṇu-tattvas represented by the śālagrāma-śilā, and so also some of the higher castes like the ksatriyas and vaiśyas worship the Viṣṇu-tattvas generally.

Highly qualified brāhmaṇas situated in the mode of goodness have no grudges against the mode of worship of others. They have all respect for other demigods, even though they are ghastly looking, like the Kāla bhairava or Mahākālī, etc. They know very well that these horrible features of the Supreme Lord are all different servitors of the Lord under different conditions, yet they reject the worship of both horrible and attractive features of the demigods, and they concentrate only on the forms of Viṣṇu because they are serious about liberation from the material conditions. The demigods, even to the stage of Brahmā, the supreme of all the demigods, cannot offer liberation to anyone. Hiraṇyakaśipu underwent a severe type of penance to become eternal in life, but his worshipful deity, Brahmā, could not satisfy him with such blessings. Therefore Viṣṇu is called mukti-pāda, or the Personality of Godhead who can bestow upon us mukti, liberation, and none else. The demigods, being like other living entities in the material world, are all liquidated at the time of the

annihilation of the material structure. They are themselves unable to get liberation, and what to speak of giving liberation to their devotees. The demigods can award the worshipers some temporary benefit only and not the ultimate one.

It is for this reason only that candidates for liberation deliberately reject the worship of the demigods, although they have no disrespect for any one of them.

1.2.27

rajas-tamaḥ-prakṛtayaḥ
sama-śīlā bhajanti vai
pitṛ-bhūta-prajeśādīn
śriyaiśvarya-prajepsavaḥ

SYNONYMS

rajaḥ—the mode of passion; *tamaḥ*—the mode of ignorance; *prakṛtayaḥ*—of that mentality; *sama-śīlāḥ*—of the same categories; *bhajanti*—do worship; *vai*—actually; *pitṛ*—the forefathers; *bhūta*—other living beings; *prajeśa-ādīn*—controllers of cosmic administration; *śriyā*—enrichment; *aiśvarya*—wealth and power; *prajā*—progeny; *īpsavaḥ*—so desiring.

TRANSLATION

Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the

demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and aristocratic birth.

PURPORT

There is no need to worship demigods of whatsoever category if one is serious about going back to Godhead. In the Bhagavad-gītā (Bg. 7.20, 23) it is clearly said that those who are mad after material enjoyment approach the different demigods for temporary benefits, which are meant for men with a poor fund of knowledge. We should never desire to increase the depth of material enjoyment. Material enjoyment should be accepted only up to the point of the bare necessities of life and not more or less than that. To accept more material enjoyment means to bind oneself more and more to the miseries of material existence. More wealth, more women and false aristocracy are some of the demands of the materially disposed man because he has no information of the benefit derived from Viṣṇu worship. By Viṣṇu worship one can derive benefit in this life as well as in life after death. Forgetting these principles, foolish people who are after more wealth, more wives and more children worship various demigods. The aim of life is to end the miseries of life and not to increase them.

For material enjoyment there is no need to approach the demigods. The demigods are but servants of the Lord. As such, they are duty-bound to supply necessities of life in the form of water, light, air, etc. One should work hard and worship the

Supreme Lord by the fruits of one's hard labor for existence, and that should be the motto of life. One should be careful to execute occupational service with faith in God in the proper way, and that will lead one gradually on the progressive march back to Godhead.

Lord Śrī Kṛṣṇa, when He was personally present at Vrajadhāma, stopped the worship of the demigod Indra and advised the residents of Vraja to worship by their business and to have faith in God. Worshiping the multi-demigods for material gain is practically a perversity of religion. This sort of religious activity has been condemned in the very beginning of the Bhāgavatam as kaitava-dharma. There is only one religion in the world to be followed by one and all, and that is the Bhāgavata-dharma, or the religion which teaches one to worship the Supreme Personality of God head and no one else.

1.2.28-29

vāsudeva-parā vedā
vāsudeva-parā makhāḥ
vāsudeva-parā yogā
vāsudeva-parāḥ kriyāḥ

vāsudeva-paraṁ jñānaṁ
vāsudeva-paraṁ tapaḥ

vāsudeva-paro dharmo
vāsudeva-parā gatiḥ

SYNONYMS

vāsudeva—the Personality of Godhead; *parāḥ*—the ultimate goal; *vedāḥ*—revealed scriptures; *vāsudeva*—the Personality of Godhead; *parāḥ*—for worshiping; *makhāḥ*—sacrifices; *vāsudeva*—the Personality of Godhead; *parāḥ*—the means of attaining; *yogāḥ*—mystic paraphernalia; *vāsudeva*—the Personality of Godhead; *parāḥ*—under His control; *kriyāḥ*—fruitive activities; *vāsudeva*—the Personality of Godhead; *param*—the supreme; *jñānam*—knowledge; *vāsudeva*—the Personality of Godhead; *param*—best; *tapaḥ*—austerity; *vāsudeva*—the Personality of Godhead; *paraḥ*—superior quality; *dharmaḥ*—religion; *vāsudeva*—the Personality of Godhead; *parāḥ*—ultimate; *gatiḥ*—goal of life.

TRANSLATION

In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

PURPORT

That Śrī Kṛṣṇa, the Personality of Godhead, is the only object of worship is confirmed in these two ślokas. In the Vedic literature there is the same objective: establishing one's relationship and ultimately reviving our lost loving service unto Him. That is the sum and substance of the Vedas. In the Bhagavad-gītā the same theory is confirmed by the Lord in His own words: the ultimate purpose of the Vedas is to know Him only. All the revealed scriptures are prepared by the Lord through His incarnation in the body of Śrīla Vyāsadeva just to remind the fallen souls conditioned by material nature of Śrī Kṛṣṇa the Personality of Godhead. No demigod can award freedom from material bondage. That is the verdict of all the Vedic literatures. Impersonalists who have no information of the Personality of Godhead minimize the omnipotency of the Supreme Lord and put Him on equal footing with all other living beings, and for this act such impersonalists get freedom from material bondage with great difficulty. They can only surrender unto Him after many, many births and culture of transcendental knowledge.

One may argue that the Vedic activities are based on sacrificial ceremonies. That is true. But all such sacrifices are also meant for realizing the truth about Vāsudeva. Another name of Vāsudeva is Yajña (sacrifice), and in the Bhagavad-gītā it is clearly stated that all sacrifices and all activities are to be conducted for the satisfaction of Yajña or Viṣṇu the Personality of Godhead. This is the case also with the yoga systems. Yoga means to get into touch with the Supreme Lord. The process,

however, includes several bodily features such as āsana, dhyāna, prāṇāyāma, meditation, etc., and all of them are meant for concentrating upon the localized aspect of Vāsudeva represented as Paramātmā. Paramātmā realization is but partial realization of Vāsudeva, and if one is successful in that attempt, one realizes Vāsudeva in full. But by ill luck most of the yogīs are stranded by the powers of mysticism achieved through the bodily process. Ill-fated yogīs are given a chance in the next birth by being placed in the families of good learned brāhmaṇas or in the families of rich merchants in order to execute the unfinished task of Vāsudeva realization. If such fortunate brāhmaṇas and sons of rich men properly utilize the chance, they can easily realize Vāsudeva by good association with saintly persons. Unfortunately, such preferential persons are captivated again by material wealth and honor and practically forget the aim of life.

This is also so for the culture of knowledge. According to Bhagavad-gītā there are eighteen items in culturing knowledge. And by such culture of knowledge one becomes gradually prideless, devoid of vanity, nonviolent, forbearing, simple, devoted to the great spiritual master and self-controlled. By culture of knowledge one becomes unattached to hearth and home and becomes conscious of the miseries due to death, birth, old age and disease. And all culture of knowledge culminates in devotional service to the Personality of Godhead, Vāsudeva. Therefore, Vāsudeva is the ultimate aim in culturing all different branches of knowledge. Culture of knowledge leading one to the transcendental plane of meeting Vāsudeva is real knowledge.

Physical knowledge in its various branches is condemned in the Bhagavad-gītā as ajñāna, or the opposite of real knowledge. The ultimate aim of physical knowledge is to satisfy the senses, which means prolongation of the term of material existence and thereby continuance of the threefold miseries. So prolonging the miserable life of material existence is nescience. But the same physical knowledge leading to the way of spiritual understanding helps one to end the miserable life of physical existence and to begin the life of spiritual existence on the plane of Vāsudeva.

The same applies to all kinds of austerities. Tapasya means voluntary acceptance of bodily pains to achieve some higher end of life. Rāvaṇa and Hiraṇyakaśipu underwent a severe type of bodily torture to achieve the end of sense gratification. Sometimes modern politicians also undergo severe types of austerities to achieve some political end. This is not actually tapasya. One should accept voluntary bodily inconvenience for the sake of knowing Vāsudeva because that is the way of real austerities. Otherwise all forms of austerities are classified as modes of passion and ignorance. Passion and ignorance cannot end the miseries of life. Only the mode of goodness can mitigate the threefold miseries of life. Vasudeva and Devakī, the so-called father and mother of Lord Kṛṣṇa, underwent penances to get Vāsudeva as their son. Lord Śrī Kṛṣṇa is the father of all living beings (Bg. 14.4). Therefore He is the original living being of all other living beings. He is the original eternal enjoyer amongst all other enjoyers. Therefore no one can be His begetting father, as the ignorant may think.

Lord Śrī Kṛṣṇa agreed to become the son of Vasudeva and Devakī upon being pleased with their severe austerities. Therefore if any austerities have to be done, they must be done to achieve the end of knowledge, Vāsudeva.

Vāsudeva is the original Personality of Godhead Lord Śrī Kṛṣṇa. As explained before, the original Personality of Godhead expands Himself by innumerable forms. Such expansion of forms is made possible by His various energies. His energies are also multifarious, and His internal energies are superior and external energies are inferior in quality. They are explained in the Bhagavad-gītā (Bg. 7.4-6) as the parā and aparā prakṛtis. So His expansions of various forms which take place via the internal energies are superior forms, whereas the expansions which take place via the external energies are inferior forms. The living entities are also His expansions. The living entities who are expanded by His internal potency are eternally liberated persons, whereas those who are expanded by the material energies are eternally conditioned souls. Therefore, all culture of knowledge, austerities, sacrifice and activities should be aimed at changing the quality of the influence that is acting upon us. For the present, we are all being controlled by the external energy of the Lord, and just to change the quality of the influence, we must endeavor to cultivate spiritual energy. In the Bhagavad-gītā it is said that those who are mahātmās, or those whose minds have been so broadened as to be engaged in the service of Lord Kṛṣṇa, are under the influence of the internal potency, and the effect is that such broad-minded living beings are constantly engaged in

the service of the Lord without deviation. That should be the aim of life. And that is the verdict of all the Vedic literatures. No one should bother himself with fruitive activities or dry speculation about transcendental knowledge. Everyone should at once engage himself in the transcendental loving service of the Lord. Nor should one worship different demigods who work as different hands of the Lord for creation, maintenance or destruction of the material world. There are innumerable powerful demigods who look over the external management of the material world. They are all different assisting hands of Lord Vāsudeva. Even Lord Śiva and Lord Brahmā are included within the list of demigods, but Lord Viṣṇu or Vāsudeva is always transcendentally situated. Even though He accepts the quality of goodness of the material world, He is still transcendental to all the material modes. The following example will clear that matter more explicitly. In the prison house there are the prisoners and the managers of the prison house. Both the managers and the prisoners are bound up by the laws of the king. But even though the king sometimes comes in the prison, he is not bound by the laws of the prison house. The king is therefore always transcendental to the laws of the prison house, as the Lord is always transcendental to the laws of the material world.

1.2.30

sa evedaṁ sasarjāgre
bhagavān ātma-māyayā

sad-asad-rūpayā cāsau
guṇamayāguṇo vibhuḥ

SYNONYMS

saḥ—that; *eva*—certainly; *idam*—this; *sasarja*—created; *agre*—before; *bhagavān*—the Personality of Godhead; *ātma-māyayā*—by His personal potency; *sat*—the cause; *asat*—the effect; *rūpayā*—by forms; *ca*—and; *asau*—the same Lord; *guṇa-maya*—in the modes of material nature; *aguṇaḥ*—transcendental; *vibhuḥ*—the Absolute.

TRANSLATION

In the beginning of the material creation, the Absolute Lord in His transcendental position created the energies of cause and effect by His own internal energy.

PURPORT

The position of the Lord is always transcendental because the causal and effectual energies required for the creation of the material world were also created by Him. He is, therefore, unaffected by the qualities of the material modes. His existence, form, activities and paraphernalia all existed before the material creation.* He is all spiritual and has nothing to do with the qualities of the material world, which are qualitatively distinct from the spiritual qualities of the Lord.

* Śrīpāda Śaṅkarācārya, the head of the Māyāvāda school, accepts this transcendental position of Lord Kṛṣṇa in his commentation on Bhagavad-gītā.

1.2.31

tayā vilasiteṣv eṣu
guṇeṣu guṇavān iva
antaḥ-praviṣṭa ābhāti
vijñānena vijṛmbhitaḥ

SYNONYMS

tayā—by them; *vilasiteṣu*—although in the function; *eṣu*—these; *guṇeṣu*—the modes of material nature; *guṇavān*—affected by the modes; *iva*—as if; *antaḥ*—within; *praviṣṭaḥ*—entered into; *ābhāti*—appears to be; *vijñānena*—by transcendental consciousness; *vijṛmbhitaḥ*—fully enlightened.

TRANSLATION

After creating the material substance, the Lord expands Himself and enters into it. And although He is within the material modes of nature and appears to be one of the created beings, He is always fully enlightened and in His transcendental position.

PURPORT

The living entities are separated parts and parcels of the Lord, and the conditioned living entities who are unfit for the spiritual kingdom are strewn within the material world to enjoy matter to the fullest extent. As Paramātmā and eternal friend of the living entities, the Lord by one of His plenary portions accompanies the living entities to guide them in their material enjoyment and to become witness to all actvities. While the living entities enjoy the material conditions, the Lord maintains His transcendental position without being affected by the material atmosphere.In the Vedic literatures (śruti) it is said that there are two birds in one tree.* One of them is eating the fruit of the tree, while the other is witnessing the actions. The witness is the Lord, and the fruit eater is the living entity. The fruit eater (living entity) has forgotten his real identity and is overwhelmed in the fruitive activities of the material conditions, but the Lord (Paramātmā) is always full in transcendental knowledge. That is the difference between the Supersoul and the conditioned soul. The conditioned soul, living entity, is controlled by the laws of nature, while the Paramātmā or the Supersoul is the controller of the material energy.

*dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte

tayor anyaḥ pippalaṁ svādv atty anaśnann anyo 'bhicākaśīti (Śruti mantra)

1.2.32

yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān

SYNONYMS

yathā—as much as; *hi*—exactly like; *avahitaḥ*—surcharged with; *vahniḥ*—fire; *dāruṣu*—in wood; *ekaḥ*—one; *sva-yoniṣu*—the source of manifestation; *nānā iva*—like different entities; *bhāti*—illuminates; *viśva-ātmā*—the Lord as Paramātmā; *bhūteṣu*—in the living entities; *ca*—and; *tathā*—in the same way; *pumān*—the Absolute Person.

TRANSLATION

The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

PURPORT

Lord Vāsudeva, the Supreme Personality of Godhead, by one of His plenary parts expands Himself all over the material world, and His existence can be perceived even within the atomic energy. Matter, anti-matter, proton, neutron, etc., are all

different effects of the Paramātmā feature of the Lord. As from wood, fire can be manifested, or as butter can be churned out of milk, so also the presence of the Lord as Paramātmā can be felt by the process of legitimate hearing and chanting of the transcendental subjects which are especially treated in the Vedic literatures like the Upaniṣads and Vedānta. Śrīmad-Bhāgavatam is the bona fide explanation of these Vedic literatures. The Lord can be realized through the aural reception of the transcendental message, and that is the only way to experience the transcendental subject. As fire is kindled from wood by another fire, similarly the divine consciousness of man can be kindled by another divine grace. His Divine Grace the spiritual master can kindle the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive ear only, and thus divine existence is gradually realized. The difference between animality and humanity lies in this process only. A human being can hear properly, whereas an animal cannot.

1.2.33

asau guṇamayair bhāvair
bhūta-sūkṣmendriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo
bhuṅkte bhūteṣu tad-guṇān

SYNONYMS

asau—that Paramātmā; *guṇa-mayaiḥ*—influenced by the modes of nature; *bhāvaiḥ*—naturally; *bhūta*—created; *sūkṣma*—subtle; *indriya*—senses; *ātmabhiḥ*—by the living beings; *sva-nirmiteṣu*—in His own creation; *nirviṣṭaḥ*—entering; *bhuṅkte*—causes to enjoy; *bhūteṣu*—in the living entities; *tat-guṇān*—those modes of nature.

TRANSLATION

The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these by the subtle mind.

PURPORT

There are 8,400,000 species of living beings beginning from the highest intellectual being Brahmā down to the insignificant ant, and all of them are enjoying the material world according to the desires of the subtle mind and gross material body. The gross material body is based on the conditions of the subtle mind, and the senses are created according to the desire of the living being. The Lord as Paramātmā helps the living being to get material happiness because the living being is helpless in all respects to obtain what he desires. He proposes and the Lord disposes. In another sense, the living beings are parts and parcels of the Lord. They are therefore one with the Lord. In the Bhagavad-gītā the living beings in all varieties of bodies have been claimed by the Lord as His sons. The sufferings and enjoyments of the sons are

indirectly the suffering and enjoyments of the father. Still the father is not in any way affected directly by the suffering and enjoyment of the sons. He is so kind that He constantly remains with the living being as Paramātmā and always tries to convert the living being towards the real happiness.

1.2.34

bhāvayaty eṣa sattvena
lokān vai loka-bhāvanaḥ
līlāvatārānurato
deva-tiryaṅ-narādiṣu

SYNONYMS

bhāvayati—maintains; *eṣaḥ*—all these; *sattvena*—in the mode of goodness; *lokān*—all over the universe; *vai*—generally; *loka-bhāvanaḥ*—the master of all the universes; *līlā*—pastimes; *avatāra*—incarnation; *anurataḥ*—assuming the role; *deva*—the demigods; *tiryak*—lower animals; *nara-ādiṣu*—in the midst of human beings.

TRANSLATION

Thus the Lord of the universes maintains all planets inhabited by demi-gods, men and lower animals, and in His play He assumes the roles of incarnations to reclaim those in the mode of pure goodness.

PURPORT

There are innumerable material universes, and in each and every universe there are innumerable planets inhabited by different grades of living entities in different modes of nature. The Lord (Viṣṇu) incarnates Himself in each and every one of them and in each and every type of living society. He manifests His transcendental pastimes amongst them just to create the desire to go back to Godhead. The Lord does not change His original transcendental position, but He appears to be differently manifested according to the particular time, circumstances and society.

Sometimes He incarnates Himself or empowers a suitable living being to act for Him, but in either case the purpose is the same: the Lord wants the suffering living being to go back home, back to Godhead. The happiness which the living beings are hankering for is not to be found within any corner of the innumerable universes and material planets. The eternal happiness which the living being wants is obtainable in the kingdom of God, but the forgetful living beings under the influence of the material modes have no information of the kingdom of God. The Lord, therefore, comes to propagate the message of the kingdom of God either personally as an incarnation or through His bona fide representative as the good son of God. Such incarnations or sons of God are not only making propaganda for going back to Godhead within human society. Their work is also going on in all types of societies, amongst demigods and those other than human beings.

Thus end the Bhaktivedanta purports of the First Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "Divinity and Divine Service."

Chapter Three

Kṛṣṇa is the Source of All incarnations

Chapter 3

1.3.1

sūta uvāca
jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

sūtaḥ uvāca—Sūta said; *jagṛhe*—accepted; *pauruṣam*—plenary portion as the *puruṣa* incarnation; *rūpam*—form; *bhagavān*—the Personality of Godhead; *mahat-ādibhiḥ*—with the ingredients of the material world; *sambhūtam*—thus there was the creation of; *ṣoḍaśa-kalam*—sixteen primary principles; *ādau*—in the beginning; *loka*—the universes; *sisṛkṣayā*—on the intention of creating.

TRANSLATION

Sūta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the puruṣa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action.

This was for the purpose of creating the material universe.

PURPORT

The Bhagavad-gītā states that the Personality of Godhead Śrī Kṛṣṇa maintains these material universes by extending His plenary expansions.

So this puruṣa form is the confirmation of the same principle. The original Personality of Godhead Vāsudeva or Lord Kṛṣṇa, who is famous as the son of King Vāsudeva or King Nanda, is full with all opulences, all potencies, all fames, all beauties, all knowledge and all renunciation. Part of His opulences is manifested as impersonal Brahman, and part of His opulences is manifested as Paramātmā. This puruṣa feature of the same Personality of Godhead Śrī Kṛṣṇa is the original Paramātmā manifestation of the Lord. There are three puruṣa features in the material creation, and this form, who is known as the Kāraṇodakaśāyī Viṣṇu, is the first of the three. The others are known as the Garbhodakaśāyī Viṣṇu and the Kṣīrodakaśāyī Viṣṇu, which we shall know one after another. The innumerable universes are generated from the skinholes of this Kāraṇodakaśāyī Viṣṇu, and in each one of the universes the Lord enters as Garbhodakaśāyī Viṣṇu.

In the Bhagavad-gītā it is also mentioned that the material world is created at certain intervals and then again destroyed. This creation and destruction is done by the supreme will

because of the conditioned souls or the nitya-badhya living beings. The nitya-badhya or the eternally conditioned souls have the sense of individuality or ahaṅkara, which dictates them sense enjoyment, which they are unable to have constitutionally. The Lord is the only enjoyer, and all others are enjoyed. The living beings are predominated enjoyers. But the eternally conditioned souls, forgetful of this constitutional position, have strong aspirations to enjoy. This chance to enjoy matter is given to the conditioned souls in the material world, and side by side they are given the chance to understand their real constitutional position. Those fortunate living entities who catch the truth and surrender unto the lotus feet of Vāsudeva after many, many births in the material world, join the eternally liberated souls and thus are allowed to enter into the kingdom of Godhead. After this, such fortunate living entities need not come again within the occasional material creation. But those who cannot catch the constitutional truth are again merged into the mahat-tattva at the time of annihilation of the material creation. When the creation is again set up, this mahat-tattva is again let loose. This mahat-tattva contains all the ingredients of the material manifestations, including the conditioned souls. Primarily this mahat-tattva is divided into sixteen parts, namely the five gross material elements and the eleven working instruments or senses. It is like the cloud in the clear sky. In the spiritual sky, the effulgence of Brahman is spread all round, and the whole system is dazzling in spiritual light. The mahat-tattva is assembled in some corner of the vast unlimited spiritual sky, and the part which is thus covered by the mahat-tattva is called the material

sky. This part of the spiritual sky, called the mahat-tattva, is only an insignificant portion of the whole spiritual sky, and within this mahat-tattva there are innumerable universes. All these universes are collectively produced by the Kāraṇodakaśāyī Viṣṇu, called also the Mahā-Viṣṇu, who simply throws His glance to impregnate the material sky.

1.3.2

yasyāmbhasi śayānasya
yoga-nidrāṁ vitanvataḥ
nābhi-hradāmbujād āsīd
brahmā viśva-sṛjāṁ patiḥ

SYNONYMS

yasya—whose; *ambhasi*—in the water; *śayānasya*—lying down; *yoga-nidrām*—sleeping in meditation; *vitanvataḥ*—ministering; *nābhi*—navel; *hrada*—out of the lake; *ambujāt*—from the lotus; *āsīt*—was manifested; *brahmā*—the grandfather of the living beings; *viśva*—the universe; *sṛjām*—the engineers; *patiḥ*—master.

TRANSLATION

A part of the puruṣa lies down within the water of the universe, and from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.

PURPORT

The first puruṣa is the Kāraṇodakaśāyī Viṣṇu. From His skinholes innumerable universes have sprung up. In each and every one of them the puruṣa enters as the Garbhodakaśāyī Viṣṇu. He is lying within half of the universe which is full with the water of His body. And from the navel of Garbhodakaśāyī Viṣṇu has sprung up the stem of the lotus flower, the birthplace of Brahmā, who is the father of all living beings and the master of all the demigod engineers engaged in the perfect design and working of the universal order. Within the stem of the lotus there are fourteen divisions of planetary systems, and the earthly planets are situated in the middle. Upwards there are other, better planetary systems, and the top most system is called Brahmaloka or Satyaloka. Downwards from the earthly planetary system there are seven downwards planetary systems domiciled by the asuras and similar other materialistic living beings.

From this Garbhodakaśāyī Visnu there is expansion of the Kṣīrodakaśāyī Viṣṇu, who is the collective Paramātmā of all living beings. He is called Hari, and from Him all incarnations within the universe are expanded.

Therefore, the conclusion is that the puruṣa-avatāra is manifested in three features, first the Kāraṇodakaśāyī who creates aggregate material ingredients in the mahat-tattva, second the Garbhodakaśāyī who enters in each and every universe, and third the Kṣīrodakaśāyī Viṣṇu who is the Paramātmā of every material object, organic or inorganic. One

who knows these plenary features of the Personality of Godhead knows also Him (Godhead) properly, and thus the knower becomes freed from the material conditions of birth, death, old age and disease, as it is confirmed in Bhagavad-gītā. In this śloka the subject matter of Mahā-Viṣṇu is summarized. The Mahā-Viṣṇu lies down in some part of the spiritual sky by His own free will, and thus He lies on the ocean of kāraṇa from where He glances over His material nature, and the mahat-tattva is at once created. Thus electrified by the power of the Lord, the material nature creates at once innumerable universes just as in due course a tree is decorated with innumerable grown-up fruits. The seed of the tree is sown by the cultivator, and the tree or creeper in due course becomes manifested with so many fruits. Nothing can take place without a cause. The Kāraṇa Ocean is therefore called the Causal Ocean. Kāraṇa means causal. We should not foolishly accept the atheistic theory of creation. The description of the atheists is given in the Bhagavad-gītā. The atheist does not believe in the creator, but he cannot give a good theory to explain the creation. Material nature has no power to create without the power of the puruṣa, just as a prakṛti or woman cannot produce a child without the connection of a puruṣa. The puruṣa impregnates, and the prakṛti delivers. We should not expect milk from the fleshy bags on the neck of the goat, although they look like breastly nipples. Similarly, we should not expect any creative power from the material ingredients; we must believe in the power of the puruṣa, who impregnates prakṛti or nature. And because the Lord wished to lie down in meditation, the material energy created innumerable universes at once, and in each of

them the Lord laid Himself down, and thus all the planets and the different paraphernalia were created at once by the will of the Lord. The Lord has unlimited potencies, and thus He can perform as He likes by perfect planning, although personally He has nothing to do, and no one is greater than or equal to Him. That is the verdict of the Vedas.

1.3.3

yasyāvayava-saṁsthānaiḥ
kalpito loka-vistaraḥ
tad vai bhagavato rūpaṁ
viśuddhaṁ sattvam ūrjitam

SYNONYMS

yasya—whose; *avayava*—bodily expansion; *saṁsthānaiḥ*—situated in; *kalpitaḥ*—is imagined; *loka*—planets of inhabitants; *vistaraḥ*—various; *tat vai*—but that is; *bhagavataḥ*—of the Personality of Godhead; *rūpam*—form; *viśuddham*—purely; *sattvam*—existence; *ūrjitam*—excellence.

TRANSLATION

It is believed that all the universal planetary systems are situated on the extensive body of the puruṣa, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.

PURPORT

The conception of the virāṭ-rūpa or viśva-rūpa of the Supreme Absolute Truth is especially meant for the neophyte who can hardly think of the transcendental form of the Personality of Godhead. To him a form means something of this material world, and therefore an opposite conception of the Absolute is necessary in the beginning to concentrate the mind on the power extension of the Lord. As stated above, the Lord extends His potency in the form of the mahat-tattva, which includes all material ingredients. The extension of power by the Lord and the Lord Himself personally are one in one sense, but at the same time the mahat-tattva is different from the Lord. Therefore the potency of the Lord and the Lord are simultaneously different and nondifferent. The conception of the virāṭ-rūpa, especially for the impersonalist, is thus nondifferent from the eternal form of the Lord. This eternal form of the Lord exists prior to the creation of the mahat-tattva, and it is stressed here that the eternal form of the Lord is par excellence spiritual or transcendental to the modes of material nature. The very same transcendental form of the Lord is manifested by His internal potency, and the formation of His multifarious manifestations of incarnations is always of the same transcendental quality, without any touch of the mahat-tattva.

1.3.4

paśyanty ado rūpam adabhra-cakṣuṣā
sahasra-pādoru-bhujānanādbhutam
sahasra-mūrdha-śravaṇākṣi-nāsikaṁ
sahasra-mauly-ambara-kuṇḍalollasat

SYNONYMS

paśyanti—see; *adaḥ*—the form of the *puruṣa*; *rūpam*—form; *adabhra*—perfect; *cakṣuṣā*—by the eyes; *sahasra-pāda*—thousands of legs; *ūru*—thighs; *bhuja-ānana*—hands and faces; *adbhutam*—wonderful; *sahasra*—thousands of; *mūrdha*—heads; *śravaṇa*—ears; *akṣi*—eyes; *nāsikam*—noses; *sahasra*—thousands; *mauli*—garlands; *ambara*—dresses; *kuṇḍala*—earrings; *ullasat*—all glowing.

TRANSLATION

The devotees, with their perfect eyes, see the transcendental form of the puruṣa who has thousands of legs, thighs, arms and faces—all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and earrings and are adorned with garlands.

PURPORT

With our present materialized senses we cannot perceive anything of the transcendental Lord. Our present senses are to

be rectified by the process of devotional service, and then the Lord becomes Himself revealed to us.

In the Bhagavad-gītā it is confirmed that the transcendental Lord can be perceived only by pure devotional service. So it is confirmed in the Vedas that devotional service can lead one to the side of the Lord, and devotional service only can reveal Him. In the Brahma-saṁhitā also it is said that the Lord is always visible to the devotees whose eyes have been anointed with the tinge of devotional service. So we have to take information of the transcendental form of the Lord from persons who have actually seen Him with perfect eyes smeared with devotional service. In the material world also we do not always see things with our own eyes, but through the experience of those who have actually seen or done things. If that is the process for experiencing a mundane object, it is more perfectly applicable in matters transcendental. So with patience and perserverance only we can realize the transcendental subject matter regarding the Absolute Truth and His different forms. He is formless to the neophytes, but He is in transcendental form to the expert servitor.

1.3.5

etan nānāvatārāṇāṁ
nidhānaṁ bījam avyayam
yasyāṁśāṁśena sṛjyante
deva-tiryaṅ-narādayaḥ

SYNONYMS

etat—this (form); *nānā*—multifarious; *avatārāṇām*—of the incarnations; *nidhānam*—source; *bījam*—seed; *avyayam*—indestructible; *yasya*—whose; *aṁśa*—plenary portion; *aṁśena*—part of the plenary portion; *sṛjyante*—create; *deva*—demigods; *tiryak*—animals; *nara-ādayaḥ*—human beings and others.

TRANSLATION

This form [the second manifestation of puruṣa] is the source and indestructible seed of multifarious incarnations within the universe, and from the particles and portions of this form, different living entities, like demigods, men and others, are created.

PURPORT

The puruṣa, after creating innumerable universes in the mahat-tattva, enters in each of them as the second puruṣa, Garbhodakaśāyī Viṣṇu. When He saw that within the universe there is all darkness and space only without a resting place, He filled up half of the universe with water out of His own perspiration and laid Himself down on the same water. This water is called Garbhodaka. Then from His navel the stem of the lotus flower sprouted, and on the flower petals the birth of Brahmā, or the master engineer of the universal plan, took place. Brahmā became the engineer of the universe, and the Lord Himself took charge of the maintenance of the universe as Viṣṇu. Brahmā is generated from rajo-guṇa of prakṛti, or the mode of

passion in nature, and Viṣṇu became the Lord of the mode of goodness. Viṣṇu, being transcendental to all the modes, is always aloof from the materialistic affection. This is already explained before. And from Brahmā there is Rudra (Śiva), who is in charge of the modes of ignorance or darkness. He destroys the whole creation by the will of the Lord. Therefore all three, namely Brahmā, Viṣṇu and Śiva, are incarnations of the Garbhodakaśāyī Viṣṇu. From Brahmā the other demigods like Dakṣa, Marīcyādi, Manu and many others become incarnated to generate living entities within the universe. This Garbhodakaśāyī Viṣṇu is glorified in the Vedas in the hymns of Garbha-stuti, which begin with the description of the Lord as having thousands of heads, etc. The Garbhodakaśāyī Viṣṇu is the Lord of the universe, and although He appears to be lying within the universe, He is always transcendental. This is also already explained. Viṣṇu, who is the plenary portion of the Garbhodakaśāyī Viṣṇu, is the Supersoul of the universal life, and He is known as the maintainer of the universe or Kṣīrodakaśāyī Viṣṇu. So the three features of the original Puruṣa are thus understood. And all the incarnations within the universe are emanations from this Kṣīrodakaśāyī Viṣṇu.

In different millennia there are different incarnations, and they are innumerable, although some of them are very prominent, such as Matsyā, Kūrma, Varāha, Rāma, Nṛsiṁha, Vāmana and many others. These incarnations are called līlā. incarnations. Then there are qualitative incarnations such as

Brahmā, Viṣṇu, and Śiva or Rudra who take charge of the different modes of material nature.

Lord Viṣṇu is nondifferent from the Personality of Godhead. Lord Śiva is in the marginal position between the Personality of Godhead and the living entities or jīvas. Brahmā is always a jīva-tattva. The highest pious living being or the greatest devotee of the Lord is empowered with the potency of the Lord for creation, and he is called Brahmā. His power is like the power of the sun reflected in valuable stones and jewels. When there is no such living being to take charge of the post of Brahmā, the Lord Himself becomes a Brahmā and takes charge of the post.

Lord Śiva is not an ordinary living being. He is the plenary portion of the Lord, but because Lord Śiva is in direct touch with material nature, he is not exactly in the same transcendental position as Lord Viṣṇu. The difference is like that between milk and curd. Curd is nothing but milk, and yet it cannot be used in place of milk.

The next incarnations are the Manus. Within one day's duration of the life of Brahmā (which is calculated by our solar year as 4,300,000 x 1,000 years) there are fourteen Manus. Therefore there are 420 Manus in one month of Brahmā and 5,040 Manus in one year of Brahmā. Brahmā lives for one hundred years of his age, and therefore there are 5,040 x 100 or 504,000 Manus in the duration of Brahmā's life. There are innumerable universes with one Brahmā in each of them, and all of them are created and annihilated during the breathing time of

the puruṣa. Therefore one can simply imagine how many millions of Manus there are during one breath of the puruṣa.

The Manus who are prominent within this universe are as follows: Yajña as Svāyambhuva Manu, Vibhu as Svārociṣa Manu, Satyasena as Uttama Manu, Hari as Tāmasa Manu, Vaikuṇṭha as Raivata Manu, Ajita as Cakṣuṣā Manu, Vāmana as Vaivasvata Manu (the present age is under the Vaivasvata Manu), Sārvabhauma as Sāvarṇi Manu, Ṛṣabha as Dakṣasāvarṇi Manu, Viṣvaksena as Brahmasāvarṇi Manu, Dharmasetu as Dharmasāvarṇi Manu, Sudhāmā as Rudrasāvarṇi Manu, Yogeśvara as Devasāvarṇi Manu, and Bṛhadbhānu as Indra-sāvarṇi Manu. These are the names of one set of fourteen Manus covering 4,300,000,000 solar years as described above.

Then there are the yugāvatāras or the incarnations of the millennia. The yugas are known as Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. The incarnations of each yuga are of different color. The colors are white, red, black and yellow. In the Dvāpara-yuga, Lord Kṛṣṇa in black color appeared, and in the Kali-yuga Lord Caitanya in yellow color appeared.

So all the incarnations of the Lord are mentioned in the revealed scriptures. There is no scope for an imposter to become an incarnation, for he must be mentioned in the śāstras. An incarnation does not declare Himself to be an incarnation of the Lord, but great sages agree by the symptoms mentioned in the revealed scriptures. The features of the incarnation and the

particular type of mission which He has to execute are mentioned in the revealed scriptures.

Apart from the direct incarnations, there are innumerable empowered incarnations. They are also mentioned in the revealed scriptures. Such incarnations are directly as well as indirectly empowered. When they are directly empowered they are called incarnations, but when they are indirectly empowered they are called vibhūtis. Directly empowered incarnations are the Kumāras, Nārada, Pṛthu, Śeṣa, Ananta, etc. As far as vibhūtis are concerned, they are very explicitly described in the Bhagavad-gītā in the Vibhūti-yoga chapter. And for all these different types of incarnations, the fountainhead is the Garbhodakaśāyī Viṣṇu.

1.3.6

sa eva prathamaṁ devaḥ
kaumāraṁ sargam āśritaḥ
cacāra duścaraṁ brahmā
brahmacaryam akhaṇḍitam

SYNONYMS

saḥ—that; *eva*—certainly; *prathamam*—first; *devaḥ*—Supreme Lord; *kaumāram*—named the Kumāras (unmarried); *sargam*—creation; *āśritaḥ*—under; *cacāra*—performed; *duścaram*—very difficult to do; *brahmā*—in the order of Brahman; *brahmacaryam*—

under discipline to realize the Absolute (Brahman); *akhaṇḍitam*—unbroken.

TRANSLATION

First of all, in the beginning of creation, there were the four unmarried sons of Brahmā [the Kumāras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth.

PURPORT

The creation of the material world is effected, maintained and then again annihilated at certain intervals. So there are different names of the creations in terms of the particular types of Brahmā, the father of the living beings in the creation. These Kumāras, as above-mentioned, appeared in the kaumāra creation of the material world, and to teach us the process of Brahman realization, they underwent a severe type of disciplinary action as bachelors. These Kumāras are empowered incarnations. And before executing the severe type of disciplinary actions, all of them became qualified brāhmaṇas. This example suggests that one must first acquire the qualifications of a brāhmaṇa, not simply by birth but also by quality, and then one can undergo the process of Brahman realization.

1.3.7

dvitīyaṁ tu bhavāyāsya
rasātala-gatāṁ mahīm
uddhariṣyann upādatta
yajñeśaḥ saukaraṁ vapuḥ

SYNONYMS

dvitīyam—the second; *tu*—but; *bhavāya*—for the welfare; *asya*—of this earth; *rasātala*—of the lowest region; *gatām*—having gone; *mahīm*—the earth; *uddhariṣyan*—lifting; *upādatta*—established; *yajñeśaḥ*—the proprietor or the supreme enjoyer; *saukaram*—hoggish; *vapuḥ*—incarnation.

TRANSLATION

The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth up from the nether regions of the universe.

PURPORT

The indication is that for each and every incarnation of the Personality of Godhead, the particular function executed is also mentioned. There cannot be any incarnation without a particular function, and such functions are always extraordinary. They are impossible for any living being to perform. The incarnation of the

boar was to take the earth out of Pluto's region of filthy matter. Picking up something from a filthy place is done by a boar, and the all-powerful Personality of Godhead displayed this wonder to the asuras, who hid the earth in such a filthy place. There is nothing impossible for Him, and although the Personality of Godhead played the part of a boar, still by the devotees He is worshiped, staying always in transcendence.

1.3.8

tṛtīyam ṛṣi-sargaṁ vai
devarṣitvam upetya saḥ
tantraṁ sātvatam ācaṣṭa
naiṣkarmyaṁ karmaṇāṁ yataḥ

SYNONYMS

tṛtīyam—the third one; *ṛṣi-sargam*—the millennium of the *ṛṣis*; *vai*—certainly; *devarṣitvam*—incarnation of the *ṛṣi* amongst the demigods; *upetya*—having accepted; *saḥ*—he; *tantram*—exposition of the *Vedas*; *sātvatam*—which is especially meant for devotional service; *ācaṣṭa*—collected; *naiṣkarmyam*—nonfruitive; *karmaṇām*—of work; *yataḥ*—from which.

TRANSLATION

In the millennium of the ṛṣis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among

the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.

PURPORT

The great Ṛṣi Nārada, who is an empowered incarnation of the Personality of Godhead, propagates devotional service all over the universe. All great devotees of the Lord all over the universe and in different planets and species of life are his disciples. Śrīla Vyāsadeva, the compiler of the Śrīmad-Bhāgavatam, is also one of his disciples. He is the author of Nārada-pañcarātra, which is the exposition of the Vedas, particularly for devotional service of the Lord. This Nārada-pañcarātra trains the karmīs or the fruitive workers to achieve liberation from the bondage of fruitive work. The conditioned souls are mostly attracted by fruitive work because they want to enjoy life by the sweat of their own brow. The whole universe is full of fruitive workers in all species of life. The fruitive works include all kinds of economic development plans. But the law of nature provides that every action has its resultant reaction, and the performer of the work is bound up by such reactions, good or bad. The reaction of good work is comparative material prosperity, whereas the reaction of bad work is comparative material distress. But material conditions, either in so-called happiness or in so-called distress, are all meant ultimately for distress only. Foolish materialists have no information how to obtain eternal happiness in the unconditional state. Śrī Nārada informs these foolish fruitive workers how to realize the reality of happiness. He gives

direction to the diseased men of the world how one's present engagement can lead one to the path of spiritual emancipation. The physician gives direction to the patient to take treated milk in the form of curd for his sufferings from indigestion due to his taking another milk preparation. So the cause of the disease and the remedy of the disease may be the same, but it must be treated by an expert physician like Nārada. The Bhagavad-gītā also gives the same solution for serving the Lord by the fruits of one's labor. That will lead one to the path of naiṣkarmya, or liberation.

1.3.9

turye dharma-kalā-sarge
nara-nārāyaṇāv ṛṣī
bhūtvātmopaśamopetam
akarod duścaraṁ tapaḥ

SYNONYMS

turye—in the fourth of the line; *dharma-kalā*—wife of Dharmarāja; *sarge*—being born of; *nara-nārāyaṇau*—named Nara and Nārāyaṇa; *ṛṣī*—sages; *bhūtvā*—becoming; *ātma-upaśama*—controlling the senses; *upetam*—for achievement of; *akarot*—undertook; *duścaram*—very strenuous; *tapaḥ*—penance.

TRANSLATION

In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma.

Thus He undertook severe and exemplary penances to control the senses.

PURPORT

As it was advised by King Ṛṣabha to His sons, tapasya, or voluntary acceptance of penance for realization of the transcendence, is the only duty of the human being; it was so done by the Lord Himself in an examplary manner to teach us. The Lord is very kind to the forgetful souls. He therefore comes Himself and leaves behind necessary instructions and also sends His good sons as representatives to call all the conditioned souls back to Godhead. Recently, within the memory of everyone, Lord Caitanya also appeared for the same purpose: to show special favor to fallen souls of this age of iron industry. The incarnation of Nārāyaṇa is worshiped still at Badarīnārāyaṇa, on the range of the Himalayas.

1.3.10

pañcamaḥ kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraye sāṅkhyaṁ
tattva-grāma-vinirṇayam

SYNONYMS

pañcamaḥ—the fifth one; *kapilaḥ*—Kapila; *nāma*—of the name; *siddheśaḥ*—the foremost amongst the perfect; *kāla*—time; *viplutam*

—lost; *provāca*—said; *āsuraye*—unto the *brāhmaṇa* named Āsuri; *sāṅkhyam*—metaphysics; *tattva-grāma*—the sum total of the creative elements; *vinirṇayam*—exposition.

TRANSLATION

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost.

PURPORT

The sum total of the creative elements is twenty-four in all. Each and every one of them are explicitly explained in the system of Sāṅkhya philosophy. Sāṅkhya philosophy is generally called metaphysics by the European scholars. The etymological meaning of sāṅkhya is that which explains very lucidly by analysis of the material elements. This was done for the first time by Lord Kapila, who is said herein to be the fifth in the line of incarnations.

1.3.11

ṣaṣṭham atrer apatyatvaṁ
vṛtaḥ prāpto 'nasūyayā
ānvīkṣikīm alarkāya
prahlādādibhya ūcivān

SYNONYMS

ṣaṣṭham—the sixth one; *atreḥ*—of Atri; *apatyatvam*—sonship; *vṛtaḥ*—being prayed for; *prāptaḥ*—obtained; *anasūyayā*—by Anasūyā; *ānvīkṣikīm*—on the subject of transcendence; *alarkāya*—unto Alarka; *prahlāda-ādibhyaḥ*—unto Prahlāda and others; *ūcivān*—spoke.

TRANSLATION

The sixth incarnation of the puruṣa was the son of the sage Atri. He was born in the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others [Yadu, Haihaya, etc.].

PURPORT

The Lord incarnated Himself as Dattātreya, the son of Ṛṣi Atri and Anasūyā. The history of the birth of Dattātreya as an incarnation of the Lord is mentioned in the Brahmāṇḍa Purāṇa in connection with the story of the devoted wife. It is said there that Anasūyā, the wife of Ṛṣi Atri, prayed before the Lords Brahmā, Viṣṇu and Śiva as follows: "My lords, if you are pleased with me, and if you desire me to ask from you some sort of blessings, then I pray that you combine together to become my son." This was accepted by the lords, and as Dattātreya the Lord expounded the philosophy of the spirit soul and especially instructed Alarka, Prahlāda, Yadu, Haihaya, etc.

1.3.12

tataḥ saptama ākūtyāṁ
rucer yajño 'bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram

SYNONYMS

tataḥ—after that; *saptame*—the seventh in the line; *ākūtyām*—in the womb of Ākūti; *ruceḥ*—by Prajāpati Ruci; *yajñaḥ*—the Lord's incarnation as Yajña; *abhyajāyata*—advented; *saḥ*—He; *yāma-ādyaiḥ*—with Yāma and others; *sura-gaṇaiḥ*—with demigods; *apāt*—ruled; *svāyambhuva-antaram*—the change of the period of Svāyambhuva Manu.

TRANSLATION

The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yama and others.

PURPORT

The administrative posts occupied by the demigods for maintaining the regulations of the material world are offered to the highly elevated pious living beings. When there is a scarcity of such pious living beings, the Lord incarnates Himself as

Brahmā, Prajāpati, Indra, etc., and takes up the charge. During the period of Svāyambhuva Manu (the present period is of Vaivasvata Manu) there was no suitable living being who could occupy the post of Indra, the King of the Indraloka (heaven) planet. The Lord Himself at that time became Indra. Assisted by His own sons like Yama and other demigods, Lord Yajña ruled the administration of the universal affairs.

1.3.13

aṣṭame merudevyāṁ tu
nābher jāta urukramaḥ
darśayan vartma dhīrāṇāṁ
sarvāśrama-namaskṛtam

SYNONYMS

aṣṭame—the eighth of the incarnations; *merudevyām tu*—in the womb of Merudevī, the wife of; *nābheḥ*—King Nābhi; *jātaḥ*—took birth; *urukramaḥ*—the all-powerful Lord; *darśayan*—by showing; *vartma*—the way; *dhīrāṇām*—of the perfect beings; *sarva*—all; *āśrama*—orders of life; *namaskṛtam*—honored by.

TRANSLATION

The eighth incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed

by those who have fully controlled their senses and who are honored by all orders of life.

PURPORT

The society of human beings is naturally divided into eight by orders and statuses of life, the four divisions of occupation and four divisions of cultural advancement. The intelligent class, the administrative class, the productive class and the laborer class are the four divisions of occupation. And the student life, the householder's life, retired life and renounced life are the four statuses of cultural advancement towards the path of spiritual realization. Out of these, the renounced order of life, or the order of sannyāsa, is considered the highest of all, and a sannyāsī is constitutionally the spiritual master for all the orders and divisions. In the sannyāsa order also there are four stages of upliftment toward perfection. Such stages are called the kuṭīcaka, bahūdaka, parivrājakācārya, and the paramahaṁsa. The paramahaṁsa stage of life is the highest stage of perfection. This order of life is respected by all others. Mahārāja Ṛṣabha, the son of King Nābhi and Merudevī, was an incarnation of the Lord, and He instructed His sons to follow the path of perfection by tapasya which sanctifies one's existence and enables one to attain the stage of spiritual happiness which is eternal and ever increasing. Every living being is searching after happiness, but no one knows where eternal and unlimited happiness is obtainable. Foolish men seek after material sense pleasure as a substitute for real happiness, but such foolish men forget that temporary so-called happiness derived from sense pleasures is also enjoyed by the

dogs and hogs. No animal, bird or beast is bereft of this sense pleasure. In every species of life, including the human form of life, such happiness is immensely obtainable. The human form of life is, however, not meant for such cheap happiness. The human life is meant for attaining eternal and unlimited happiness by spiritual realization. This spiritual realization is obtained by tapasya or undergoing voluntarily the path of penance and abstinence from material pleasures. Those who have been trained for abstinence in material pleasures are called dhīra, or men undisturbed by the senses. These dhīras can accept the orders of sannyāsa, and they can gradually rise up to the status of the paramahaṁsa, which is adored by all members of the society. King Ṛṣabha propagated this mission, and at the last stage He became completely aloof from the material bodily needs, which is a rare stage not to be imitated by foolish men, but to be wor shiped by all.

1.3.14

ṛṣibhir yācito bheje
navamaṁ pārthivaṁ vapuḥ
dugdhemām oṣadhīr viprās
tenāyaṁ sa uśattamaḥ

SYNONYMS

ṛṣibhiḥ—by the sages; *yācitaḥ*—being prayed for; *bheje*—accepted; *navamam*—the ninth one; *pārthivam*—the ruler of the earth; *vapuḥ*

—body; *dugdha*—milking; *imām*—all these; *oṣadhīḥ*—products of the earth; *viprāḥ*—O *brāhmaṇas*; *tena*—by; *ayam*—this; *saḥ*—he; *uśattamaḥ*—beautifully attractive.

TRANSLATION

O brāhmaṇas, the ninth incarnation of the Lord, prayed for by sages, was King Pṛthu, who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive.

PURPORT

Before the advent of King Pṛthu, there was great havoc of maladministration due to the vicious life of the previous king, the father of Mahārāja Pṛthu. The intelligent class of men (namely the sages and the brāhmaṇas) not only prayed for the Lord to come down, but they also dethroned the previous king. It is the duty of the king to be pious and thus look after the all around welfare of the citizens. Whenever there is some negligence on the part of the king in discharging his duty, the intelligent class of men must dethrone him. The intelligent class of men, however, do not occupy the royal throne because they have much more important duties for the welfare of the public. Instead of occupying the royal throne, they prayed for the incarnation of the Lord, and the Lord came as Mahārāja Pṛthu. Real intelligent men or qualified brāhmaṇas never aspire for political posts. Mahārāja Pṛthu excavated many produces from the earth, and thus not

only the citizens became happy to have such a good king, but the complete sight of the earth also became beautiful and attractive.

1.3.15

rūpaṁ sa jagṛhe mātsyaṁ
cākṣuṣodadhi-samplave
nāvy āropya mahī-mayyām
apād vaivasvataṁ manum

SYNONYMS

rūpam—form; *saḥ*—He; *jagṛhe*—accepted; *mātsyam*—of a fish; *cākṣuṣa*—Cākṣuṣa; *udadhi*—water; *samplave*—inundation; *nāvi*—on the boat; *āropya*—keeping on; *mahī*—the earth; *mayyām*—drowned in; *apāt*—protected; *vaivasvatam*—Vaivasvata; *manum*—Manu, the father of man.

TRANSLATION

When there was a complete inundation after the period of the Cakṣuṣā Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat.

PURPORT

According to Śrīpāda Śrīdhara Svāmī, the original commentator on the Bhāgavata, there is not always a devastation after the change of every Manu. And yet this inundation after the period of

Cakṣuṣā Manu took place in order to show some wonders to Satyavrata. But Śrī Jīva Gosvāmī has given definite proofs from authoritative scriptures (like Viṣṇu-dharmottara, Mārkaṇḍeya Purāṇa, Harivaṁśa, etc.) that there is always a devastation after the end of each and every Manu. Śrīla Viśvanātha Cakravartī has also supported Śrīla Jīva Gosvāmī, and he (Śrī Cakravartī) has also quoted from Bhāgavatāmṛta about this inundation after each Manu. Apart from this, the Lord, in order to show special favor to Satyavrata, a devotee of the Lord, in this particular period, incarnated Himself.

1.3.16

surāsurāṇām udadhiṁ
mathnatāṁ mandarācalam
dadhre kamaṭha-rūpeṇa
pṛṣṭha ekādaśe vibhuḥ

SYNONYMS

sura—the theists; *asurāṇām*—of the atheists; *udadhim*—in the ocean; *mathnatām*—churning; *mandarācalam*—the Mandarācala Hill; *dadhre*—sustained; *kamaṭha*—tortoise; *rūpeṇa*—in the form of; *pṛṣṭhe*—shell; *ekādaśe*—the eleventh in the line; *vibhuḥ*—the great.

TRANSLATION

The eleventh incarnation of the Lord was in the form of a tortoise whose shell served as a pivot for the Mandarācalam Hill, which was being used as a churning rod by the theists and atheists of the universe.

PURPORT

Once both the atheists and the theists were engaged in producing nectar from the sea so that all of them could become deathless by drinking it. At that time the Mandarācalam Hill was used as the churning rod, and the shell of Lord Tortoise, the incarnation of Godhead, became the resting place (pivot) of the hill in the sea water.

1.3.17

dhānvantaraṁ dvādaśamaṁ
trayodaśamam eva ca
apāyayat surān anyān
mohinyā mohayan striyā

SYNONYMS

dhānvantaram—the incarnation of Godhead named Dhanvantari; *dvādaśamam*—the twelfth in the line; *trayodaśamam*—the thirteenth in the line; *eva*—certainly; *ca*—and; *apāyayat*—gave to drink; *surān*—the demigods; *anyān*—others; *mohinyā*—by

charming beauty; *mohayan*—alluring; *striyā*—in the form of a woman.

TRANSLATION

In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.

1.3.18

> *caturdaśaṁ nārasiṁhaṁ*
> *bibhrad daityendram ūrjitam*
> *dadāra karajair ūrāv*
> *erakāṁ kaṭa-kṛd yathā*

SYNONYMS

caturdaśam—the fourteenth in the line; *nāra-siṁham*—the incarnation of the Lord as half-man and half-lion; *bibhrat*—advented; *daitya-indram*—the king of the atheists; *ūrjitam*—strongly built; *dadāra*—bifurcated; *karajaiḥ*—by the nails; *ūrau*—on the lap; *erakām*—canes; *kaṭa-kṛt*—carpenter; *yathā*—just like.

TRANSLATION

In the fourteenth incarnation, the Lord appeared as Nṛsiṁha and bifurcated the strong body of the atheist

Hiraṇyakaśipu with His nails, just as a carpenter pierces cane.

1.3.19

pañcadaśaṁ vāmanakaṁ
kṛtvāgād adhvaraṁ baleḥ
pada-trayaṁ yācamānaḥ
pratyāditsus tri-piṣṭapam

SYNONYMS

pañcadaśam—the fifteenth in the line; *vāmanakam*—the dwarf *brāhmaṇa*; *kṛtvā*—by assumption of; *agāt*—went; *adhvaram*—arena of sacrifice; *baleḥ*—of King Bali; *pada-trayam*—three steps only; *yācamānaḥ*—begging; *pratyāditsuḥ*—willing at heart to return; *tri-piṣṭapam*—the kingdom of the three planetary systems.

TRANSLATION

In the fifteenth incarnation, the Lord assumed the form of a dwarf brāhmaṇa [Vāmana] and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land.

PURPORT

The Almighty God can bestow upon anyone the kingdom of the universe from a very small beginning, and similarly, He can take away the kingdom of the universe on the plea of begging a small piece of land.

1.3.20

> *avatāre ṣoḍaśame*
> *paśyan brahma-druho nṛpān*
> *triḥ-sapta-kṛtvaḥ kupito*
> *niḥ-kṣatrām akaron mahīm*

SYNONYMS

avatāre—in the incarnation of the Lord; *ṣoḍaśame*—the sixteenth; *paśyan*—seeing; *brahma-druhaḥ*—disobedient to the orders of the *brāhmaṇas*; *nṛpān*—the kingly order; *triḥ-sapta*—thrice seven times; *kṛtvaḥ*—had done; *kupitaḥ*—being engaged; *niḥ*—negation; *kṣatrām*—the administrative class; *akarot*—did perform; *mahīm*—the earth.

TRANSLATION

As Bhṛgupati, the sixteenth incarnation of the Godhead, the Lord annihilated the administrative class [kṣatriyas] twenty-one times, being angry with them

because of their rebellion against the brāhmaṇas [the intelligent class].

PURPORT

The kṣatriyas or the administrative class of men are expected to rule the planet by the direction of the intelligent class of men who give direction to the rulers in terms of the standard śāstras or the books of revealed knowledge. The rulers carry on the administration according to that direction. Whenever there is disobedience on the part of the kṣatriyas or the administrative class against the orders of the learned and intelligent brāhmaṇas, the administrators are removed by force from the posts, and arrangement is made for better administration.

1.3.21

tataḥ saptadaśe jātaḥ
satyavatyāṁ parāśarāt
cakre veda-taroḥ śākhā
dṛṣṭvā puṁso 'lpa-medhasaḥ

SYNONYMS

tataḥ—thereafter; *saptadaśe*—in the seventeenth incarnation; *jātaḥ*—advented; *satyavatyām*—in the womb of Satyavatī; *parāśarāt*—by Parāśara Muni; *cakre*—prepared; *veda-taroḥ*—of the desire tree of the *Vedas*; *śākhāḥ*—branches; *dṛṣṭvā*—be seeing; *puṁsaḥ*—the people in general; *alpa-medhasaḥ*—less intelligent.

TRANSLATION

Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatī, wife of Parāśara Muni, and he divided the one Veda into several branches and sub-branches, seeing that the people in general were less intelligent.

PURPORT

Originally the Veda is one. But Śrīla Vyāsadeva divided the original Veda into four, namely Sāma, Yajus, Ṛk, Atharva, and then again they were explained in different branches like the Purāṇas and the Mahābhārata. Vedic language and the subject matter are very difficult for ordinary men. They are understood by the highly intelligent and self-realized brāhmaṇas. But the present age of Kali is full of ignorant men. Even those who are born by a brāhmaṇa father are, in the present age, no better than the śūdras or the women. The twice-born men, namely the brāhmaṇas, kṣatriyas and vaiśyas, are expected to undergo a cultural purificatory process known as saṁskāras, but because of the bad influence of the present age the so-called members of the brāhmaṇa and other high order families are no longer highly cultured. They are called the dvija-bandhu or the friends and family members of the twice-born. But these dvija-bandhus are classified amongst the śūdras and the women. Śrīla Vyāsadeva divided the Vedas in various branches and sub-branches for the sake of the less intelligent classes like the dvija-bandhus, śūdras and the women.

1.3.22

nara-devatvam āpannaḥ
sura-kārya-cikīrṣayā
samudra-nigrahādīni
cakre vīryāṇy ataḥ param

SYNONYMS

nara—human being; *devatvam*—divinity; *āpannaḥ*—having assumed the form of; *sura*—the demigods; *kārya*—activities; *cikīrṣayā*—for the purpose of performing; *samudra*—the Indian Ocean; *nigraha-ādīni*—controlling, etc.; *cakre*—did perform; *vīryāṇi*—superhuman prowess; *ataḥ param*—thereafter.

TRANSLATION

In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea.

PURPORT

The Personality of Godhead Śrī Rāma assumed the form of a human being and appeared on the earth for the purpose of doing some pleasing work for the demigods or the administrative personalities to maintain the order of the universe. Sometimes

great demons and atheists like Rāvaṇa and Hiraṇyakaśipu and many others become very famous due to advancing material civilization by the help of material science and other activities with a spirit of challenging the established order of the Lord. For example, the attempt to fly to other planets by material means is a challenge to the established order. The conditions of each and every planet are different, and different classes of human beings are accomodated there for particular purposes mentioned in the codes of the Lord. But, puffed up by tiny success in material advancement, sometimes the godless materialist challenges the existence of God. Rāvaṇa was one of them, and he wanted to deport ordinary men to the planets of Indra (heaven) by material means without consideration of the necessary qualifications. He wanted a stair case to be built up directly reaching the heavenly planet so that people might not be required to undergo the routine of pious work necessary to enter that planet. He also wanted to perform other acts against the established rule of the Lord. He even challenged the authority of Śrī Rāma the Personality of Godhead and kidnapped His wife Sītā. Of course Lord Rāma came to chastise this atheist, answering the prayer and desire of the demigods. He therefore took up the challenge of Rāvaṇa, and the complete activity is the subject matter of the Rāmāyaṇa. Because Lord Rāmacandra was the Personality of Godhead, He exhibited superhuman activities which no human being, including the materially advanced Rāvaṇa, could perform. Lord Rāmacandra prepared a royal road on the Indian Ocean with stones that floated on the water. The modern scientists have done research in the area of weightlessness, but it is not possible

to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the air, He made the stones even within this earth to be weightless and prepared a stone bridge on the sea without any supporting pillar. That is the display of the power of God.

1.3.23

ekonaviṁśe viṁśatime
vṛṣṇiṣu prāpya janmanī
rāma-kṛṣṇāv iti bhuvo
bhagavān aharad bharam

SYNONYMS

ekonaviṁśe—in the nineteenth; *viṁśatime*—in the twentieth also; *vṛṣṇiṣu*—in the Vṛṣṇi dynasty; *prāpya*—having obtained; *janmanī*—births; *rāma*—Balarāma; *kṛṣṇau*—Śrī Kṛṣṇa; *iti*—thus; *bhuvaḥ*—of the world; *bhagavān*—the Personality of Godhead; *aharat*—removed; *bharam*—burden.

TRANSLATION

In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi [the Yadu dynasty], and by so doing He removed the burden of the world.

PURPORT

The specific mention of the word bhagavān in this text indicates that Balarāma and Kṛṣṇa are original forms of the Lord. This will be further explained later. Lord Kṛṣṇa is not an incarnation of the puruṣa as we learned from the beginning of this chapter. He is directly the original Personality of Godhead, and Balarāma is the first plenary manifestation of the Lord. From Baladeva the first phalanx of plenary expansions, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna, expands. Lord Śrī Kṛṣṇa is Vāsudeva, and Baladeva is Saṅkarṣaṇa.

1.3.24

tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati

SYNONYMS

tataḥ—thereafter; *kalau*—the age of Kali; *sampravṛtte*—having ensued; *sammohāya*—for the purpose of deluding; *sura*—the theists; *dviṣām*—those who are envious; *buddhaḥ*—Lord Buddha; *nāmnā*—of the name; *añjana-sutaḥ*—whose mother was Añjanā; *kīkaṭeṣu*—in the province of Gayā (Bihar); *bhaviṣyati*—will take place.

TRANSLATION

Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjana, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist.

PURPORT

Lord Buddha, a powerful incarnation of the Personality of Godhead, appeared in the province of Gayā (Bihar) as the son of Añjana, and he preached his own conception of nonviolence and deprecated even the animal sacrifices sanctioned in the Vedas. At the time when Lord Buddha appeared, the people in general were atheistic and preferred animal flesh to anything else. On the plea of Vedic sacrifice, every place was practically turned into a slaughterhouse, and animal killing was indulged in unrestrictedly. Lord Buddha preached nonviolence, taking pity on the poor animals. He preached that he did not believe in the tenets of the Vedas and stressed the adverse psychological effects incurred by animal killing. Less intelligent men of the age of Kali, who had no faith in God, followed his principle, and for the time being they were trained in moral discipline and nonviolence, the preliminary steps for proceeding further on the path of God realization. He deluded the atheists because such atheists who followed his principles did not believe in God, but they kept their absolute faith in Lord Buddha who himself was the incarnation of God. Thus the faithless people were made to believe in God in

the form of Lord Buddha. That was the mercy of Lord Buddha: He made the faithless faithful to him.

Killing of animals before the advent of Lord Buddha was the most prominent feature of the society. They claimed that these were Vedic sacrifices. When the Vedas are not accepted through the authoritative disciplic succession, the casual readers of the Vedas are misled by the flowery language of that system of knowledge. In the Bhagavad-gītā a comment has been made on such foolish scholars. The foolish scholars of Vedic literature who do not care to receive the transcendental message through the transcendental realized sources of disciplic succession are sure to be bewildered. To them, the ritualistic ceremonies are considered to be all in all. They have no depth of knowledge, according to the Bhagavad-gītā. The whole system of the Vedas is to lead one gradually to the path of the Supreme Lord. The whole theme of Vedic literature is to know the Supreme Lord, the individual soul, the cosmic situation and the relations between all these items. When the relation is known, the relative function begins, and as a result of such a function the ultimate goal of life or going back to Godhead takes place in the easiest manner. Unfortunately, unauthorized scholars of the Vedas become captivated by the purificatory ceremonies only, and natural progress is checked thereby.

To such bewildered persons of atheistic propensity, Lord Buddha is the emblem of theism. He therefore first of all wanted to check the habit of animal killing. The animal killers are

dangerous elements on the path of going back to Godhead. There are two types of animal killers. The soul is also sometimes called the "animal" or the living being. Therefore, both the slaughterer of animals as well as those who have lost their identity of soul are animal killers.

Mahārāja Parīkṣit said that only the animal killer cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead they must be taught first and foremost to stop the process of animal killing as above mentioned. It is nonsensical to say that animal killing has nothing to do with spiritual realization. By this dangerous theory many so-called sannyāsīs have sprung up by the grace of Kali-yuga who preach animal killing under the garb of the Vedas. The subject matter has already been discussed in the conversation between Lord Caitanya and Maulana Chand Kazi Shaheb. The animal sacrifice as stated in the Vedas is different from the unrestricted animal killing in the slaughterhouse. Because the asuras or the so-called scholars of Vedic literatures put forward the evidence of animal killing in the Vedas, Lord Buddha superficially denied the authority of the Vedas. This rejection of the Vedas by Lord Buddha was adopted in order to save people from the vice of animal killing as well as to save the poor animals from the slaughtering process of their big brothers who clamor for universal brotherhood, peace, justice and equity. There is no justice when there is animal killing. Lord Buddha wanted to stop it completely, and therefore

his cult of ahiṁsā was propagated not only in India but also outside the country.

Technically Lord Buddha's philosophy is called atheistic because there is no acceptance of the Supreme Lord and because that system of philosophy denied the authority of the Vedas. But that is an act of camouflage by the Lord. Lord Buddha is the incarnation of Godhead. As such, he is the original propounder of Vedic knowledge. He therefore cannot reject Vedic philosophy. But he rejected it outwardly because the sura-dviṣa, or the demons who are always envious of the devotees of Godhead, try to support cow killing or animal killing from the pages of the Vedas, and this is now being done by the modernized sannyāsīs. Lord Buddha had to reject the authority of the Vedas altogether. This is simply technical, and had it not been so he would not have been so accepted as the incarnation of Godhead. Neither would he have been worshiped in the transcendental songs of the poet Jayadeva, who is a Vaiṣṇava ācārya. He preached the preliminary principles of the Vedas in a manner suitable for the time being (and so also did Ācārya Śaṅkarācārya) to establish the authority of the Vedas. Therefore both Lord Buddha and Ācārya Śaṅkara paved the path of theism, and Vaiṣṇava ācāryas, specifically Lord Śrī Caitanya Mahāprabhu, led the people on the path towards a realization of going back to Godhead.

We are glad that people are taking interest in the nonviolent movement of Lord Buddha. But will they take the matter very

seriously and close the animal slaughterhouses altogether? If not, there is no meaning to the ahiṁsā cult.

Śrīmad-Bhāgavatam was composed just prior to the beginning of the age of Kali (about five thousand years ago), and Lord Buddha appeared about 2,600 years ago. Therefore in the Śrīmad-Bhāgavatam Lord Buddha is foretold. Such is the authority of this clear scripture. There are many such prophecies, and they are being fulfilled one after another. They will indicate the positive standing of Śrīmad-Bhāgavatam, which is without trace of mistake, illusion, cheating and imperfection, which are the four flaws of all conditioned souls. The liberated souls are above these flaws; therefore they can see and foretell things which are to take place on distant future dates.

1.3.25

athāsau yuga-sandhyāyāṁ
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ

SYNONYMS

atha—thereafter; *asau*—the same Lord; *yuga-sandhyāyām*—at the conjunction of the *yugas*; *dasyu*—plunderers; *prāyeṣu*—almost all; *rājasu*—the governing personalities; *janitā*—will take His birth; *viṣṇu*—named Viṣṇu; *yaśasaḥ*—surnamed Yaśā; *nāmnā*—in the

name of; *kalkiḥ*—the incarnation of the Lord; *jagat-patiḥ*—the Lord of the creation.

TRANSLATION

Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yaśā. At this time the rulers of the earth will have degenerated into plunderers.

PURPORT

Here is another foretelling of the advent of Lord Kalki, the incarnation of Godhead. He is to appear at the conjunction of the two yugas, namely at the end of Kali-yuga and the beginning of Satya-yuga. The cycle of the four yugas, namely Satya, Tretā, Dvāpara and Kali, rotates like the calendar months. The present Kali-yuga lasts 432,000 years, out of which we have passed only 5,000 years after the Battle of Kurukṣetra and the end of the regime of King Parīkṣit. So there are 427,000 years balance yet to be finished. Therefore at the end of this period, the incarnation of Kalki will take place, as foretold in the Śrīmad-Bhāgavatam. His father's name, Viṣṇu Yaśā, a learned brāhmaṇa, and the village Sambhala are also mentioned. As above mentioned, all these foretellings will prove to be factual in chronological order. That is the authority of Śrīmad-Bhāgavatam.

1.3.26

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

SYNONYMS

avatārāḥ—incarnations; *hi*—certainly; *asaṅkhyeyāḥ*—innumerable; *hareḥ*—of Hari, the Lord; *sattva-nidheḥ*—of the ocean of goodness; *dvijāḥ*—the *brāhmaṇas*; *yathā*—as it is; *avidāsinaḥ*—inexhaustible; *kulyāḥ*—rivulets; *sarasaḥ*—of vast lakes; *syuḥ*—are; *sahasraśaḥ*—thousands of.

TRANSLATION

O brāhmaṇas, the incarnations of the Lord are innumerable rivulets flowing from inexhaustible sources of water.

PURPORT

The list of incarnations of the Personality of Godhead given herein is not complete. It is only a partial view of all the incarnations. There are many others, such as Śrī Hayagrīva, Hari, Haṁsa, Pṛśnigarbha, Vibhu, Satyasena, Vaikuṇṭha, Sārvabhauma, Viśvaksena, Dharmasetu, Sudhāmā, Yogeśvara, Bṛhadbhānu, etc., in the bygone ages. Śrī Prahlāda Mahārāja said

in his prayer, "My Lord, You manifest in as many incarnations as there are species of life, namely the aquatics, the vegetables, the reptiles, the birds, the beasts, the men, the demigods, etc., just for the maintenance of the faithful and the annihilation of the unfaithful. You advent Yourself in this way in accordance with the necessity of the different yugas. In the Kali-yuga You have incarnated garbed as a devotee." This incarnation of the Lord in the Kali-yuga is Lord Caitanya Mahāprabhu. There are many other places, both in the Bhāgavatam and other scriptures, in which the incarnation of the Lord as Śrī Caitanya Mahāprabhu is explicitly mentioned. In the Brahma-saṁhitā also it is said indirectly that although there are many incarnations of the Lord, such as Rāma, Nṛsiṁha, Varāha, Matsya, Kūrma and many others, the Lord Himself sometimes incarnates in person. Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu are not, therefore, incarnations, but the original source of all other incarnations. This will be clearly explained in the next śloka. So the Lord is the inexhaustible source for innumerable incarnations which are not always mentioned. But such incarnations are distinguished by specific extraordinary feats which are impossible to be performed by any living being. That is the general test to identify an incarnation of the Lord directly and indirectly empowered. Some incarnations mentioned above are almost plenary portions. For instance, the Kumāras are empowered with transcendental knowledge. Śrī Nārada is empowered with devotional service. Mahārāja Pṛthu is an empowered incarnation with executive function. The Matsya incarnation is directly a plenary portion. So the innumerable incarnations of the Lord are manifested all over

the universes constantly without cessation, as water flows constantly from waterfalls.

1.3.27

ṛṣayo manavo devā
manu-putrā mahaujasaḥ
kalāḥ sarve harer eva
saprajāpatayaḥ smṛtāḥ

SYNONYMS

ṛṣayaḥ—all the sages; *manavaḥ*—all the Manus; *devāḥ*—all the demigods; *manu-putrāḥ*—all the descendants of Manu; *mahā-ojasaḥ*—very powerful; *kalāḥ*—portion of the plenary portion; *sarve*—all collectively; *hareḥ*—of the Lord; *eva*—certainly; *saprajāpatayaḥ*—along with the Prajāpatis; *smṛtāḥ*—are known.

TRANSLATION

All the ṛṣis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajāpatis.

PURPORT

Those who are comparatively less powerful are called vibhūti, and those who are comparatively more powerful are called āveśa incarnations.

1.3.28

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete—all these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—portions of the plenary portions; *puṁsaḥ*—of the Supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Personality of Godhead; *svayam*—in person; *indra-ari*—the enemies of Indra; *vyākulam*—disturbed; *lokam*—all the planets; *mṛḍayanti*—gives protection; *yuge yuge*—in different ages.

TRANSLATION

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

PURPORT

In this particular stanza Lord Śrī Kṛṣṇa the Personality of Godhead is distinguished from other incarnations. He is counted

amongst the avatāras (incarnations) because out of His causeless mercy the Lord descends from His transcendental abode. Avatāra means one who descends. All the incarnations of the Lord, including the Lord Himself, descend on the different planets of the material world as also in different species of life to fulfill particular missions. Sometimes He comes Himself, and sometimes His different plenary portions or parts of the plenary portions or His differentiated portions directly or indirectly empowered by Him descend on this material world to execute certain specific functions. Originally the Lord is full of all opulences, all prowess, all fames, all beauties, all knowledge and all renunciations. When they are partly manifested through the plenary portions or parts of the plenary portions, it should be noted that certain manifestations of His different powers are required for those particular functions. When in the room small electric bulbs are displayed, it does not mean that the electric powerhouse is limited by the small bulbs. The same powerhouse can supply power to operate large-scale industrial dynamos with greater volts. Similarly, the incarnations of the Lord display limited powers because so much power is needed at that particular time.

For example, Lord Paraśurāma and Lord Nṛsiṁha displayed unusual opulence by killing the disobedient kṣatriyas twenty-one times and killing the greatly powerful atheist Hiraṇyakaśipu. Hiraṇyakaśipu was so powerful that even the demigods in other planets would tremble simply by the unfavorable raising of his eyebrow. The demigods in the higher level of material existence

many, many times excel the most well-to-do human beings, in duration of life, beauty, wealth, paraphernalia, and in all other respects. Still they were afraid of Hiraṇyakaśipu. Thus we can simply imagine how powerful Hiraṇyakaśipu was in this material world. But even Hiraṇyakaśipu was cut into small pieces by the nails of Lord Nṛsiṁha. This means that anyone materially powerful cannot stand the strength of the Lord's nails. Similarly, Jāmadagnya displayed the Lord's power to kill all the disobedient kings powerfully situated in their respective states. His empowered incarnation, Nārada, and plenary incarnation, Varāha, as well as indirectly empowered Lord Buddha, created faith in the mass of people. The incarnations of Rāma and Dhanvantari displayed His fame, and Balarāma, Mohinī and Vāmana exhibited His beauty. Dattātreya, Matsya, Kumāra and Kapila exhibited His transcendental knowledge. Nara and Nārāyaṇa Ṛṣis exhibited His renunciation. So all the different incarnations of the Lord indirectly or directly manifested different features, but Lord Kṛṣṇa, the primeval Lord, exhibited the complete features of Godhead, and thus it is confirmed that He is the source of all other incarnations. And the most extraordinary feature exhibited by Lord Śrī Kṛṣṇa was His internal energetic manifestation of His pastimes with the cowherd girls. His pastimes with the gopīs are all displays of transcendental existence, bliss and knowledge, although these are manifested apparently as sex love. The specific attraction of His pastimes with the gopīs should never be misunderstood. The Bhāgavatam relates these transcendental pastimes in the Tenth Canto. And in order to reach the position to understand the

transcendental nature of Lord Kṛṣṇa's pastimes with the gopīs, the Bhāgavatam promotes the student gradually in nine other cantos.

According to Śrīla Jīva Gosvāmī's statement, in accordance with authoritative sources, Lord Kṛṣṇa is the source of all other incarnations. It is not that Lord Kṛṣṇa has any source of incarnation. All the symptoms of the Supreme Truth in full are present in the person of Lord Śrī Kṛṣṇa, and in the Bhagavad-gītā the Lord emphatically declares that there is no truth greater than or equal to Himself. In this stanza the word svayam is particularly mentioned to confirm that Lord Kṛṣṇa has no other source than Himself. Although in other places the incarnations are described as bhagavān, because of their specific functions, still nowhere are they declared to be the Supreme Personality. In this stanza the word svayam signifies the supremacy as the summum bonum.

The summum bonum Kṛṣṇa is one without a second. He Himself has expanded Himself in various parts, portions and particles as svayam-rūpa, svayam-prakāśa, tadekātmā, prabhava, vaibhava, vilāsa, avatāra, āveśa, and jīvas, all provided with innumerable energies just suitable to the respective persons and personalities. Learned scholars in transcendental subjects have carefully analyzed the summum bonum Kṛṣṇa to have sixty-four principal attributes. All the expansions or categories of the Lord possess only some percentages of these attributes. But Śrī Kṛṣṇa is the possessor of the attributes cent percent. And His personal

expansions such as svayam-prakāśa, tadekātmā up to the categories of the avatāras, who are all Viṣṇu-tattva, possess up to ninety-three percent of these transcendental attributes. Lord Śiva, who is neither avatāra nor āveśa nor in between them, possesses almost eighty-four percent of the attributes. But the jīvas or the individual living beings in different statuses of life possess up to the limit of seventy-eight percent of the attributes. In the conditioned state of material existence, the living being possesses these attributes in very minute quantity, varying in terms of the pious life of the living being. The most perfect of living beings is Brahmā, the supreme administrator of one universe. He possesses seventy-eight percent of the attributes in full. All other demigods have the same attributes in less quantity, whereas human beings possess the attributes in very minute quantity. The standard of perfection for a human being is to develop the attributes up to seventy-eight percent in full. The living being can never possess attributes like Śiva, Viṣṇu or Lord Kṛṣṇa. A living being can become godly by developing the seventy-eight percent transcendental attributes in fullness, but he can never become a God like Śiva, Viṣṇu or Kṛṣṇa. He can become a Brahmā in due course. The godly living beings who are all residents of the planets in the spiritual sky are eternal associates of God in different spiritual planets called Hari-dhāma and Maheśa-dhāma. The abode of Lord Kṛṣṇa above all spiritual planets is called Kṛṣṇaloka or Goloka Vṛndāvana, and the perfected living being by developing seventy-eight percent of the above attributes in fullness can enter the planet of Kṛṣṇaloka after leaving the present material body.

1.3.29

janma guhyaṁ bhagavato
ya etat prayato naraḥ
sāyaṁ prātar gṛṇan bhaktyā
duḥkha-grāmād vimucyate

SYNONYMS

janma—birth; *guhyam*—mysterious; *bhagavataḥ*—of the Lord; *yaḥ*—one; *etat*—all these; *prayataḥ*—carefully; *naraḥ*—man; *sāyam*—evening; *prātaḥ*—morning; *gṛṇan*—recites; *bhaktyā*—with devotion; *duḥkha-grāmāt*—from all miseries; *vimucyate*—gets relief from.

TRANSLATION

Whoever carefully recites the mysterious appearances of the Lord, with devotion in the morning and in the evening, gets relief from all miseries of life.

PURPORT

In the Bhagavad-gītā, the Personality of Godhead has declared that anyone who knows the principles of the transcendental birth and activities of the Lord will go back to Godhead after being relieved from this material tabernacle. So simply knowing factually the mysterious way of the Lord's incarnation in this material world can liberate one from material bondage.

Therefore the birth and activities of the Lord, as manifested by Him for the welfare of the people in general, are not ordinary. They are mysterious, and only by those who carefully try to go deep into the matter by spiritual devotion is the mystery discovered. Thus one gets liberation from the material bondage. It is advised therefore that one who simply recites this chapter of Bhāgavatam, describing the appearance of the Lord in different incarnations, in sincerity and devotion, can have insight into such birth and activities of the Lord. The very word vimukti, or liberation, indicates that the Lord's birth and activities are all transcendental; otherwise simply by reciting them one could not attain liberation. They are therefore mysterious, and those who do not follow the prescribed regulations of devotional service are not entitled to enter into the mysteries of His births and activities.

1.3.30

etad rūpaṁ bhagavato
hy arūpasya cid-ātmanaḥ
māyā-guṇair viracitaṁ
mahadādibhir ātmani

SYNONYMS

etat—all these; *rūpam*—forms; *bhagavataḥ*—of the Lord; *hi*—certainly; *arūpasya*—of one who has no material form; *cit-ātmanaḥ*—of the Transcendence; *māyā*—material energy; *guṇaiḥ*—by the

qualities; *viracitam*—manufactured; *mahat-ādibhiḥ*—with the ingredients of matter; *ātmani*—in the self.

TRANSLATION

The conception of the virāṭ universal form of the Lord, as appearing in the material world, is imaginary. It is to enable the less intelligent [and neophytes] to adjust to the idea of the Lord having form. But factually the Lord has no material form.

PURPORT

The conception of the Lord known as the viśva-rūpa or the virāṭ-rūpa is particularly not mentioned along with the. various incarnations of the Lord because all the incarnations of the Lord above mentioned are transcendental, and there is not a tinge of materialism in their bodies. There is no difference between the body and self as there is in the conditioned soul. The virāṭ-rūpa is conceived for those who are just neophyte worshipers. For them the material virāṭ-rūpa is presented, and it will be explained in the Second Canto. In the virāṭ-rūpa the material manifestations of different planets have been conceived as His legs, hands, etc. Actually all such descriptions are for the neophytes. The neophytes cannot conceive anything beyond matter. The material conception of the Lord is not counted in the list of His factual forms. As Paramātmā or Supersoul, the Lord is within each and every material form, even within the atoms, but the outward material form is but an imagination, both for the Lord and the

living being. The present forms of the conditioned souls are also not factual. The conclusion is that the material conception of the body of the Lord as virāṭ is imaginary. Both the Lord and the living beings are living spirits and have original spiritual bodies respectively.

1.3.31

yathā nabhasi meghaugho
reṇur vā pārthivo 'nile
evaṁ draṣṭari dṛśyatvam
āropitam abuddhibhiḥ

SYNONYMS

yathā—as it is; *nabhasi*—in the sky; *megha-oghaḥ*—a mass of clouds; *reṇuḥ*—dust; *vā*—as well as; *pārthivaḥ*—muddiness; *anile*—in the air; *evam*—thus; *draṣṭari*—to the seer; *dṛśyatvam*—for the purpose of seeing; *āropitam*—is implied; *abuddhibhiḥ*—by the less intelligent persons.

TRANSLATION

Clouds and dust are carried by the air, but less intelligent persons say that the sky is cloudy and the air is dirty. Similarly, they also implant material bodily conceptions on the spirit self.

PURPORT

It is further confirmed herein that with our material eyes and senses we cannot see the Lord, who is all spirit. We cannot even detect the spiritual spark which exists within the material body of the living being. We look to the outward covering of the body or subtle mind of the living being, but we cannot see the spiritual spark within the body. So we have to accept the living being's presence by the presence of his gross body. Similarly, those who want to see the Lord with their present material eyes or with the material senses are advised to meditate on the gigantic external feature called the virāṭa-rūpa. For instance, when a particular gentleman goes in his car, which can be seen very easily, we identify the car with the man within the car. When the President goes out in his particular car, we say, "There is the President." For the time being we identify the car with the President. Similarly, less intelligent men who want to see God immediately without necessary qualification are shown first the gigantic material cosmos as the form of the Lord, although the Lord is within and without. The clouds in the sky and the blue of the sky are better appreciated in this connection. Although the bluish tint of the sky and the sky are different, still we conceive of the color of the sky as blue. But that is a general conception for the laymen only.

1.3.32

ataḥ paraṁ yad avyaktam
avyūḍha-guṇa-bṛṁhitam
adṛṣṭāśruta-vastutvāt
sa jīvo yat punar-bhavaḥ

SYNONYMS

ataḥ—this; *param*—beyond; *yat*—which; *avyaktam*—unmanifested; *avyūḍha*—without formal shape; *guṇa-bṛṁhitam*—affected by the qualities; *adṛṣṭa*—unseen; *aśruta*—unheard; *vastutvāt*—being like that; *saḥ*—that; *jīvaḥ*—living being; *yat*—that which; *punaḥ-bhavaḥ*—takes birth repeatedly.

TRANSLATION

Beyond this gross conception of form there is another subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

PURPORT

As the gross cosmic manifestation is conceived as the gigantic body of the Lord, so also there is the conception of His subtle form, which is simply realized without being seen, heard or manifested. But in fact all these gross or subtle conceptions of

the body are in relation with the living beings. The living being has his spiritual form beyond this gross material or subtle psychic existence. The gross body and psychic functions cease to act as soon as the living being leaves the visible gross body. In fact, we say that the living being has gone away because he is unseen and unheard. Even when the gross body is not acting when the living being is in sound sleep, we know that he is within the body by his breathing. So the living being's passing away from the body does not mean that there is no existence of the living soul. It is there, otherwise how can he repeat his births again and again?

The conclusion is that the Lord is eternally existent in His transcendental form, which is neither gross nor subtle like that of the living being; His body is never to be compared to the gross and subtle bodies of the living being. All such conceptions of God's body are imaginary. The living being has his eternal spiritual form, which is conditioned only by his material contamination.

1.3.33

yatreme sad-asad-rūpe
pratiṣiddhe sva-saṁvidā
avidyayātmani kṛte
iti tad brahma-darśanam

SYNONYMS

yatra—whenever; *ime*—in all these; *sat-asat*—gross and subtle; *rūpe*—in the forms of; *pratiṣiddhe*—on being nullified; *sva-saṁvidā*—by self-realization; *avidyayā*—by ignorance; *ātmani*—in the self; *kṛte*—having been imposed; *iti*—thus; *tat*—that is; *brahma-darśanam*—the process of seeing the Absolute.

TRANSLATION

Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.

PURPORT

The difference between self-realization and material illusion is to know that the temporary or illusory impositions of material energy in the shape of gross and subtle bodies are superficial coverings of the self. The coverings take place due to ignorance. Such coverings are never effective in the person of the Personality of Godhead. Knowing this convincingly is called liberation, or seeing the Absolute. This means that perfect self-realization is made possible by adoption of godly or spiritual life. Self-realization means to become indifferent to the needs of the gross and subtle bodies and to become serious about the activities of the self. The impetus for activities is generated from the self, but such activities become illusory due to ignorance of the real position of the self. By ignorance, self-interest is

calculated in terms of the gross and subtle bodies, and therefore a whole set of activities is spoiled life after life. When, however, one meets the self by proper culture, the activities of the self begin. Therefore a man who is engaged in the activities of the self is called jīvanmukta, or a liberated person even in the conditional existence.

This perfect stage of self-realization is not attained by artificial means, but under the lotus feet of the Lord, who is always transcendental. In the Bhagavad-gītā the Lord says that He is present in everyone's heart, and from Him only all knowledge, remembrance or forgetfulness take place. When the living being desires to be an enjoyer of material energy (illusory phenomena), the Lord covers the living being in the mystery of forgetfulness, and thus the living being misinterprets the gross body and subtle mind to be his own self. And by culture of transcendental knowledge, when the living being prays to the Lord for deliverance from the clutches of forgetfulness, the Lord, by His causeless mercy, removes the living being's illusory curtain, and thus he realizes his own self. He then engages himself in the service of the Lord in his eternal constitutional position, becoming liberated from the conditioned life. All this is executed by the Lord through either His external potency or directly by the internal potency.

1.3.34

yady eṣoparatā devī
māyā vaiśāradī matiḥ
sampanna eveti vidur
mahimni sve mahīyate

SYNONYMS

yadi—if, however; *eṣā*—they; *uparatā*—subsided; *devī māyā*—illusory energy; *vaiśāradī*—full of knowledge; *matiḥ*—enlightenment; *sampannaḥ*—enriched with; *eva*—certainly; *iti*—thus; *viduḥ*—being cognizant of; *mahimni*—in the glories; *sve*—of the self; *mahīyate*—being situated in.

TRANSLATION

If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory.

PURPORT

Being part of the absolute transcendence, all the Lord's forms, names, pastimes, attributes, associates and energies are identical with Him. His transcendental energy acts according to His omnipotency. The same energy acts as His external, internal and

marginal energies, and by His omnipotency He can perform anything and everything through the agency of any of the above energies. He can turn the external energy into internal by His will. Therefore by His grace the external energy, which is employed in illusioning those living beings who want to have it, subsides by the will of the Lord in terms of repentance and penance for the conditioned soul. And the very same energy then acts to help the purified living being make progress on the path of self-realization. The example of electrical energy is very appropriate in this connection. The expert electrician can utilize the electrical energy for both heating and cooling by adjustment only. Similarly, the external energy, which now bewilders the living being into continuation of birth and death, is turned into internal potency by the will of the Lord to lead the living being to eternal life. When a living being is thus graced by the Lord, he is placed in his proper constitutional position to enjoy eternal spiritual life.

1.3.35

> *evaṁ janmāni karmāṇi*
> *hy akartur ajanasya ca*
> *varṇayanti sma kavayo*
> *veda-guhyāni hṛt-pateḥ*

SYNONYMS

evam—thus; *janmāni*—birth; *karmāṇi*—activities; *hi*—certainly; *akartuḥ*—of the inactive; *ajanasya*—of the unborn; *ca*—and; *varṇayanti*—describe; *sma*—in the past; *kavayaḥ*—the learned; *veda-guhyāni*—undiscoverable by the *Vedas*; *hṛt-pateḥ*—of the Lord of the heart.

TRANSLATION

Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures. He is the Lord of the heart.

PURPORT

Both the Lord and the living entities are essentially all spiritual. Therefore both of them are eternal, and neither of them has birth and death. The difference is that the so-called births and disappearances of the Lord are unlike those of the living beings. The living beings who take birth and then again accept death are bound by the laws of material nature. But the so-called appearance and disappearance of the Lord are not actions of material nature, but are demonstrations of the internal potency of the Lord. They are described by the great sages for the purpose of self-realization. It is stated in the Bhagavad-gītā by the Lord that His so-called birth in the material world and His activities are all transcendental. And simply by meditation on such activities one can attain realization of Brahman and thus become liberated from material bondage. In the śrutis it is said that the

birthless appears to take birth. The Supreme has nothing to do, but because He is omnipotent, everything is performed by Him naturally, as if done automatically. As a matter of fact, the appearence and disappearance of the Supreme Personality of Godhead and His different activities are all confidential, even to the Vedic literatures. Yet they are displayed by the Lord to bestow mercy upon the conditioned souls. We should always take advantage of the narrations of the activities of the Lord, which are meditations on Brahman in the most convenient and palatable form.

1.3.36

> *sa vā idaṁ viśvam amogha-līlaḥ*
> *sṛjaty avaty atti na sajjate 'smin*
> *bhūteṣu cāntarhita ātma-tantraḥ*
> *ṣāḍ-vargikaṁ jighrati ṣaḍ-guṇeśaḥ*

SYNONYMS

saḥ—the Supreme Lord; *vā*—alternately; *idam*—this; *viśvam*—manifested universes; *amogha-līlaḥ*—one whose activities are spotless; *sṛjati*—creates; *avati atti*—maintains and annihilates; *na*—not; *sajjate*—is affected by; *asmin*—in them; *bhūteṣu*—in all living beings; *ca*—also; *antarhitaḥ*—living within; *ātma-tantraḥ*—self-independent; *ṣāṭ-vargikam*—endowed with all the potencies of His opulences; *jighrati*—superficially attached, like smelling the fragrance; *ṣaṭ-guṇa-īśaḥ*—master of the six senses.

TRANSLATION

The Lord, whose activities are always spotless, is the master of the six senses and is omnipotent and full with six opulences. He creates the manifested universes, maintains them and annihilates them without being in the least affected. He is within every living being and is always independent.

PURPORT

The prime difference between the Lord and the living entities is that the Lord is the creator and the living entities are the created. Here He is called the amogha-līlaḥ, which indicates that there is nothing lamentable in His creation. Those who create disturbance in His creation are themselves disturbed. He is transcendental to all material afflictions because He is full with all six opulences, namely wealth, power, fame, beauty, knowledge and renunciation, and thus He is the master of the senses. He creates these manifested universes in order to reclaim the living beings who are within them suffering threefold miseries, maintains them, and in due course annihilates them without being the least affected by such actions. He is connected with this material creation very superficially, as one smells odor without being connected with the odorous article. Non-godly elements therefore can never approach Him, despite all endeavours.

1.3.37

na cāsya kaścin nipuṇena dhātur
avaiti jantuḥ kumanīṣa ūtīḥ
nāmāni rūpāṇi mano-vacobhiḥ
santanvato naṭa-caryām ivājñaḥ

SYNONYMS

na—not; *ca*—and; *asya*—of Him; *kaścit*—anyone; *nipuṇena*—by dexterity; *dhātuḥ*—of the creator; *avaiti*—can know; *jantuḥ*—the living being; *kumanīṣaḥ*—with a poor fund of knowledge; *ūtīḥ*—activities of the Lord; *nāmāni*—His names; *rūpāṇi*—His forms; *manaḥ-vacobhiḥ*—by dint of mental speculation or deliverance of speeches; *santanvataḥ*—displaying; *naṭa-caryām*—a dramatic action; *iva*—like; *ajñaḥ*—the foolish.

TRANSLATION

The foolish with poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor their writings.

PURPORT

No one can properly describe the transcendental nature of the Absolute Truth. Therefore it is said that He is beyond the

expression of mind and speech. And yet there are some men, with poor fund of knowledge, who desire to understand the Absolute Truth by imperfect mental speculation and faulty description of His activities. To the layman His activities, appearence and disappearance, His names, His forms, His paraphernalia, His personalities and all things in relation with Him are mysterious acts. There are two classes of materialists, namely the fruitive workers and the empiric philosophers. The fruitive workers have practically no information of the Absolute Truth, and the mental speculators, after being frustrated in fruitive activities, turn their faces towards the Absolute Truth and try to know Him by mental speculation. And for all these men, the Absolute Truth is a mystery, as the jugglery of the magician is a mystery to children. Being deceived by the jugglery of the Supreme Being, the nondevotees, who may be very dexterous in fruitive work and mental speculation, are always in ignorance. With such limited knowledge, they are unable to penetrate into the mysterious region of transcendence. The mental speculators are a little more progressive than the gross materialists or the fruitive workers, but because they are also within the grip of illusion, they take it for granted that anything which has form, a name and activities is but a product of material energy. For them the Supreme Spirit is formless, nameless and inactive. And because such mental speculators equalize the transcendental name and form of the Lord with mundane names and form, they are in fact in ignorance. With such a poor fund of knowledge, there is no access to the real nature of the Supreme Being. As stated in Bhagavad-gītā, the

Lord is always in a transcendental position, even when He is within the material world. But ignorant men consider the Lord one of the great personalities of the world, and thus they are misled by the illusory energy.

1.3.38

sa veda dhātuḥ padavīṁ parasya
duranta-vīryasya rathāṅga-pāṇeḥ
yo 'māyayā santatayānuvṛttyā
bhajeta tat-pāda-saroja-gandham

SYNONYMS

saḥ—He alone; *veda*—can know; *dhātuḥ*—of the creator; *padavīm*—glories; *parasya*—of the transcendence; *duranta-vīryasya*—of the greatly powerful; *ratha-aṅga-pāṇeḥ*—of Lord Kṛṣṇa, who bears in His hand the wheel of a chariot; *yaḥ*—one who; *amāyayā*—without reservation; *santatayā*—without any gap; *anuvṛttyā*—favorably; *bhajeta*—renders service; *tat-pāda*—of His feet; *saroja-gandham*—fragrance of the lotus.

TRANSLATION

Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Kṛṣṇa, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence.

PURPORT

Only the pure devotees can know the transcendental name, form and activities of Lord Kṛṣṇa due to their being completely freed from the reaction of fruitive work and mental speculation. The pure devotees have nothing to derive as personal profit from their unalloyed service to the Lord. They render incessant service to the Lord spontaneously without any reservation. Everyone within the creation of the Lord is rendering service to the Lord indirectly or directly. No one is an exception to this law of the Lord. Those who are rendering service indirectly, being forced by the illusory agent of the Lord, are rendering service unto Him unfavorably. But those who are rendering service unto Him directly under the direction of His beloved agent are rendering service unto Him favorably. Such favorable servitors are devotees of the Lord, and by the grace of the Lord they can enter into the mysterious region of transcendence by the mercy of the Lord. But the mental speculators remain in darkness all the time. As stated in Bhagavad-gītā, the Lord Himself guides the pure devotees toward the path of realization due to their constant engagement in the loving service of the Lord in spontaneous affection. That is the secret of entering into the kingdom of God. Fruitive activities and speculation are no qualifications for entering.

1.3.39

atheha dhanyā bhagavanta itthaṁ
yad vāsudeve 'khila-loka-nāthe
kurvanti sarvātmakam ātma-bhāvaṁ
na yatra bhūyaḥ parivarta ugraḥ

SYNONYMS

atha—thus; *iha*—in this world; *dhanyāḥ*—successful; *bhagavantaḥ*—perfectly cognizant; *ittham*—such; *yat*—what; *vāsudeve*—unto the Personality of Godhead; *akhila*—all-embracing; *loka-nāthe*—unto the proprietor of all the universes; *kurvanti*—inspires; *sarva-ātmakam*—one hundred percent; *ātma*—spirit; *bhāvam*—ecstasy; *na*—never; *yatra*—wherein; *bhūyaḥ*—again; *parivartaḥ*—repetition; *ugraḥ*—dreadful.

TRANSLATION

Only by making such inquiries in this world can one be successful and perfectly cognizant, for such inquiries invoke transcendental ecstatic love unto the Personality of Godhead, who is the proprietor of all the universes, and guarantee cent percent immunity from the dreadful repetition of birth and death.

PURPORT

The inquiries of the sages headed by Śaunaka are herewith praised by Sūta Gosvāmī on the merit of their transcendental nature. As already concluded, only the devotees of the Lord can know Him to a considerable extent, and no one else can know Him at all, so the devotees are perfectly cognizant of all spiritual knowledge. The Personality of Godhead is the last word in Absolute Truth. Impersonal Brahman and localized Paramātmā Supersoul are included in the knowledge of the Personality of Godhead. So one who knows the Personality of Godhead can automatically know all about Him, His multipotencies and expansions. So the devotees are congratulated as being all successful. A cent percent devotee of the Lord is immune to the dreadful material miseries of repeated birth and death.

1.3.40

idaṁ bhāgavataṁ nāma
purāṇaṁ brahma-sammitam
uttama-śloka-caritaṁ
cakāra bhagavān ṛṣiḥ
niḥśreyasāya lokasya
dhanyaṁ svasty-ayanaṁ mahat

SYNONYMS

idam—this; *bhāgavatam*—book containing the narration of the Personality of Godhead and His pure devotees; *nāma*—of the name; *purāṇam*—supplementary to the *Vedas*; *brahma-sammitam*—incarnation of Lord Śrī Kṛṣṇa; *uttama-śloka*—of the Personality of Godhead; *caritam*—activities; *cakāra*—compiled; *bhagavān*—incarnation of the Personality of Godhead; *ṛṣiḥ*—Śrī Vyāsadeva; *niḥśreyasāya*—for the ultimate good; *lokasya*—of all people; *dhanyam*—fully successful; *svasti-ayanam*—all-blissful; *mahat*—all-perfect.

TRANSLATION

This Śrīmad-Bhāgavatam is the literary incarnation of God, and it is compiled by Śrīla Vyāsadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

PURPORT

Lord Śrī Caitanya Mahāprabhu declared that Śrīmad-Bhāgavatam is the spotless sound representation of all Vedic knowledge and history. There are selected histories of great devotees who are in direct contact with the Personality of Godhead. Śrīmad-Bhāgavatam is the literary incarnation of Lord Śrī Kṛṣṇa and is therefore nondifferent from Him. Śrīmad-Bhāgavatam should be worshiped as respectfully as we worship the Lord. Thereby we can derive the ultimate blessings of the

Lord through its careful and patient study. As God is all light, all bliss and all perfection, so also is Śrīmad-Bhāgavatam. We can have all the transcendental light of the Supreme Brahman Śrī Kṛṣṇa from the recitation of Śrīmad-Bhāgavatam, provided it is received through the medium of the transparent spiritual master. Lord Caitanya's private secretary Śrīla Svarūpa Dāmodara Gosvāmī advised all intending visitors who came to see the Lord at Purī to make a study of the Bhāgavatam from the person Bhāgavatam. Person Bhāgavatam is the self-realized bona fide spiritual master, and through him only can one understand the lessons of Bhāgavatam in order to receive the desired result. One can derive from the study of the Bhāgavatam all benefits that are possible to be derived from the personal presence of the Lord. It carries with it all the transcendental blessings of Lord Śrī Kṛṣṇa that we can expect from His personal contact.

1.3.41

tad idaṁ grāhayām āsa
sutam ātmavatāṁ varam
sarva-vedetihāsānāṁ
sāraṁ sāraṁ samuddhṛtam

SYNONYMS

tat—that; *idam*—this; *grāhayām āsa*—made to accept; *sutam*—unto his son; *ātmavatām*—of the self-realized; *varam*—most respectful; *sarva*—all; *veda*—Vedic literatures (books of knowledge);

itihāsānām—of all the histories; *sāram*—cream; *sāram*—cream; *samuddhṛtam*—taken out.

TRANSLATION

Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

PURPORT

Men with a poor fund of knowledge only accept the history of the world from the time of Buddha, or since 600 B.C., and prior to this period all histories mentioned in the scriptures are calculated by them to be only imaginary stories. That is not a fact. All the stories mentioned in the Purāṇas and Mahābhārata, etc., are actual histories, not only of this planet but also of millions of other planets within the universe. Sometimes the history of planets beyond this world appear to such men to be unbelievable. But they do not know that different planets are not equal in all respects and that therefore some of the historical facts derived from other planets do not correspond with the experience of this planet. Considering the different situation of different planets and also time and circumstances, there is nothing wonderful in the stories of the Purāṇas, nor are they imaginary. We should always remember the maxim that one man's food is another man's poison. We should not, therefore, reject the stories and histories of the Purāṇas as imaginary. The

great ṛṣis like Vyāsa had no business putting some imaginary stories in their literatures.

In the Śrīmad-Bhāgavatam historical facts selected from the histories of different planets have been depicted. It is therefore accepted by all the spiritual authorities as the Mahāpurāṇa. The special significance of these histories is that they are all connected with activities .of the Lord in a different time and atmosphere. Śrīla Śukadeva Gosvāmī is the topmost personality of all the self-realized souls, and he accepted this as the subject of studies from his father Vyāsadeva. Śrīla Vyāsadeva is the great authority, and the subject matter of Śrīmad-Bhāgavatam being so important, he delivered the message first to his great son Śrīla Śukadeva Gosvāmī. It is compared to the cream of the milk. Vedic literature is like the milk ocean of knowledge. Cream or butter is the most palatable essence of milk, and so also is Śrīmad-Bhāgavatam, for it contains all palatable, instructive and authentic versions of different activities of the Lord and His devotees. There is no gain, however, in accepting the message of Bhāgavatam from the unbelievers, atheists and professional reciters who make a trade of Bhāgavatam for the laymen. It was delivered to Śrīla Śukadeva Gosvāmī, and he had nothing to do with the Bhāgavata business. He did not have to maintain family expenses by such trade. Śrīmad-Bhāgavatam should therefore be received from the representative of Śukadeva, who must be in the renounced order of life without family encumbrance. Milk is undoubtedly very good and nourishing, but when it is touched by the mouth of a snake it is no longer nourishing; rather, it

becomes a source of death. Similarly, those who are not strictly in the Vaiṣṇava discipline should not make a business of this Bhāgavata and become a cause of spiritual death for so many hearers. In the Bhagavad-gītā the Lord says that the purpose of all the Vedas is to know Him (Lord Kṛṣṇa), and Śrīmad-Bhāgavatam is Lord Śrī Kṛṣṇa Himself in the form of recorded knowledge. Therefore, it is the cream of all the Vedas, and it contains all historical facts of all times in relation with Śrī Kṛṣṇa. It is factually the essence of all histories.

1.3.42

sa tu saṁśrāvayām āsa
mahārājaṁ parīkṣitam
prāyopaviṣṭaṁ gaṅgāyāṁ
parītaṁ paramarṣibhiḥ

SYNONYMS

saḥ—the son of Vyāsadeva; *tu*—again; *saṁśrāvayām āsa*—make them audible; *mahā-rājam*—unto the emperor; *parīkṣitam*—of the name Parīkṣit; *prāya-upaviṣṭam*—who sat until death without food or drink; *gaṅgāyām*—on the bank of the Ganges; *parītam*—being surrounded; *parama-ṛṣibhiḥ*—by great sages.

TRANSLATION

Śukadeva Gosvāmī, the son of Vyāsadeva, in his turn delivered the Bhāgavatam to the great Emperor

Parīkṣit, who sat surrounded by sages on the bank of the Ganges, awaiting death without taking food or drink.

PURPORT

All transcendental messages are received properly in the chain of disciplic succession. This disciplic succession is called paramparā. Unless therefore Bhāgavatam or any other Vedic literatures are received through the paramparā system, the reception of knowledge is not bona fide. Vyāsadeva delivered the message to Śukadeva Gosvāmī, and from Śukadeva Gosvāmī Sūta Gosvāmī received the message. One should, therefore, receive the message of Bhāgavatam from Sūta Gosvāmī or from his representative and not from any irrelevant interpreter.

Emperor Parīkṣit received the information of his death in time, and he at once left his kingdom and family and sat down on the bank of the Ganges to fast till death. All great sages, ṛṣis, philosophers, mystics, etc., went there due to his imperial position. They offered many suggestions about his immediate duty, and at last it was settled that he would hear from Śukadeva Gosvāmī about Lord Kṛṣṇa, and thus the Bhāgavatam was spoken to him.

Śrīpāda Śaṅkarācārya, who preached Māyāvāda philosophy and stressed the impersonal feature of the Absolute, also recommended that one must take shelter at the lotus feet of Lord Śrī Kṛṣṇa, for there is no hope of gain from debating. Indirectly

Śrīpād Śaṅkarācārya admitted that what he had preached in the flowery grammatical interpretations of the Vedānta-sūtra cannot help one at the time of death. At the critical hour of death one must recite the name of Govinda. This is the recommendation of all great transcendentalists. Śukadeva Gosvāmī had long stated the same truth, that at the end one must remember Nārāyaṇa. That is the essence of all spiritual activities. In pursuance of this eternal truth, Śrīmad-Bhāgavatam was heard by Emperor Parīkṣit, and it was recited by the able Śukadeva Gosvāmī.

And both the speaker and the receiver of the messages of Bhāgavatam were duly delivered by the same medium.

1.3.43

> *kṛṣṇe sva-dhāmopagate*
> *dharma-jñānādibhiḥ saha*
> *kalau naṣṭa-dṛśām eṣa*
> *purāṇārko 'dhunoditaḥ*

SYNONYMS

kṛṣṇe—in Kṛṣṇa's; *sva-dhāma*—own abode; *upagate*—having returned; *dharma*—religion; *jñāna*—knowledge; *ādibhiḥ*—combined together; *saha*—along with; *kalau*—in the Kali-yuga; *naṣṭa-dṛśām*—of persons who have lost their sight; *eṣaḥ*—all these; *purāṇa-arkaḥ*—the *Purāṇa* which is brilliant like the sun; *adhunā*—just now; *uditaḥ*—has arisen.

TRANSLATION

This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa.

PURPORT

Lord Śrī Kṛṣṇa has His eternal dhāma or abode where He eternally enjoys Himself with His eternal associates and paraphernalia. And His eternal abode is a manifestation of His internal energy, whereas the material world is a manifestation of His external energy. When He descends on the material world, He displays Himself with all paraphernalia in His internal potency, which is called ātma-māyā. In the Bhagavad-gītā the Lord says that He descends by His own potency (ātma-māyā). His form, name, fame, paraphernalia, abode, etc., are not, therefore, creations of matter. He descends to reclaim the fallen souls and to reestablish codes of religion which are directly enacted by Him. Except God no one can establish the principles of religion. Either He or a suitable person empowered by Him can dictate the codes of religion. Real religion means to know God, our relation with Him, our duties in relation with Him and to know ultimately our destination after leaving this material body. The conditioned souls who are entrapped by the material energy hardly know all these principles of life. Most of them are

like animals engaged in eating, sleeping, fearing and mating. They are mostly engaged in sense enjoyment under the pretention of religiosity, knowledge or salvation. They are still more blind in the present age of quarrel or Kali-yuga. In the Kali-yuga the population is just a royal edition of the animals. They have nothing to do with spiritual knowledge or godly religious life. They are so blind that they cannot see anything beyond the needs of the body. They have no information of the spirit soul beyond the jurisdiction of the subtle mind, intelligence or ego, but they are very much proud of their advancement in knowledge, science and material prosperity. They can risk their lives to become a dog or hog just after leaving the present body, for they have completely lost sight of the ultimate aim of life. The Personality of Godhead Śrī Kṛṣṇa appeared before us just a little prior to the beginning of Kali-yuga, and He returned to His eternal home practically at the commencement of Kali-yuga. While He was present, He exhibited everything by His different activities. He spoke the Bhagavad-gītā specifically and eradicated all pretentious principles of religiosity. And prior to His departure from this material world, He empowered Śrī Vyāsadeva through Nārada to compile the messages of the Śrīmad-Bhāgavatam, and thus both the Bhagavad-gītā and the Śrīmad-Bhāgavatam are like torch bearers for the blind people of this age. In other words, if men in this age of Kali want to see the real light of life, they must take to these two books only, and their aim of life will be fulfilled. Bhagavad-gītā is the preliminary study of the Bhāgavatam. And Śrīmad-Bhāgavatam is the summum bonum of life, Lord Śrī Kṛṣṇa personified. We must

therefore accept Śrīmad-Bhāgavatam as the direct representation of Lord Kṛṣṇa. One who can see Śrīmad-Bhāgavatam can see also Lord Śrī Kṛṣṇa in person. They are identical.

1.3.44

tatra kīrtayato viprā
viprarṣer bhūri-tejasaḥ
ahaṁ cādhyagamaṁ tatra
niviṣṭas tad-anugrahāt
so 'haṁ vaḥ śrāvayiṣyāmi
yathādhītaṁ yathā-mati

SYNONYMS

tatra—there; *kīrtayataḥ*—while reciting; *viprāḥ*—O *brāhmaṇas*; *vipra-ṛṣeḥ*—from the great *brāhmaṇa-ṛṣi*; *bhūri*—greatly; *tejasaḥ*—powerful; *aham*—I; *ca*—also; *adhyagamam*—could understand; *tatra*—in that meeting; *niviṣṭaḥ*—being perfectly attentive; *tat-anugrahāt*—by his mercy; *saḥ*—that very thing; *aham*—I; *vaḥ*—unto you; *śrāvayiṣyāmi*—shall let you hear; *yathā-adhītam yathā-mati*—as far as my realization.

TRANSLATION

O learned brāhmaṇas, when Śukadeva Gosvāmī recited Bhāgavatam there [in the presence of Emperor Parīkṣit], by his mercy I heard this from that great and powerful sage with rapt attention. Now I shall try to

make you hear the very same thing as I learned it from him and as I have realized it.

PURPORT

One can certainly see directly the presence of Lord Śrī Kṛṣṇa in the pages of Bhāgavatam if one has heard it from a self-realized great soul like Śukadeva Gosvāmī. One cannot, however, learn Bhāgavatam from a bogus hired reciter whose aim of life is to earn some money out of such recitation and employ the earning in sex indulgence. No one can learn Śrīmad-Bhāgavatam who is associated with persons engaged in sex life. That is the secret of learning Bhāgavatam. Nor can one learn Bhāgavatam from one who interprets the text by his mundane scholarship. One has to learn Bhāgavatam from the representative of Śukadeva Gosvāmī and no one else, if one at all wants to see Lord Śrī Kṛṣṇa in the pages. That is the process, and there is no alternative. Sūta Gosvāmī is a bona fide representative of Śukadeva Gosvāmī because he wants to present the message which he had received from the great learned brāhmaṇa. Śukadeva Gosvāmī also presented Bhāgavatam as he heard it from his great father, and so also Sūta Gosvāmī is presenting Bhāgavatam as he had heard it from Śukadeva Gosvāmī. Simple hearing is not all; one must realize the text with proper attention. The word niviṣṭa means that Sūta Gosvāmī drank the juice of Bhāgavatam through his ears. That is the real process of receiving Bhāgavatam. One should hear with rapt attention from the real person, and then he can at once realize the presence of Lord Kṛṣṇa in every page. The secret of knowing Bhāgavatam is mentioned here. No one can

give rapt attention who is not pure in mind. No one can be pure in mind who is not pure in action. No one can be pure in action who is not pure in eating, sleeping, fearing and mating. But somehow or other if someone hears with rapt attention from the right person, at the very beginning one can assuredly see Lord Śrī Kṛṣṇa in person in the pages of Bhāgavatam.

Thus end the Bhaktivedanta purports of the First Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Is the Source of All Incarnations."

Chapter 4

1.4.1

vyāsa uvāca
iti bruvāṇaṁ saṁstūya
munīnāṁ dīrgha-satriṇām
vṛddhaḥ kula-patiḥ sūtaṁ
bahvṛcaḥ śaunako 'bravīt

SYNONYMS

vyāsaḥ—Vyāsadeva; *uvāca*—said; *iti*—thus; *bruvāṇam*—speaking; *saṁstūya*—congratulating; *munīnām*—of the great sages; *dīrgha*—prolonged; *satriṇām*—of those engaged in the performance of sacrifice; *vṛddhaḥ*—elderly; *kula-patiḥ*—head of the assembly; *sūtam*—unto Sūta Gosvāmī; *bahu-ṛcaḥ*—learned; *śaunakaḥ*—of the name Śaunaka; *abravīt*—addressed.

TRANSLATION

On hearing Sūta Gosvāmī speak thus, Śaunaka Muni, who was the elderly, learned leader of all the ṛṣis engaged in that prolonged sacrificial ceremony, congratulated Sūta Gosvāmī by addressing him as follows.

PURPORT

In a meeting of learned men, when there are congratulations or addresses for the speaker, the qualifications of the congratulator should be as follows. He must be the leader of the house and an elderly man. He must be vastly learned also. Śrī Śaunaka Ṛṣi had all these qualifications, and thus he stood up to congratulate Śrī Sūta Gosvāmī when he expressed his desire to present Śrīmad-Bhāgavatam exactly as he heard it from Śukadeva Gosvāmī and also realized it personally. Personal realization does not mean that one should, out of vanity, attempt to show one's own learning by trying to surpass the previous ācārya. He must have full confidence in the previous ācārya, and at the same time he must realize the subject matter so nicely that he can present the matter for the particular circumstances in a suitable manner. The original purpose of the text must be maintained. No obscure meaning should be screwed out of it, yet it should be presented in an interesting manner for the understanding of the audience. This is called realization. The leader of the assembly, Śaunaka, could estimate the value of the speaker, Śrī Sūta Gosvāmī, simply by his uttering yathādhītam and yathāmati, and therefore he was very glad to congratulate him in ecstasy. No learned man should be willing to hear a person who does not represent the original ācārya. So the speaker as well as the audience were bona fide in this meeting where Bhāgavatam was being recited for the second time. That should be the standard of recitation of Bhāgavatam, so that the real purpose can be served without difficulty. Unless

this situation is created, Bhāgavatam recitation for extraneous purposes is useless labor both for the speaker and the audience.

1.4.2

śaunaka uvāca
sūta sūta mahā-bhāga
vada no vadatāṁ vara
kathāṁ bhāgavatīṁ puṇyāṁ
yad āha bhagavāñ chukaḥ

SYNONYMS

śaunakaḥ—Śaunaka; *uvāca*—said; *sūta sūta*—O Sūta Gosvāmī; *mahā-bhāga*—the most fortunate; *vada*—please speak; *naḥ*—unto us; *vadatām*—of those who can speak; *vara*—respected; *kathām*—message; *bhāgavatīm*—of the *Bhāgavatam*; *puṇyām*—pious; *yat*—which; *āha*—said; *bhagavān*—greatly powerful; *śukaḥ*—Śrī Śukadeva Gosvāmī.

TRANSLATION

Śaunaka said: O Sūta Gosvāmī, you are the most fortunate and respected of all those who can speak and recite. Please relate the pious message of Śrīmad-Bhāgavatam, which was spoken by the great powerful sage Śukadeva Gosvāmī.

PURPORT

Sūta Gosvāmī is twice addressed herein by Śaunaka Gosvāmī out of great joy because he and the members of the assembly were eager to hear the text of Bhāgavatam uttered by Śukadeva Gosvāmī. They are not interested in hearing it from a bogus person who interprets in his own way to suit his own purpose. Generally the so-called Bhāgavatam reciters are either professional readers or so-called learned impersonalists who cannot enter into the transcendental personal activities of the Supreme Person. Such impersonalists eschew some meanings out of Bhāgavatam to suit and support impersonalist views, and the professional readers at once go to the Tenth Canto to misexplain the most confidential part of the Lord's pastimes. Both these reciters are not bona fide persons to recite Bhāgavatam. Only one who is prepared to present Bhāgavatam in the light of Śukadeva Gosvāmī and only those who are prepared to hear Śukadeva Gosvāmī and his representative are bona fide participants in the transcendental discussion of Śrīmad-Bhāgavatam.

1.4.3

kasmin yuge pravṛtteyaṁ
sthāne vā kena hetunā
kutaḥ sañcoditaḥ kṛṣṇaḥ
kṛtavān saṁhitāṁ muniḥ

SYNONYMS

kasmin—in which; *yuge*—period; *pravṛttā*—was begun; *iyam*—this; *sthāne*—in the place; *vā*—or; *kena*—on what; *hetunā*—ground; *kutaḥ*—wherefrom; *sañcoditaḥ*—inspired by; *kṛṣṇaḥ*—Kṛṣṇa-dvaipāyana Vyāsa; *kṛtavān*—compiled; *saṁhitām*—Vedic literature; *muniḥ*—the learned.

TRANSLATION

In what period and at what place was this first begun, and why was this taken up? From where did Kṛṣṇa-dvaipāyana Vyāsa, the great sage, get the inspiration to compile this literature?

PURPORT

Because Śrīmad-Bhāgavatam is the special contribution of Śrīla Vyāsadeva, there are so many inquiries by the learned Śaunaka Muni. It was known to them that Śrīla Vyāsadeva had already explained the text of the Vedas in various ways up to the Mahābhārata for the understanding of less intelligent women, śūdras and fallen members of the family of twice-born men. Śrīmad-Bhāgavatam is transcendental to all of them because it has nothing to do with anything mundane. So the inquiries are very intelligent and relevant.

1.4.4

tasya putro mahā-yogī
sama-dṛṅ nirvikalpakaḥ
ekānta-matir unnidro
gūḍho mūḍha iveyate

SYNONYMS

tasya—his; *putraḥ*—son; *mahā-yogī*—a great devotee; *sama-dṛk*—equibalanced; *nirvikalpakaḥ*—absolute monist; *ekānta-matiḥ*—fixed in monism or oneness of mind; *unnidraḥ*—surpassed nescience; *gūḍhaḥ*—not exposed; *mūḍhaḥ*—stunted; *iva*—like; *iyate*—appears like.

TRANSLATION

His [Vyāsadeva's] son was a great devotee, an equibalanced monist, whose mind was always concentrated in monism. He was not ignorant, but was transcendental to mundane activities.

PURPORT

Śrīla Śukadeva Gosvāmī was a liberated soul, and thus he remained always alert not to be trapped by the illusory energy. In the Bhagavad-gītā this alertness is very lucidly explained. The liberated soul and the conditioned soul have different engagements. The liberated soul is always engaged in the

progressive path of spiritual attainment, which is something like a dream for the conditioned soul. The conditioned soul cannot imagine the actual engagements of the liberated soul. While the conditioned soul thus dreams about spiritual engagements, the liberated soul is awake. Similarly, the engagement of a conditioned soul appears to be a dream for the liberated soul. Apparently a conditioned soul and a liberated soul may seem to be on the same platform, but factually they are differently engaged, and their attention is always alert, either in sense enjoyment or in self-realization. The conditioned soul is absorbed in matter, whereas the liberated soul is completely indifferent to matter. This indifference is explained as follows.

1.4.5

> *dṛṣṭvānuyāntam ṛṣim ātmajam apy anagnaṁ*
> *devyo hriyā paridadhur na sutasya citram*
> *tad vīkṣya pṛcchati munau jagadus tavāsti*
> *strī-pum-bhidā na tu sutasya vivikta-dṛṣṭeḥ*

SYNONYMS

dṛṣṭvā—by seeing; *anuyāntam*—following; *ṛṣim*—the sage; *ātmajam*—his son; *api*—in spite of; *anagnam*—not naked; *devyaḥ*—beautiful damsels; *hriyā*—out of shyness; *paridadhuḥ*—covered the body; *na*—not; *sutasya*—of the son; *citram*—astonishing; *tat vīkṣya*—by seeing that; *pṛcchati*—asking; *munau*—unto the *muni* (Vyāsa); *jagaduḥ*—replied; *tava*—your; *asti*—there are; *strī-pum*—male and

female; *bhidā*—differences; *na*—not; *tu*—but; *sutasya*—of the son; *vivikta*—purified; *dṛṣṭeḥ*—of one who looks.

TRANSLATION

While Śrī Vyāsadeva was following his son, beautiful young damsels, who were bathing naked, covered their bodies with cloth, although Śrī Vyāsadeva himself was not naked. But they did not do so when his son passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions.

PURPORT

In the Bhagavad-gītā it is said that a learned sage looks equally on the learned and gentle brāhmaṇa, a caṇḍāla (dog-eater), a dog or cow due to his spiritual vision. Śrīla Śukadeva Gosvāmī attained that stage. Thus he did not see a male or female, but he saw all living entities in different dress. The ladies who were bathing could understand the mind of a man simply by studying his demeanor, just as by looking at a child one can understand how innocent he is. Śukadeva Gosvāmī was a young boy sixteen years old, and therefore all the parts of his body were developed. He was naked also, and so were the ladies. But because Śukadeva Gosvāmī was transcendental to sex relations, he appeared very innocent. The ladies, by their special qualifications, could sense this at once, and therefore they were not very concerned about

him. But when his father passed, the ladies quickly dressed. The ladies were exactly like his children or grandchildren, yet they reacted to the presence of Vyāsadeva according to the social custom because Śrīla Vyāsadeva played the part of a householder. A householder has to distinguish between a male and female, otherwise he cannot be a householder. One should, therefore, attempt to know the distinction be tween spirit soul without any attachment for male and female. As long as such distinction is there, one should not try to become a sannyāsī like Śukadeva Gosvāmī. At least theoretically one must be convinced that a living entity is neither a male nor female. The outward dress is made of matter by material nature to attract the opposite sex and thus keep one entangled in material existence. A liberated soul is above this perverted distinction. He does not distinguish between one living being and another. For him they are all one and the same spirit. The perfection of this spiritual vision is the liberated stage, and Śrīla Śukadeva Gosvāmī attained that stage. Śrīla Vyāsadeva was also in the transcendental stage, but because he was in the householder's life, he did not pretend to be a liberated soul, as a matter of custom.

1.4.6

katham ālakṣitaḥ pauraiḥ
samprāptaḥ kuru-jāṅgalān

unmatta-mūka-jaḍavad
vicaran gaja-sāhvaye

SYNONYMS

katham—how; *ālakṣitaḥ*—recognized; *pauraiḥ*—by the citizens; *samprāptaḥ*—reaching; *kuru-jāṅgalān*—the Kuru-jāṅgala provinces; *unmatta*—mad; *mūka*—dumb; *jaḍavat*—stunted; *vicaran*—wandering; *gaja-sāhvaye*—Hastināpura.

TRANSLATION

How was he [Śrīla Śukadeva, the son of Vyāsa] recognized by the citizens when he entered the city of Hastināpura [now Delhi], after wandering in the provinces of Kuru and Jāṅgala, appearing like a madman, dumb and retarded?

PURPORT

The present city of Delhi was formerly known as Hastināpura because it was first established by King Hasti. Gosvāmī Śukadeva, after leaving his paternal home, was roaming like a madman, and therefore it was very difficult for the citizens to recognize him in his exalted position. A sage is not, therefore, recognized by sight, but by hearing. One should approach a sādhu or great sage not to see but to hear him. If one is not prepared to hear the words of a sādhu, there is no profit. Śukadeva Gosvāmī was a sādhu who could speak on the transcendental activities of the Lord. He did not satisfy the

whims of ordinary citizens. He was recognized when he spoke on the subject of Bhāgavatam, and he never attempted jugglery like a magician. Outwardly he appeared to be a retarded, dumb madman, but in fact he was the most elevated transcendental personality.

1.4.7

kathaṁ vā pāṇḍaveyasya
rājarṣer muninā saha
saṁvādaḥ samabhūt tāta
yatraiṣā sātvatī śrutiḥ

SYNONYMS

katham—how is it; *vā*—also; *pāṇḍaveyasya*—of the descendant of Pāṇḍu (Parīkṣit); *rājarṣeḥ*—of the king who was a sage; *muninā*—with the *muni*; *saha*—with; *saṁvādaḥ*—discussion; *samabhūt*—took place; *tāta*—O darling; *yatra*—whereupon; *eṣā*—like this; *sātvatī*—transcendental; *śrutiḥ*—essence of the *Vedas*.

TRANSLATION

How did it so happen that King Parīkṣit met this great sage, making it possible for this great transcendental essence of the Vedas [Bhāgavatam] to be sung to him?

PURPORT

Śrīmad-Bhāgavatam is stated here as the essence of the Vedas. It is not an imaginary story as it is sometimes considered by unauthorized men. It is also called Śuka-saṁhitā, or the Vedic hymn spoken by Śrī Śukadeva Gosvāmī, the great liberated sage.

1.4.8

sa go-dohana-mātraṁ hi
gṛheṣu gṛha-medhinām
avekṣate mahā-bhāgas
tīrthī-kurvaṁs tad āśramam

SYNONYMS

saḥ—he (Śukadeva Gosvāmī); *go-dohana-mātram*—only for the time of milking the cow; *hi*—certainly; *gṛheṣu*—in the house; *gṛha-medhinām*—of the householders; *avekṣate*—waits; *mahā-bhāgaḥ*—the most fortunate; *tīrthī*—pilgrimage; *kurvan*—transforming; *tat āśramam*—the residence.

TRANSLATION

He [Śukadeva Gosvāmī] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence.

PURPORT

Śukadeva Gosvāmī met Emperor Parīkṣit and explained the text of Śrīmad-Bhāgavatam. He was not accustomed to stay at any householder's residence for more than half an hour (at the time of milking the cow), and he would just take alms from the fortunate householder. That was to sanctify the residence by his auspicious presence. Therefore Śukadeva Gosvāmī is an ideal preacher established in the transcendental position. From his activities, those who are in the renounced order of life and dedicated to the mission of preaching the message of Godhead should learn that they have no business with householders save and except to enlighten them in transcendental knowledge. Such asking for alms from the householder should be for the purpose of sanctifying his home. One who is in the renounced order of life should not be allured by the glamour of the householder's worldly possessions and thus become subservient to worldly men. For one who is in the renounced order of life, this is much more dangerous than drinking poison and committing suicide.

1.4.9

abhimanyu-sutaṁ sūta
prāhur bhāgavatottamam
tasya janma mahāścaryaṁ
karmāṇi ca gṛṇīhi naḥ

SYNONYMS

abhimanyu-sutam—the son of Abhimanyu; *sūta*—O Sūta; *prāhuḥ*—is said to be; *bhāgavata-uttamam*—the first-class devotee of the Lord; *tasya*—his; *janma*—birth; *mahā-āścaryam*—very wonderful; *karmāṇi*—activities; *ca*—and; *gṛṇīhi*—please speak to; *naḥ*—us.

TRANSLATION

It is said that Mahārāja Parīkṣit is a great first-class devotee of the Lord and that his birth and activities are all wonderful. Please tell us about him.

PURPORT

The birth of Mahārāja Parīkṣit is wonderful because in the womb of his mother he was protected by the Personality of Godhead Śrī Kṛṣṇa. His activities are also wonderful because he chastised Kali, who was attempting to kill a cow. To kill cows means to end human civilization. He wanted to protect the cow from being killed by the great representative of sin. His death is also wonderful because he got previous notice of his death, which is wonderful for any mortal being, and thus he prepared himself for passing away by sitting down on the bank of the Ganges and hearing the transcendental activities of the Lord. During all the days he heard Bhāgavatam, he did not take food or drink, nor did he sleep a moment. So everything about him is wonderful, and his activities are worth hearing attentively. Desire is expressed herein to hear about him in detail.

1.4.10

sa samrāṭ kasya vā hetoḥ
pāṇḍūnāṁ māna-vardhanaḥ
prāyopaviṣṭo gaṅgāyām
anādṛtyādhirāṭ-śriyam

SYNONYMS

saḥ—he; *samrāṭ*—the Emperor; *kasya*—for what; *vā*—or; *hetoḥ*—reason; *pāṇḍūnām*—of the sons of Pāṇḍu; *māna-vardhanaḥ*—one who enriches the family; *prāya-upaviṣṭaḥ*—sitting and fasting; *gaṅgāyām*—on the bank of the Ganges; *anādṛtya*—neglecting; *adhirāṭ*—acquired kingdom; *śriyam*—opulences.

TRANSLATION

He was a great emperor and possessed all the opulences of his acquired kingdom. He was so exalted that he was increasing the prestige of the Pāṇḍu dynasty. Why did he give up everything to sit down on the bank of the Ganges and fast until death?

PURPORT

Mahārāja Parīkṣit was the Emperor of the world and all the seas and oceans, and he did not have, to take the trouble to acquire such a kingdom by his own effort. He inherited it from his grandfathers Mahārāja Yudhiṣṭhira and brothers. Besides that,

he was doing well in the administration and was worthy of the good names of his forefathers. Consequently there was nothing undesirable in his opulence and administration. Then why should he give up all these favorable circumstances and sit down on the bank of the Ganges, fasting till death? This is astonishing, and therefore all were eager to know the cause.

1.4.11

namanti yat-pāda-niketam ātmanaḥ
śivāya hānīya dhanāni śatravaḥ
kathaṁ sa vīraḥ śriyam aṅga dustyajāṁ
yuvaiṣatotsraṣṭum aho sahāsubhiḥ

SYNONYMS

namanti—bow down; *yat-pāda*—whose feet; *niketam*—under; *ātmanaḥ*—own; *śivāya*—welfare; *hānīya*—used to bring about; *dhanāni*—wealth; *śatravaḥ*—enemies; *katham*—for what reason; *saḥ*—he; *vīraḥ*—the chivalrous; *śriyam*—opulences; *aṅga*—O Sūta Gosvāmī; *dustyajām*—insuperable; *yuvā*—in full youth; *aiṣata*—desired; *utsraṣṭum*—to give up; *aho*—exclamation; *saha*—with; *asubhiḥ*—life.

TRANSLATION

He was such a great emperor that all his enemies would come and bow down at his feet and surrender all their wealth for their own benefit. He was full of youth and

strength, and he possessed insuperable kingly opulences. Why did he want to give up everything, including his life?

PURPORT

There was nothing undesirable in his life. He was quite a young man and could enjoy life with power and opulence. So there was no question of retiring from active life. There was no difficulty in collecting the state taxes because he was so powerful and chivalrous that even his enemies would come to him and bow down at his feet and surrender all wealth for their own benefit. Mahārāja Parīkṣit was a pious king. He conquered his enemies, and therefore the kingdom was full of prosperity. There was enough milk, grains and metals, and all the rivers and mountains were full of potency. So materially everything was satisfactory. Therefore, there was no question of untimely giving up his kingdom and life. They were eager to hear about all this.

1.4.12

> *śivāya lokasya bhavāya bhūtaye*
> *ya uttama-śloka-parāyaṇā janāḥ*
> *jīvanti nātmārtham asau parāśrayaṁ*
> *mumoca nirvidya kutaḥ kalevaram*

SYNONYMS

śivāya—welfare; *lokasya*—of all living beings; *bhavāya*—for flourishing; *bhūtaye*—for economic development; *ye*—one who is; *uttama-śloka-parāyaṇāḥ*—devoted to the cause of the Personality of Godhead; *janāḥ*—men; *jīvanti*—do live; *na*—but not; *ātma-artham*—selfish interest; *asau*—that; *para-āśrayam*—shelter for others; *mumoca*—gave up; *nirvidya*—being freed from all attachment; *kutaḥ*—for what reason; *kalevaram*—mortal body.

TRANSLATION

Those who are devoted to the cause of the Personality of Godhead live only for the welfare, development and happiness of others. They do not live for any selfish interest. So even though the Emperor [Parīkṣit] was free from all attachment to worldly possessions, how could he give up his mortal body, which was shelter for others?

PURPORT

Parīkṣit Mahārāja was an ideal king and householder because he was a devotee of the Personality of Godhead. A devotee of the Lord has automatically all good qualifications. And the Emperor was a typical example of this. Personally he had no attachment for all the worldly opulences in his possession. But since he was king for the all round welfare of his citizens, he was always busy in the welfare work of the public, not only for this life, but also for the next. He would not allow slaughter-houses or killing of

cows. He was not a foolish and partial administrator who would arrange for the protection of one living being and allow another to be killed. Because he was a devotee of the Lord, he knew perfectly well how to conduct his administration for everyone's happiness, men, animals, plants and all living creatures. He was not selfishly interested. Selfishness is either self-centered or self-extended. He was neither. His interest was to please the Supreme Truth Personality of Godhead. The king is the representative of the Supreme Lord, and therefore the king's interest must be identical with that of the Supreme Lord. The Supreme Lord wants all living beings to be obedient to Him and thereby become happy. Therefore the king's interest is to guide all subjects back to the kingdom of God. Hence the activities of the citizens should be so coordinated that they can at the end go back home, back to Godhead. Under the administration of a representative king, the kingdom is full of opulence. At that time human beings need not eat animals. There is ample food, grains, milk, fruit and vegetables so that the human beings as well as the animals can eat sumptuously and to their heart's content. If all living beings are satisfied with food and shelter and obey the prescribed rules, there cannot be any disturbance between one living being and another. Emperor Parīkṣit was a worthy king, and therefore all were happy during his reign.

1.4.13

> *tat sarvaṁ naḥ samācakṣva*
> *pṛṣṭo yad iha kiñcana*

manye tvāṁ viṣaye vācāṁ
snātam anyatra chāndasāt

SYNONYMS

tat—that; *sarvam*—all; *naḥ*—unto us; *samācakṣva*—clearly explain; *pṛṣṭaḥ*—questioned; *yat iha*—herein; *kiñcana*—all that; *manye*—we think; *tvām*—you; *viṣaye*—in all subjects; *vācām*—meanings of words; *snātam*—fully acquainted; *anyatra*—except; *chāndasāt*—portion of the *Vedas*.

TRANSLATION

We know that you are expert in the meaning of all subjects, except some portions of the Vedas, and thus you can clearly explain the answers to all the questions we have just put to you.

PURPORT

The difference between the Vedas and the Purāṇas is like that between the brāhmaṇas and the parivrājakas. The brāhmaṇas are meant to administer some fruitive sacrifices mentioned in the Vedas, but the parivrājakācāryas, or learned preachers, are meant to disseminate transcendental knowledge to one and all. As such, the parivrājakācāryas are not always expert in pronouncing the Vedic mantras, which are practiced systematically by accent and meter by the brāhmaṇas who are meant for administering Vedic rites. Yet it should not be considered that the brāhmaṇas are more important than the

itinerant preachers. They are one and different simultaneously because they are meant for the same end, in different ways.

There is no difference also between the Vedic mantras and what is explained in the Purāṇas and Itihāsa. According to Śrīla Jīva Gosvāmī, it is mentioned in the Mādhyandina-śruti that all the Vedas, namely the Sāma, Atharva, Ṛg, Yajus, Purāṇas, Itihāsas, Upaniṣads, etc., are emanations from the breathing of the Supreme Being. The only difference is that the Vedic mantras are mostly begun with praṇava omkāra, and it requires some training to practice the metric pronunciation of the Vedic mantras. But that does not mean that Śrīmad-Bhāgavatam was of less importance than the Vedic mantras. On the other hand, it is the ripened fruit of all the Vedas, as stated before. Besides that, the most perfectly liberated soul, Śrīla Śukadeva Gosvāmī, is absorbed in the studies of the Bhāgavatam, although He is already self-realized. Śrīla Sūta Gosvāmī is following his footsteps, and therefore his position is not the least less important because he was not expert in chanting Vedic mantras with metric pronunciation, which depends more on practice than actual realization. Realization is more important than parrot-like chanting.

1.4.14

sūta uvāca
dvāpare samanuprāpte
tṛtīye yuga-paryaye

jātaḥ parāśarād yogī
vāsavyāṁ kalayā hareḥ

SYNONYMS

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *dvāpare*—in the second millennium; *samanuprāpte*—on the advent of; *tṛtīye*—third; *yuga*—millennium; *paryaye*—in the place of; *jātaḥ*—was begotten; *parāśarāt*—by Parāśara; *yogī*—the great sage; *vāsavyām*—in the womb of the daughter of Vasu; *kalayā*—in the plenary portion; *hareḥ*—of the Personality of Godhead.

TRANSLATION

Sūta Gosvāmī said: When the second millennium overlapped the third, the great sage [Vyāsadeva] was born to Parāśara in the womb of Satyavatī, the daughter of Vasu.

PURPORT

There is a chronological order of the four millenniums, namely Satya, Dvāpara, Tretā and Kali. But sometimes there is overlapping. During the regime of Vaivasvata Manu, there was an overlapping of the twenty-eighth round of the four millenniums, and the third millennium appeared prior to the second. In that particular millennium, Lord Śrī Kṛṣṇa also descends, and because of this there was some particular alteration. The mother of the great sage was Satyavatī the daughter of the Vasu (fisherman), and the father was the great

Parāśara Muni. That is the history of Vyāsadeva's birth. Every millennium is divided into three periods, and each period is called a sandhyā. Vyāsadeva appeared in the third sandhyā of that particular age.

1.4.15

sa kadācit sarasvatyā
upaspṛśya jalaṁ śuciḥ
vivikta eka āsīna
udite ravi-maṇḍale

SYNONYMS

saḥ—he; *kadācit*—once; *sarasvatyāḥ*—on the bank of the Sarasvatī; *upaspṛśya*—after finishing morning ablutions; *jalam*—water; *śuciḥ*—being purified; *vivikte*—concentration; *ekaḥ*—alone; *āsīnaḥ*—being thus seated; *udite*—on the rise; *ravi-maṇḍale*—of the sun disc.

TRANSLATION

Once upon a time, he [Vyāsadeva], as the sun rose, took his morning ablution in the waters of the Sarasvatī and sat alone to concentrate.

PURPORT

The River Sarasvatī is flowing in the Badarikāśrama area of the Himalayas. So the place indicated here is Śamyāprāsa in Badarikāśrama where Śrī Vyāsadeva is residing.

1.4.16

> *parāvara-jñaḥ sa ṛṣiḥ*
> *kālenāvyakta-raṁhasā*
> *yuga-dharma-vyatikaraṁ*
> *prāptaṁ bhuvi yuge yuge*

SYNONYMS

para-avara—past and future; *jñaḥ*—one who knows; *saḥ*—he; *ṛṣiḥ*—Vyāsadeva; *kālena*—in the course of time; *avyakta*—unmanifested; *raṁhasā*—by great force; *yuga-dharma*—acts in terms of the millennium; *vyatikaram*—anomalies; *prāptam*—having accrued; *bhuvi*—on the earth; *yuge yuge*—different ages.

TRANSLATION

The great sage Vyāsadeva saw anomalies in the millennium. This happens on the earth in different ages, due to unseen forces in the course of time.

PURPORT

The great sages like Vyāsadeva are liberated souls, and therefore they can see clearly past and future. Thus he could see the future anomalies in the Kali age, and accordingly he made arrangement for the people in general so that they can execute a progressive life in this age which is full of darkness. The people in general in this age of Kali are too much interested in matter, which is temporary. Because of ignorance they are unable to evaluate the assets of life and be enlightened in spiritual knowledge.

1.4.17-18

bhautikānāṁ ca bhāvānāṁ
śakti-hrāsaṁ ca tat-kṛtam
aśraddadhānān niḥsattvān
durmedhān hrasitāyuṣaḥ

durbhagāṁś ca janān vīkṣya
munir divyena cakṣuṣā
sarva-varṇāśramāṇāṁ yad
dadhyau hitam amogha-dṛk

SYNONYMS

bhautikānām ca—also of everything that is made of matter; *bhāvānām*—actions; *śakti-hrāsam ca*—and deterioration of natural power; *tat-kṛtam*—rendered by that; *aśraddadhānān*—of the

faithless; *niḥsattvān*—impatient due to want of the mode of goodness; *durmedhān*—dull-witted; *hrasita*—reduced; *āyuṣaḥ*—of duration of life; *durbhagān ca*—also the unlucky; *janān*—people in general; *vīkṣya*—by seeing; *muniḥ*—the *muni*; *divyena*—by transcendental; *cakṣuṣā*—vision; *sarva*—all; *varṇa-āśramāṇām*—of all the statuses and orders of life; *yat*—what; *dadhyau*—contemplated; *hitam*—welfare; *amogha-dṛk*—one who is fully equipped in knowledge.

TRANSLATION

The great sage, who was fully equipped in knowledge, could see, through his transcendental vision, the deterioration of everything material, due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due to lack of goodness. Thus he contemplated for the welfare of men in all statuses and orders of life.

PURPORT

The unmanifested forces of time are so powerful that they reduce all matter to oblivion in due course. In Kali-yuga, the last millennium of a round of the four millenniums, the power of all material objects deteriorates by the influence of time. In this age the duration of the material body of the people in general is much reduced, and so is the memory. The action of matter has also not so much incentive. The land does not produce food

grains in the same proportions as it did in other ages. The cow does not give as much milk as it used to give formerly. The production of vegetables and fruits is less than before. As such, all living beings, both men and animals, do not have sumptuous, nourishing food. Due to want of so many necessities of life, naturally the duration of life is reduced, the memory is short, intelligence is meager, mutual dealings are full of hypocrisy and so on.

The great sage Vyāsadeva could see this by his transcendental vision. As an astrologer can see the future fate of a man, or an astronomer can foretell the solar and lunar eclipses, similarly those who can see through the scriptures and foretell the future of all mankind are called liberated souls. They can see thus due to their sharp vision of spiritual attainment.

And all such transcendentalists, who are naturally devotees of the Lord, are always eager to render welfare service to the people in general. They are the real friends of the people in general, not the so-called public leaders who are unable to see what is going to happen five minutes ahead. In this age the people in general as well as their so-called leaders are all unlucky fellows, faithless in spiritual knowledge and influenced by the age of Kali. They are always disturbed by various diseases. For example, in the present age there are so many TB patients and TB hospitals, but formerly this was not so because the time was not so unfavorable. These unfortunate men of this age are always reluctant to give a reception to the transcendentalists who are representatives of

Śrīla Vyāsadeva and selfless workers always busy in planning something which may help everyone in all statuses and orders of life. The greatest philanthropists are those transcendentalists who represent the mission of Vyāsa, Nārada, Madhva, Caitanya, Rūpa, Sarasvatī, etc. They are all one and the same. The personalities may be different, but the aim of the mission is one and the same, namely, to deliver the fallen souls back home, back to Godhead.

1.4.19

> *cātur-hotraṁ karma śuddhaṁ*
> *prajānāṁ vīkṣya vaidikam*
> *vyadadhād yajña-santatyai*
> *vedam ekaṁ catur-vidham*

SYNONYMS

cātuḥ—four; *hotram*—sacrificial fires; *karma śuddham*—purification of work; *prajānām*—of the people in general; *vīkṣya*—after seeing; *vaidikam*—according to Vedic rites; *vyadadhāt*—made into; *yajña*—sacrifice; *santatyai*—to expand; *vedam ekam*—only one *Veda*; *catuḥ-vidham*—in four divisions.

TRANSLATION

He saw that the sacrifices mentioned in the Vedas were means by which the people's occupations could be

purified. And to simplify the process he divided the one Veda into four, in order to expand them among men.

PURPORT

Formerly there was only the Veda of the name Yajus, and the four divisions of sacrifices were there specifically mentioned. But to make them more easily performable, the Veda was divided into four divisions of sacrifice, just to purify the occupational service of the four orders. Above the four Vedas, namely Ṛk, Yajus, Sāma, and Atharva, there are the Purāṇas, the Mahābhārata, Saṁhitās, etc., which are known as the fifth Veda. Śrī Vyāsadeva and his many disciples were all historical personalities, and they were very kind and sympathetic toward the fallen souls of this age of Kali. As such, the Purāṇas and Mahābhārata were made from related historical facts which explained the teaching of the four Vedas. There is no point in doubting the authority of the Purāṇas and Mahābhārata as parts and parcels of the Vedas. In the Chāndogya Upaniṣad, the Purāṇas and Mahābhārata, generally known as histories, are mentioned as the fifth Veda. According to Śrīla Jīva Gosvāmī, that is the way of ascertaining the respective values of the revealed scriptures.

1.4.20

ṛg-yajuḥ-sāmātharvākhyā
vedāś catvāra uddhṛtāḥ

itihāsa-purāṇaṁ ca
pañcamo veda ucyate

SYNONYMS

ṛg-yajuḥ-sāma-atharva-ākhyāḥ—the names of the four *Vedas*; *vedāḥ*—the *Vedas*; *catvāraḥ*—four; *uddhṛtāḥ*—made into separate parts; *itihāsa*—historical records (*Mahābhārata*); *purāṇam ca*—and the *Purāṇas*; *pañcamaḥ*—the fifth; *vedaḥ*—the original source of knowledge; *ucyate*—is said to be.

TRANSLATION

The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the Purāṇas are called the fifth Veda.

1.4.21

tatrarg-veda-dharaḥ pailaḥ
sāmago jaiminiḥ kaviḥ
vaiśampāyana evaiko
niṣṇāto yajuṣām uta

SYNONYMS

tatra—thereupon; *ṛg-veda-dharaḥ*—the professor of the *Ṛg Veda*; *pailaḥ*—the *ṛṣi* named Paila; *sāma-gaḥ*—that of the *Sāma Veda*;

jaiminiḥ—the *ṛṣi* named Jaimini; *kaviḥ*—highly qualified; *vaiśampāyanaḥ*—the *ṛṣi* named Vaiśampāyana; *eva*—only; *ekaḥ*—alone; *niṣṇātaḥ*—well versed; *yajuṣām*—of the *Yajur Veda*; *uta*—glorified.

TRANSLATION

After the Vedas were divided into four divisions, Paila Ṛṣi became the professor of the Ṛg-veda, Jaimini the professor of the Sāma-veda, and Vaiśampāyana alone became glorified by the Yajur-veda.

PURPORT

The different Vedas were entrusted to different learned scholars for development in various ways.

1.4.22

> *atharvāṅgirasām āsīt*
> *sumantur dāruṇo muniḥ*
> *itihāsa-purāṇānāṁ*
> *pitā me romaharṣaṇaḥ*

SYNONYMS

atharva—the *Atharva Veda*; *aṅgirasām*—unto the *ṛṣi* Aṅgirā; *āsīt*—was entrusted; *sumantuḥ*—also known as Sumantu Muni; *dāruṇaḥ*—seriously devoted to the *Atharva Veda*; *muniḥ*—the sage; *itihāsa-*

purāṇānām—of the historical records and the *Purāṇas*; *pitā*—father; *me*—mine; *romaharṣaṇaḥ*—the *ṛṣi* Romaharṣaṇa.

TRANSLATION

The Sumantu Muni Aṅgirā, who was very devotedly engaged was entrusted with the Atharva-veda. And my father Romaharṣaṇa was entrusted with the Purāṇas and historical records.

PURPORT

In the Śruti-mantras also it is stated that Aṅgirā Muni, who strictly followed the rigid principles of the Atharva-vedas, was the leader of the followers of the Atharva-vedas.

1.4.23

ta eta ṛṣayo vedaṁ
svaṁ svaṁ vyasyann anekadhā
śiṣyaiḥ praśiṣyais tac-chiṣyair
vedās te śākhino 'bhavan

SYNONYMS

te—they; *ete*—all these; *ṛṣayaḥ*—learned scholars; *vedam*—the respective *Vedas*; *svam svam*—in their own entrusted matters; *vyasyan*—rendered; *anekadhā*—many; *śiṣyaiḥ*—disciples; *praśiṣyaiḥ*—grand-disciples; *tat-śiṣyaiḥ*—great grand-disciples;

vedāḥ te—followers of the respective *Vedas*; *śākhinaḥ*—different branches; *abhavan*—thus became.

TRANSLATION

All these learned scholars, in their turn, rendered their entrusted Vedas unto their many disciples, grand disciples and great grand disciples, and thus the respective branches of the followers of the Vedas came into being.

PURPORT

The original source of knowledge is the Vedas. There are no branches of knowledge, either mundane or transcendental, which do not belong to the original text of the Vedas. They have simply been developed into different branches. They were originally rendered by great, respectable and learned professors. In other words, the Vedic knowledge, broken into different branches by different disciplic successions, has been distributed all over the world. No one, therefore, can claim independent knowledge beyond the Vedas.

1.4.24

ta eva vedā durmedhair
dhāryante puruṣair yathā
evaṁ cakāra bhagavān
vyāsaḥ kṛpaṇa-vatsalaḥ

SYNONYMS

te—that; *eva*—certainly; *vedāḥ*—the book of knowledge; *durmedhaiḥ*—by the less intellectual; *dhāryante*—can assimilate; *puruṣaiḥ*—by the man; *yathā*—as much as; *evam*—thus; *cakāra*—edited; *bhagavān*—the powerful; *vyāsaḥ*—the great sage of Vyāsa; *kṛpaṇa-vatsalaḥ*—very kind to the ignorant mass.

TRANSLATION

Thus the great sage Vyāsadeva, who is very kind to the ignorant masses, edited the Vedas so they might be assimilated by less intellectual men.

PURPORT

The Veda is one, and the reasons for its divisions in many parts are explained herewith. The seed of all knowlegde, or the Veda, is not a subject matter which can easily be understood by any ordinary man. There is a stricture that no one should try to learn the Vedas who is not a qualified brāhmaṇa. This stricture has been wrongly interpreted in so many ways. A class of men, who claim brahminical qualification simply by their birth right in the family of a brāhmaṇa, claim that the study of the Vedas is a monopoly of the brāhmaṇa caste only. Another section of the people take this as an injustice to other castes who do not happen to take birth in a brāhmaṇa family. But both of them are misguided. The Vedas are subjects which had to be explained even to Brahmājī by the Supreme Lord. Therefore the subject matter is understood by persons with exceptional qualities of

goodness. Persons who are in the modes of passion and ignorance are unable to understand the subject matter of the Vedas. The ultimate goal of Vedic knowledge is Śrī Kṛṣṇa, the Personality of Godhead. This Personality is very rarely understood by those who are in the modes of passion and ignorance. In the Satya-yuga everyone was situated in the mode of goodness. Gradually the mode of goodness declined during the Tretā and Dvāpara-yugas, and the general mass of people became corrupt. In the present age the mode of goodness is almost nil, and so for the general mass of people, the kindhearted, powerful sage Śrīla Vyāsadeva divided the Vedas in various ways so that they may be practically followed by less intelligent persons in the modes of passion and ignorance. It is explained in the next śloka as follows.

1.4.25

strī-śūdra-dvijabandhūnāṁ
trayī na śruti-gocarā
karma-śreyasi mūḍhānāṁ
śreya evaṁ bhaved iha
iti bhāratam ākhyānaṁ
kṛpayā muninā kṛtam

SYNONYMS

strī—the woman class; *śūdra*—the laboring class; *dvija-bandhūnām*—of the friends of the twice-born; *trayī*—three; *na*—not; *śruti-*

gocarā—for understanding; *karma*—in activities; *śreyasi*—in welfare; *mūḍhānām*—of the fools; *śreyaḥ*—supreme benefit; *evam*—thus; *bhavet*—achieved; *iha*—by this; *iti*—thus thinking; *bhāratam*—the great *Mahābhārata*; *ākhyānam*—historical facts; *kṛpayā*—out of great mercy; *muninā*—by the *muni*; *kṛtam*—is completed.

TRANSLATION

Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahābhārata for women, laborers and friends of the twice-born.

PURPORT

The friends of the twice-born families are those who are born in the families of brāhmaṇas, kṣatriyas and vaiśyas, or the spiritually cultured families, but they themselves are not equal to their forefathers. Such descendants are not recognized as such for want of purificatory achievements. The purificatory activities begin even before the birth of a child, and the seed-giving reformatory process is called Garbhādhāna-saṁskāra. One who has not undergone such Garbhādhāna-saṁskāra, or spiritual family planning, is not accepted as being of an actual twice-born family. The Garbhādhāna-saṁskāra is followed by other purificatory processes out of which the sacred thread ceremony is one. This is performed at the time of spiritual initiation. After

this particular saṁskāra, one is rightly called twice-born. One birth is calculated during the seed-giving saṁskāra, and the second birth is calculated at the time of spiritual initiation. One who has been able to undergo such important saṁskāras can be called a bona fide twice-born.

If the father and the mother do not undertake the process of spiritual family planning and simply beget chddren out of passion only, their children are called dvija-bandhus. These dvija-bandhus are certainly not as intelligent as the children of the regular twice-born families. The dvija-bandhus are classified as śūdras and the woman class, who are by nature less intelligent. The śūdras and the woman class do not have to undergo any saṁskāra save and except the ceremony of marriage.

The less intelligent classes of men, namely women, śūdras and unqualified sons of the higher castes, are devoid of necessary qualifications to understand the purpose of the transcendental Vedas. For them the Mahābhārata was prepared. The purpose of the Mahābhārata is to administer the purpose of the Vedas, and therefore within this Mahābhārata the summary Veda of Bhagavad-gītā is placed. The less intelligent are more interested in stories than in philosophy, and therefore the philosophy of the Vedas in the form of the Bhagavad-gītā is spoken by the Lord Śrī Kṛṣṇa. Vyāsadeva and Lord Kṛṣṇa are both on the transcendental plane, and therefore they collaborated in doing good to the fallen souls of this age. The Bhagavad-gītā is the essence of all Vedic

knowledge. It is the first book of spiritual values, as the Upaniṣads are. The Vedānta philosophy is the subject matter for study by the spiritual graduates. Only the post graduate spiritual student can enter into the spiritual or devotional service of the Lord. It is a great science, and the great professor is the Lord Himself in the form of Lord Śrī Caitanya Mahāprabhu, and persons who are empowered by Him can initiate others in the transcendental loving service of the Lord.

1.4.26

> *evaṁ pravṛttasya sadā*
> *bhūtānāṁ śreyasi dvijāḥ*
> *sarvātmakenāpi yadā*
> *nātuṣyad dhṛdayaṁ tataḥ*

SYNONYMS

evam—thus; *pravṛttasya*—one who is engaged in; *sadā*—always; *bhūtānām*—of the living beings; *śreyasi*—in the ultimate good; *dvijāḥ*—O twice-born; *sarvātmakena api*—by all means; *yadā*—when; *na*—not; *atuṣyat*—become satisfied; *hṛdayam*—mind; *tataḥ*—at that.

TRANSLATION

O twice-born brāhmaṇas, still his mind was not satisfied, although he engaged himself in working for the total welfare of all people.

PURPORT

Śrī Vyāsadeva was not satisfied with himself, although he prepared literatures of Vedic value for the all-around welfare of the general mass of people. It was expected that he would be satisfied by all such activities, but ultimately he was not satisfied.

1.4.27

nātiprasīdad dhṛdayaḥ
sarasvatyās taṭe śucau
vitarkayan vivikta-stha
idaṁ covāca dharma-vit

SYNONYMS

na—not; *atiprasīdat*—very much satisfied; *hṛdayaḥ*—at heart; *sarasvatyāḥ*—of the River Sarasvatī; *taṭe*—on the bank of; *śucau*—being purified; *vitarkayan*—having considered; *vivikta-sthaḥ*—situated in a lonely place; *idam ca*—also this; *uvāca*—said; *dharma-vit*—one who knows what religion is.

TRANSLATION

Thus the sage, being dissatisfied at heart, at once began to reflect, because he knew the essence of religion, and he said within himself:

PURPORT

The sage began to search out the cause of not being satisfied at heart. Perfection is never attained until one is satisfied at heart. This satisfaction of heart has to be searched out beyond matter.

1.4.28-29

dhṛta-vratena hi mayā
chandāṁsi guravo 'gnayaḥ
mānitā nirvyalīkena
gṛhītaṁ cānuśāsanam

bhārata-vyapadeśena
hy āmnāyārthaś ca pradarśitaḥ
dṛśyate yatra dharmādi
strī-śūdrādibhir apy uta

SYNONYMS

dhṛta-vratena—under a strict disciplinary vow; *hi*—certainly; *mayā*—by me; *chandāṁsi*—the Vedic hymns; *guravaḥ*—the spiritual masters; *agnayaḥ*—the sacrificial fire; *mānitāḥ*—properly worshiped; *nirvyalīkena*—without pretense; *gṛhītam ca*—also accepted; *anuśāsanam*—traditional discipline; *bhārata*—the *Mahābhārata*; *vyapadeśena*—by compilation of; *hi*—certainly; *āmnāya-arthaḥ*—import of disciplic succession; *ca*—and; *pradarśitaḥ*—properly explained; *dṛśyate*—by what is necessary;

yatra—where; *dharma-ādiḥ*—the path of religion; *strī-śūdra-ādibhiḥ api*—even by women, *śūdras,* etc.; *uta*—spoken.

TRANSLATION

I have, under strict disciplinary vows, unpretentiously worshiped the Vedas, the spiritual master and the altar of sacrifice. I have also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahābhārata by which even women, śūdras and others [friends of the twice-born] can see the path of religion.

PURPORT

No one can understand the import of the Vedas without having undergone a strict disciplinary vow and disciplic succession. The Vedas, spiritual masters and sacrificial fire must be worshiped by the desiring candidate. All these intricacies of Vedic knowledge are systematically presented in the Mahābhārata for the understanding of the women class, laborer class and the unqualified members of brāhmaṇa, kṣatriya or vaiśya families. In this age, the Mahābhārata is more essential than the original Vedas.

1.4.30

tathāpi bata me daihyo
hy ātmā caivātmanā vibhuḥ

asampanna ivābhāti
brahma-varcasya sattamaḥ

SYNONYMS

tathāpi—although; *bata*—defect; *me*—mine; *daihyaḥ*—situated in the body; *hi*—certainly; *ātmā*—living being; *ca*—and; *eva*—even; *ātmanā*—myself; *vibhuḥ*—sufficient; *asampannaḥ*—wanting in; *iva ābhāti*—it appears to be; *brahma-varcasya*—of the Vedāntists; *sattamaḥ*—the supreme.

TRANSLATION

I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas.

PURPORT

Undoubtedly Śrīla Vyāsadeva was complete in all the details of Vedic achievements. Purification of the living being submerged in matter is made possible by the prescribed activities in the Vedas, but the ultimate achievement is different. Unless it is attained, the living being, even though fully equipped, cannot be situated in the transcendentally normal stage. Śrīla Vyāsadeva appeared to have lost the clue and therefore felt dissatisfaction.

1.4.31

kiṁ vā bhāgavatā dharmā
na prāyeṇa nirūpitāḥ

priyāḥ paramahaṁsānāṁ
ta eva hy acyuta-priyāḥ

SYNONYMS

kim vā—or; *bhāgavatāḥ dharmāḥ*—devotional activities of the living beings; *na*—not; *prāyeṇa*—almost; *nirūpitāḥ*—directed; *priyāḥ*—dear; *paramahaṁsānām*—of the perfect beings; *te eva*—that also; *hi*—certainly; *acyuta*—the infallible; *priyāḥ*—attractive.

TRANSLATION

This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and the infallible Lord.

PURPORT

The dissatisfaction which was being felt by Śrīla Vyāsadeva is expressed herein in his own words. This was felt for the normal condition of the living being in the devotional service of the Lord. Unless one is fixed in the normal condition of service, neither the Lord nor the living being can become fully satisfied. This defect was felt by him when Nārada Muni, his spiritual master, reached him. It is described as follows.

1.4.32

tasyaivaṁ khilam ātmānaṁ
manyamānasya khidyataḥ

kṛṣṇasya nārado 'bhyāgād
āśramaṁ prāg udāhṛtam

SYNONYMS

tasya—his; *evam*—thus; *khilam*—inferior; *ātmānam*—soul; *manyamānasya*—thinking within the mind; *khidyataḥ*—regretting; *kṛṣṇasya*—of Kṛṣṇa-dvaipāyana Vyāsa; *nāradaḥ abhyāgāt*—Nārada came there; *āśramam*—the cottage; *prāk*—before; *udāhṛtam*—said.

TRANSLATION

As mentioned before, Nārada reached the cottage of Kṛṣṇa-dvaipāyana Vyāsa on the banks of the Sarasvatī just as he was regretting his defects.

PURPORT

The vacuum felt by Vyāsadeva was not due to his lack of knowledge. Bhāgavata-dharma is purely devotional service of the Lord to which the monist has no access. The monist is not counted amongst the paramahaṁsas (the most perfect of the renounced order of life). Śrīmad-Bhāgavatam is full of narrations of the transcendental activities of the Personality of Godhead. Although Vyāsadeva was an empowered Divinity, he still felt dissatisfaction because in none of his works were the transcendental activities of the Lord properly explained. The inspiration was infused by Śrī Kṛṣṇa directly in the heart of Vyāsadeva, and thus he felt the vacuum as explained above. It is definitely expressed herewith that without transcendental loving

service of the Lord, everything is void; but in the transcendental service of the Lord everything is tangible without any separate attempt at fruitive work or empiric philosophical speculation.

1.4.33

tam abhijñāya sahasā
pratyutthāyāgataṁ muniḥ
pūjayām āsa vidhivan
nāradaṁ sura-pūjitam

SYNONYMS

tam abhijñāya—seeing the good fortune of his (Nārada's) arrival; *sahasā*—all of a sudden; *pratyutthāya*—getting up; *āgatam*—arrived at; *muniḥ*—Vyāsadeva; *pūjayām āsa*—worship; *vidhi-vat*—with the same respect as offered to Vidhi (Brahmā); *nāradam*—to Nārada; *sura-pūjitam*—worshiped by the demigods.

TRANSLATION

At the auspicious arrival of Śrī Nārada, Śrī Vyāsadeva got up respectfully and worshiped him, giving him veneration equal to that given to Brahmājī, the creator.

PURPORT

Vidhi means Brahmā, the first created living being. He is the original student as well as professor of the Vedas. He learned it from Śrī Kṛṣṇa and taught Nārada first. So Nārada is the second

ācārya in the line of spiritual disciplic succession. He is the representative of Brahmā, and therefore he is respected exactly like Brahmā, the father of all vidhis (regulations); similarly all other successive disciples in the chain are also equally respected as representatives of the original spiritual master.

Thus end the Bhaktivedanta purports of the First Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Appearance of Śrī Nārada."

Chapter 5

1.5.1

sūta uvāca
atha taṁ sukham āsīna
upāsīnaṁ bṛhac-chravāḥ
devarṣiḥ prāha viprarṣiṁ
vīṇā-pāṇiḥ smayann iva

SYNONYMS

sūtaḥ—Sūta; *uvāca*—said; *atha*—therefore; *tam*—him; *sukham āsīnaḥ*—comfortably seated; *upāsīnam*—unto one sitting nearby; *bṛhat-śravāḥ*—greatly respected; *devarṣiḥ*—the great *ṛṣi* among the gods; *prāha*—said; *viprarṣim*—unto the *ṛṣi* among the *brāhmaṇas*; *vīṇā-pāṇiḥ*—one who carries a *vīṇā* in his hand; *smayan iva*—apparently smiling.

TRANSLATION

Sūta Gosvāmī said: Thus the sage among the gods [Nārada], comfortably seated and apparently smiling, addressed the ṛṣi amongst the brāhmaṇas [Vedavyāsa].

PURPORT

Nārada was smiling because he well knew the great sage Vedavyāsa and the cause of his disappointment. As he will explain gradually, Vyāsadeva's disappointment was due to insufficiency in presenting the science of devotional service. Nārada knew the defect, and it was confirmed by the position of Vyāsa.

1.5.2

nārada uvāca
pārāśarya mahā-bhāga
bhavataḥ kaccid ātmanā
parituṣyati śārīra
ātmā mānasa eva vā

SYNONYMS

nāradaḥ—Nārada; *uvāca*—said; *pārāśarya*—O son of Parāśara; *mahā-bhāga*—the greatly fortunate; *bhavataḥ*—your; *kaccit*—if it is; *ātmanā*—by the self-realization of; *parituṣyati*—does it satisfy; *śārīraḥ*—identifying the body; *ātmā*—self; *mānasaḥ*—identifying the mind; *eva*—certainly; *vā*—and.

TRANSLATION

Addressing Vyāsadeva, the son of Parāśara, Nārada inquired: Are you satisfied by identifying with the body or the mind as objects of self-realization?

PURPORT

This was a hint by Nārada to Vyāsadeva regarding the cause of his despondency. Vyāsadeva, as the descendant of Parāśara, a greatly powerful sage, had the privilege of having a great parentage which should not have given Vyāsadeva cause for despondency. Being a great son of a great father, he should not have identified the self with the body or the mind. Ordinary men with a poor fund of knowledge can identify the body as self or the mind as self, but Vyāsadeva should not have done so. One cannot be cheerful by nature unless one is factually seated in self-realization, which is transcendental to the material body and mind.

1.5.3

jijñāsitaṁ susampannam
api te mahad-adbhutam
kṛtavān bhārataṁ yas tvaṁ
sarvārtha-paribṛṁhitam

SYNONYMS

jijñāsitam—fully inquired; *susampannam*—well versed; *api*—in spite of; *te*—your; *mahat-adbhutam*—great and wonderful; *kṛtavān*—prepared; *bhāratam*—the *Mahābhārata*; *yaḥ tvam*—what you have done; *sarva-artha*—including all sequences; *paribṛṁhitam*—elaborately explained.

TRANSLATION

Your inquiries were full and your studies were also well fulfilled, and there is no doubt that you have prepared a great and wonderful work, the Mahābhārata, which is full of all kinds of Vedic sequences elaborately explained.

PURPORT

The despondency of Vyāsadeva was certainly not due to his lack of sufficient knowledge because as a student he had fully inquired about the Vedic literatures, as a result of which the Mahābhārata is compiled with full explanation of the Vedas.

1.5.4

jijñāsitam adhītaṁ ca
brahma yat tat sanātanam
tathāpi śocasy ātmānam
akṛtārtha iva prabho

SYNONYMS

jijñāsitam—deliberated fully well; *adhītam*—the knowledge obtained; *ca*—and; *brahma*—the Absolute; *yat*—what; *tat*—that; *sanātanam*—eternal; *tathāpi*—in spite of that; *śocasi*—lamenting; *ātmānam*—unto the self; *akṛta-arthaḥ*—undone; *iva*—like; *prabho*—my dear sir.

TRANSLATION

You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. In spite of all this, why should you be despondent, thinking that you are undone, my dear prabhu.

PURPORT

The Vedānta-sūtra or Brahma-sūtra compiled by Śrī Vyāsadeva is the full deliberation of the impersonal absolute feature, and it is accepted as the most exalted philosophical exposition in the world. It covers the subject of eternity, and the methods are scholarly. So there cannot be any doubt about the transcendental scholarship of Vyāsadeva. So why should he lament?

1.5.5

vyāsa uvāca
asty eva me sarvam idaṁ tvayoktaṁ
tathāpi nātmā parituṣyate me

tan-mūlam avyaktam agādha-bodhaṁ
pṛcchāmahe tvātma-bhavātma-bhūtam

SYNONYMS

vyāsaḥ—Vyāsa; *uvāca*—said; *asti*—there is; *eva*—certainly; *me*—mine; *sarvam*—all; *idam*—this; *tvayā*—by you; *uktam*—uttered; *tathāpi*—and yet; *na*—not; *ātmā*—self; *parituṣyate*—does pacify; *me*—unto me; *tat*—of which; *mūlam*—root; *avyaktam*—undetected; *agādha-bodham*—the man of unlimited knowledge; *pṛcchāmahe*—do inquire; *tvā*—unto you; *ātma-bhava*—self-born; *ātma-bhūtam*—offspring.

TRANSLATION

Śrī Vyāsadeva said: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due to your being the offspring of one [Brahmā] who is self-born [without mundane father and mother].

PURPORT

In the material world everyone is engrossed with the idea of identifying the body or the mind with the self. As such, all knowledge disseminated in the material world is related either with the body or with the mind, and that is the root cause of all despondencies. This is not always detected, even though one may

be the greatest erudite scholar in materialistic knowledge. It is good, therefore, to approach a personality like Nārada to solve the root cause of all despondencies. Why Nārada should be approached is explained below.

1.5.6

> *sa vai bhavān veda samasta-guhyam*
> *upāsito yat puruṣaḥ purāṇaḥ*
> *parāvareśo manasaiva viśvaṁ*
> *sṛjaty avaty atti guṇair asaṅgaḥ*

SYNONYMS

saḥ—thus; *vai*—certainly; *bhavān*—yourself; *veda*—know; *samasta*—all-inclusive; *guhyam*—confidential; *upāsitaḥ*—devotee of; *yat*—because; *puruṣaḥ*—the Personality of Godhead; *purāṇaḥ*—the oldest; *parāvareśaḥ*—the controller of the material and spiritual worlds; *manasā*—mind; *eva*—only; *viśvam*—the universe; *sṛjati*—creates; *avati atti*—annihilates; *guṇaiḥ*—by the qualitative matter; *asaṅgaḥ*—unattached.

TRANSLATION

My lord! Everything that is mysterious is known to you because you worship the creator and destroyer of the material world and the maintainer of the spiritual world, the original Personality of Godhead, who is transcendental to the three modes of material nature.

PURPORT

A person who is cent percent engaged in the service of the Lord is the emblem of all knowledge. Such a devotee of the Lord in full perfection of devotional service is also perfect by the qualification of the Personality of Godhead. As such, the eightfold perfections of mystic power (aṣṭa-siddhi) constitute very little of his godly opulence. A devotee like Nārada can act wonderfully by his spiritual perfection, which every individual is trying to attain. Śrīla Nārada is a cent percent perfect living being, although not equal to the Personality of Godhead.

1.5.7

> *tvaṁ paryaṭann arka iva tri-lokīm*
> *antaś-caro vāyur ivātma-sākṣī*
> *parāvare brahmaṇi dharmato vrataiḥ*
> *snātasya me nyūnam alaṁ vicakṣva*

SYNONYMS

tvam—Your Goodness; *paryaṭan*—traveling; *arkaḥ*—the sun; *iva*—like; *tri-lokīm*—the three worlds; *antaḥ-caraḥ*—can penetrate into everyone's heart; *vāyuḥ iva*—as good as the all-pervading air; *ātma*—self-realized; *sākṣī*—witness; *parāvare*—in the matter of cause and effect; *brahmaṇi*—in the Absolute; *dharmataḥ*—under disciplinary regulations; *vrataiḥ*—in vow; *snātasya*—having been

absorbed in; *me*—mine; *nyūnam*—deficiency; *alam*—clearly; *vicakṣva*—search out.

TRANSLATION

Like the sun, your goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.

PURPORT

Transcendental realization, pious activities, worshiping the. Deities, charity, mercifulness, nonviolence and studying the scriptures under strict disciplinary regulations are always helpful.

1.5.8

śrī-nārada uvāca
bhavatānudita-prāyaṁ
yaśo bhagavato 'malam
yenaivāsau na tuṣyeta
manye tad darśanaṁ khilam

SYNONYMS

śrī-nāradaḥ—Śrī Nārada; *uvāca*—said; *bhavatā*—by you; *anudita-prāyam*—almost not praised; *yaśaḥ*—glories; *bhagavataḥ*—of the Personality of Godhead; *amalam*—spotless; *yena*—by which; *eva*—certainly; *asau*—He (the Personality of Godhead); *na*—does not; *tuṣyeta*—be pleased; *manye*—I think; *tat*—that; *darśanam*—philosophy; *khilam*—inferior.

TRANSLATION

Śrī Nārada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.

PURPORT

The eternal relation of an individual soul with the Supreme Soul Personality of Godhead is constitutionally one of being the eternal servitor of the eternal master. The Lord has expanded Himself as living beings in order to accept loving service from them, and this alone can satisfy both the Lord and the living beings. A scholar like Vyāsadeva has completed many expansions of the Vedic literatures, ending with the Vedānta philosophy, but none of them have been written directly glorifying the Personality of Godhead. Dry philosophical speculations even on the transcendental subject of the Absolute have very little attraction without directly dealing with the glorification of the

Lord. The Personality of Godhead is the last word in transcendental realization. The Absolute realized as impersonal Brahman or localized Supersoul, Paramātmā, is less productive of transcendental bliss than the Supreme Personal realization of His glories.

The compiler of the Vedānta-darśana is Vyāsadeva himself. Yet he is troubled, although he is the author. So what sort of transcendental bliss can be derived by the readers and listeners of Vedānta which is not explained directly by Vyāsadeva the author? Herein arises the necessity of explaining Vedānta-sūtra in the form of Śrīmad-Bhāgavatam by the self same author.

1.5.9

> *yathā dharmādayaś cārthā*
> *muni-varyānukīrtitāḥ*
> *na tathā vāsudevasya*
> *mahimā hy anuvarṇitaḥ*

SYNONYMS

yathā—as much as; *dharma-ādayaḥ*—all four principles of religious behavior; *ca*—and; *arthāḥ*—purposes; *muni-varya*—by yourself, the great sage; *anukīrtitāḥ*—repeatedly described; *na*—not; *tathā*—in that way; *vāsudevasya*—of the Personality of Godhead Śrī Kṛṣṇa; *mahimā*—glories; *hi*—certainly; *anuvarṇitaḥ*—so constantly described.

TRANSLATION

Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vāsudeva.

PURPORT

The prompt diagnosis of Śrī Nārada is at once declared. The root cause of the despondency of Vyāsadeva was his deliberate avoidance of glorifying the Lord in his various editions of the Purāṇas. He has certainly, as a matter of course, given descriptions of the glories of the Lord (Śrī Kṛṣṇa) but not as many as given to religiosity, economic development, sense gratification and salvation. These four items are by far inferior to engagement in the devotional service of the Lord. Śrī Vyāsadeva as the authorized scholar knew very well this difference. And still instead of giving more importance to the better type of engagement, namely, the devotional service to the Lord, he had more or less improperly used his valuable time, and thus he was despondent. From this it is clearly indicated that no one can be pleased substantially without being engaged in the devotional service of the Lord. In the Bhagavad-gītā this fact is clearly mentioned.

After liberation, which is the last item in the line of performing religiosity, etc., one is engaged in pure devotional service. This is called the stage of self-realization or brahma-

bhūta stage. After attainment of this brahma-bhūta stage, one is satisfied. But satisfaction is the beginning of transcendental bliss. One should progress by attaining neutrality and equality in the relative world. And passing this stage of equanimity, one is fixed up in the transcendental loving service of the Lord. This is the instruction of the Personality of Godhead in the Bhagavad-gītā. The conclusion is that in order to maintain the status quo of the brahma-bhūta stage, as also to increase the degree of transcendental realization, it is recommended by Nārada to Vyāsadeva that he (Vyāsadeva) should now eagerly and repeatedly describe the path of devotional service. This would cure him from gross despondency.

1.5.10

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

SYNONYMS

na—not; *yat*—that; *vacaḥ*—vocabulary; *citra-padam*—decorative; *hareḥ*—of the Lord; *yaśaḥ*—glories; *jagat*—universe; *pavitram*—sanctified; *pragṛṇīta*—described; *karhicit*—hardly; *tat*—that; *vāyasam*—crows; *tīrtham*—place of pilgrimage; *uśanti*—think; *mānasāḥ*—saintly persons; *na*—not; *yatra*—where; *haṁsāḥ*—all-

perfect beings; *niramanti*—take pleasure; *uśik-kṣayāḥ*—those who reside in the transcendental abode.

TRANSLATION

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

PURPORT

Crows and swans are not birds of the same feather because of their different mental attitudes. The fruitive workers or passionate men are compared to the crows, whereas the all-perfect saintly persons are compared to the swans. The crows take pleasure in a place where garbage is thrown out, just as the passionate fruitive workers take pleasure in wine and woman and places for gross sense pleasure. The swans do not take pleasure in the places where crows are assembled for conferences and meetings. They are instead seen in the atmosphere of natural scenic beauty where there are transparent reservoirs of water nicely decorated with stems of lotus flowers in variegated colors of natural beauty. That is the difference between the two classes of birds.

Nature has influenced different species of life with different mentalities, and it is not possible to bring them up into the same rank and file.

Similarly, there are different kinds of literature for different types of men of different mentality. Mostly the market literatures which attract men of the crow's categories are literatures containing refused remnants of sensuous topics. They are generally known as mundane talks in relation with the gross body and subtle mind. They are full of subject matter described in decorative language full of mundane similes and metaphorical arrangements. Yet with all that, they do not glorify the Lord. Such poetry and prose, on any subject matter, is considered decoration of a dead body. Spiritually advanced men who are compared with the swans do not take pleasure in such dead literatures, which are sources of pleasure for men who are spiritually dead. These literatures in the modes of passion and ignorance are distributed under different labels, but they can hardly help the spiritual urge of the human being, and thus the swanlike spiritually advanced men have nothing to do with them. Such spiritually advanced men are called also mānasa because they always keep up the standard of transcendental voluntary service to the Lord on the spiritual plane. This completely forbids fruitive activities for gross bodily sense satisfaction or subtle speculation of the material egoistic mind.

Social literary men, scientists, mundane poets, theoretical philosophers and politicians who are completely absorbed in the

material advancement of sense pleasure are all dolls of the material energy. They take pleasure in a place where rejected subject matters are thrown. According to Svāmī Śrīdhara, this is the pleasure of the prostitute hunters.

But literatures which describe the glories of the Lord are enjoyed by the paramahaṁsas who have grasped the essence of human activities.

1.5.11

> *tad-vāg-visargo janatāgha-viplavo*
> *yasmin prati-ślokam abaddhavaty api*
> *nāmāny anantasya yaśo 'ṅkitāni yat*
> *śṛṇvanti gāyanti gṛṇanti sādhavaḥ*

SYNONYMS

tat—that; *vāk*—vocabulary; *visargaḥ*—creation; *janatā*—the people in general; *agha*—sins; *viplavaḥ*—revolutionary; *yasmin*—in which; *prati-ślokam*—each and every stanza; *abaddhavati*—irregularly composed; *api*—in spite of; *nāmāni*—transcendental names, etc.; *anantasya*—of the unlimited Lord; *yaśaḥ*—glories; *aṅkitāni*—depicted; *yat*—what; *śṛṇvanti*—do hear; *gāyanti*—do sing; *gṛṇanti*—do accept; *sādhavaḥ*—the purified men who are honest.

TRANSLATION

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

PURPORT

It is a qualification of the great thinkers to pick up the best even from the worst. It is said that the intelligent man should pick up nectar from a stock of poison, should accept gold even from a filthy place, should accept a good and qualified wife even from an obscure family and should accept a good lesson even from a man or from a teacher who comes from the untouchables. These are some of the ethical instructions for everyone in every place without exception. But a saint is far above the level of an ordinary man, and he is always absorbed in glorifying the Supreme Lord because by broadcasting the holy name and fame of the Supreme Lord, the polluted atmosphere of the world will change, and as a result of propagating the transcendental literatures like Śrīmad-Bhāgavatam, people will become sane in their transactions. While preparing this commentation on this particular stanza of Śrīmad-Bhāgavatam we have a crisis before

us. Our neighboring friend China has attacked the border of India with a militaristic spirit. We have practically no business in the political field, yet we see that previously there were both China and India, and they both lived peacefully for centuries without ill feeling. The reason is that they lived those days in an atmosphere of God consciousness, and every country, over the surface of the world, was God-fearing, purehearted and simple, and there was no question of political diplomacy. There is no cause of quarrel between the two countries of China and India over land which is not very suitable for habitation, and certainly there is no cause for fighting on this issue. But due to the age of quarrel, Kali, which we have discussed, there is always a chance of quarrel on slight provocation. This is due not to the issue in question, but to the polluted atmosphere of this age: systematically there is propaganda by a section of people to stop glorification of the name and fame of the Supreme Lord. Therefore, there is great need for disseminating the message of Śrīmad-Bhāgavatam all over the world. It is the duty of every responsible Indian to broadcast the transcendental message of Śrīmad-Bhāgavatam throughout the world to do all the supermost good as well as to bring about the desired peace in the world. Because India has failed in her duty by neglecting this responsible work, there is so much quarrel and trouble all over the world. We are confident that if the transcendental message of Śrīmad-Bhāgavatam is received only by the leading men of the world, certainly there will be a change of heart, and naturally the people in general will follow them. The mass of people in general are tools in the hands of the modern politicians and leaders of

the people. If there is a change of heart of the leaders only, certainly there will be a radical change in the atmosphere of the world. We know that our honest attempt to present this great literature conveying transcendental messages for reviving the God consciousness of the people in general and respiritualizing the world atmosphere is fraught with many difficulties. Our presenting this matter in adequate language, especially a foreign language, will certainly fail, and there will be so many literary discrepancies despite our honest attempt to present it in the proper way. But we are sure that with all our faults in this connection the seriousness of the subject matter will be taken into consideration, and the leaders of society will still accept this due to its being an honest attempt to glorify the Almighty God. When there is fire in a house, the inmates of the house go out to get help from the neighbors who may be foreigners, and yet without knowing the language the victims of the fire express themselves, and the neighbors understand the need, even though not expressed in the same language. The same spirit of cooperation is needed to broadcast this transcendental message of the Śrīmad-Bhāgavatam throughout the polluted atmosphere of the world. After all, it is a technical science of spiritual values, and thus we are concerned with the techniques and not with the language. If the techniques of this great literature are understood by the people of the world, there will be success.

When there are too many materialistic activities by the people in general all over the world, there is no wonder that a person or a nation attacks another person or nation on slight provocation.

That is the rule of this age of Kali or quarrel. The atmosphere is already polluted with corruption of all description, and everyone knows it well. There are so many unwanted literatures full of materialistic ideas of sense gratification. The people in general want to read (that is a natural instinct), but because their minds are polluted they want such literatures. Under the circumstances, transcendental literature like Śrīmad-Bhāgavatam will not only diminish the activities of the corrupt mind of the people in general, but also it will supply food for their hankering after reading some interesting literature. In the beginning they may not like it because one suffering from jaundice is reluctant to take sugar-candy, but we should know that sugar-candy is the only remedy for the jaundice. Similarly, let there be systematic propaganda for popularizing reading of the Bhagavad-gītā and the Śrīmad-Bhāgavatam which will act like sugar-candy for the jaundice-like condition of sense gratification. When men have a taste for this literature, the other literatures, which are catering poison to society, will then automatically cease.

We are sure, therefore, that everyone in the human society will welcome Śrīmad-Bhāgavatam, even though it is now presented with so many faults, for it is recommended by Śrī Nārada, who has very kindly appeared in this chapter.

1.5.12

> *naiṣkarmyam apy acyuta-bhāva-varjitaṁ*
> *na śobhate jñānam alaṁ nirañjanam*

kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

SYNONYMS

naiṣkarmyam—self-realization, being freed from the reactions of fruitive work; *api*—in spite of; *acyuta*—the infallible Lord; *bhāva*—conception; *varjitam*—devoid of; *na*—does not; *śobhate*—look well; *jñānam*—transcendental knowledge; *alam*—by and by; *nirañjanam*—free from designations; *kutaḥ*—where is; *punaḥ*—again; *śaśvat*—always; *abhadram*—uncongenial; *īśvare*—unto the Lord; *na*—not; *ca*—and; *arpitam*—offered; *karma*—fruitive work; *yat api*—what is; *akāraṇam*—not fruitive.

TRANSLATION

Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not ultilized for the devotional service of the Lord?

PURPORT

As referred to above, not only ordinary literatures devoid of the transcendental glorification of the Lord are condemned, but also Vedic literatures and speculation on the subject of impersonal Brahman when they are devoid of devotional service. When speculation on the impersonal Brahman is condemned on the

above ground, then what to speak of ordinary fruitive work which is not meant to fulfill the aim of devotional service. Such speculative knowledge and fruitive work cannot lead one to the goal of perfection. Fruitive work in which almost all people in general are engaged is always painful either in the beginning or at the end. It can only be fruitful when made subservient to the devotional service of the Lord. In the Bhagavad-gītā also it is confirmed that the result of such fruitive work may be offered for the service of the Lord, otherwise it leads to material bondage. The bona fide enjoyer of the fruitive work is the Personality of Godhead, and thus when it is engaged for the sense gratification of the living beings, it becomes an acute source of trouble.

1.5.13

atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam

SYNONYMS

atho—therefore; *mahā-bhāga*—highly fortunate; *bhavān*—yourself; *amogha-dṛk*—the perfect seer; *śuci*—spotless; *śravāḥ*—famous; *satya-rataḥ*—having taken the vow of truthfulness; *dhṛta-vrataḥ*—fixed in spiritual qualities; *urukramasya*—of the one who performs supernatural activities (God); *akhila*—universal; *bandha*—bondage; *muktaye*—for liberation from; *samādhinā*—by trance; *anusmara*—

think repeatedly and then describe them; *tat-viceṣṭitam*—various pastimes of the Lord.

TRANSLATION

O Vyāsadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage.

PURPORT

People in general have a taste for literatures by instinct. They want to hear and read from the authorities something about the unknown, but their taste is exploited by unfortunate literatures which are full of subject matter for satisfaction of the material senses. Such literatures contain different kinds of mundane poems and philosophical speculations, more or less under the influence of māyā, ending in sense gratification. These literatures, although worthless in the true sense of the term, are variously decorated to attract the attention of the less intelligent men. Thus the attracted living entities are more and more entangled in material bondage without hope of liberation for thousands and thousands of generations. Śrī Nārada Ṛṣi, being the best amongst the Vaiṣṇavas, is compassionate on such unfortunate victims of worthless literatures, and thus he advises Śrī Vyāsadeva to compose transcendental literature which is not only attractive but can also actually bring liberation from all

kinds of bondage. Śrīla Vyāsadeva or his representatives are qualified because they are rightly trained to see things in true perspective. Śrīla Vyāsadeva and his representatives are pure in thought due to their spiritual enlightenment, fixed in their vows due to their devotional service and determined to deliver the fallen souls rotting in the material activities. The fallen souls are very eager to receive novel informations every day, and the transcendentalists like Vyāsadeva or Nārada can supply such eager people in general with unlimited news from the spiritual world. In the Bhagavad-gītā it is said that the material world is only a part of the whole creation and that this earth is only a fragment of the whole material world.

There are thousands and thousands of literary men all over the world, and they have created many, many thousands of literary works for the information of the people in general for thousands and thousands of years. Unfortunately none of them have brought peace and tranquility on the earth. This is due to a spiritual vacuum in those literatures; therefore the Vedic literatures, especially the Bhagavad-gītā and the Śrīmad-Bhāgavatam, are specifically recommended to the suffering humanity to bring about the desired effect of liberation from the pangs of material civilization, which is eating the vital part of the human energy. The Bhagavad-gītā is the spoken message of the Lord Himself recorded by Vyāsadeva, and the Śrīmad-Bhāgavatam is the transcendental narration of the activities of the same Lord Kṛṣṇa which alone can satisfy the hankering desires of the living being for eternal peace and liberation from

miseries. Śrīmad-Bhāgavatam is, therefore, meant for all the living beings all over the universe for total liberation from all kinds of material bondage. Such transcendental narrations of the pastimes of the Lord can only be described by liberated souls like Vyāsadeva and his bona fide representatives who are completely merged in the transcendental loving service of the Lord. Only to such devotees do the pastimes of the Lord and their transcendental nature become automatically manifest by dint of devotional service. No one else can either know or describe the acts of the Lord, even if they speculate on the subject for many, many years. The descriptions of the Bhāgavatam are so precise and accurate that whatever has been predicted in this great literature about 5,000 years before is now exactly happening. Therefore, the vision of the author comprehends past, present and future. Such liberated persons like Vyāsadeva are not only perfect by the power of vision and wisdom, but also in aural reception, in thinking, feeling and all other sense activities. A liberated person possesses perfect senses, and with perfect senses only can one serve the sense-proprietor, Hṛṣīkeśa, Śrī Kṛṣṇa the Personality of Godhead. Śrīmad-Bhāgavatam is, therefore, the perfect description of the all-perfect Personality of Godhead by the all-perfect personality Śrīla Vyāsadeva, the compiler of the Vedas.

1.5.14

tato 'nyathā kiñcana yad vivakṣataḥ
pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ

na karhicit kvāpi ca duḥsthitā matir
labheta vātāhata-naur ivāspadam

SYNONYMS

tataḥ—from that; *anyathā*—apart; *kiñcana*—something; *yat*—whatsoever; *vivakṣataḥ*—desiring to describe; *pṛthak*—separately; *dṛśaḥ*—vision; *tat-kṛta*—reactionary to that; *rūpa*—form; *nāmabhiḥ*—by names; *na karhicit*—never; *kvāpi*—any; *ca*—and; *duḥsthitā matiḥ*—oscillating mind; *labheta*—gains; *vāta-āhata*—troubled by the wind; *nauḥ*—boat; *iva*—like; *āspadam*—place.

TRANSLATION

Whatever you desire to describe, which is separate in vision from the Lord, simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place.
'PURPORT Śrī Vyāsadeva is the editor of all descriptions of the Vedic literatures, and thus he has described transcendental realization in different ways, namely by fruitive activities, specualtive knowledge, mystic power and devotional service. Besides that, in his various Purāṇas he has recommended the worship of so many demigods in different forms and names. The result is that people in general are puzzled how to fix up their minds in the service of the Lord; they are always disturbed to find out the real path of self-realization. Śrīla Nāradadeva is stressing this particular defect in

the Vedic literatures compiled by Vyāsadeva, and thus he is trying to emphasize describing everything in relation with the Supreme Lord, and no one else. In fact, there is nothing existent except the Lord. The Lord is manifested in different expansions. He is the root of the complete tree. He is the stomach of the complete body. As such, pouring water on the root is the right process to water the tree, as much as feeding the stomach supplies energy to all the parts of the body. Śrīla Vyāsadeva should not have compiled any Purāṇas other than the Bhāgavata Purāṇa because a slight deviation from that may create havoc for self-realization. If a slight deviation can create such havoc, then what to speak of deliberate expansion of the separatist idea from the Absolute Truth Personality of Godhead. The most defective part of worshiping demigods is that it creates a definite conception of pantheism, ending disastrously in many religious sects detrimental to the progress of the principles of the Bhāgavatam, which alone can give the accurate direction for self-realization in eternal relation with the Personality of Godhead by devotional service in transcendental love. The example of the boat disturbed by whirling wind is suitable in this respect. The diverted mind of the pantheist can never reach to the perfection of self-realization due to the disturbed condition of the selection of object.

1.5.15

jugupsitaṁ dharma-kṛte 'nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
yad-vākyato dharma itītaraḥ sthito
na manyate tasya nivāraṇaṁ janaḥ

SYNONYMS

jugupsitam—verily condemned; *dharma-kṛte*—for the matter of religion; *anuśāsataḥ*—instruction; *svabhāva-raktasya*—naturally inclined; *mahān*—great; *vyatikramaḥ*—unreasonable; *yat-vākyataḥ*—under whose instruction; *dharmaḥ*—religion; *iti*—it is thus; *itaraḥ*—the people in general; *sthitaḥ*—fixed; *na*—do not; *manyate*—think; *tasya*—of that; *nivāraṇam*—prohibition; *janaḥ*—they.

TRANSLATION

The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.

PURPORT

Śrīla Vyāsadeva's compilation of different Vedic literatures on the basis of regulated performances of fruitive activities as depicted in the Mahābhārata and other literature is condemned herewith by Śrīla Nārada. The human beings, by long material association, life after life, have a natural inclination, by practice, to endeavor to lord it over material energy. They have no sense of the responsibility of human life. This human form of life is a chance to get out of the clutches of illusory matter. The Vedas are meant for going back to Godhead, going back home. To revolve in the cycle of transmigration in a series of lives numbering 8,400,000 is an imprisoned life for the condemned conditioned souls. The human form of life is a chance to get out of this imprisoned life, and as such the only occupation of the human being is to reestablish his lost relationship with God. Under the circumstances, one should never be encouraged in making a plan for sense enjoyment in the name of religious functions. Such diversion of the human energy results in a misguided civilization. Śrīla Vyāsadeva is the authority in Vedic explanations in the Mahābhārata, etc., and his encouragement in sense enjoyment in some form or other is a great barrier for spiritual advancement because the people in general will not agree to renounce material activities which hold them in material bondage. At a certain stage of human civilization, such material activities in the name of religion (as sacrificing animals in the name of yajña) were too much rampant. The Lord incarnated Himself as Buddha and decried the authority of the Vedas to stop animal sacrifice in the

name of religion. This was foreseen by Nārada, and therefore he condemned such literatures. The flesh-eaters still continue to perform animal sacrifice before some demigod or goddess in the name of religion because in some of the Vedic literatures such regulated sacrifice is recommended. They are so recommended to discourage flesh-eating, but gradually the purpose of such religious activities is forgotten, and the slaughterhouse becomes prominent. This is because foolish materialistic men do not care to listen to others who are actually in a position to explain the Vedic rites.

In the Vedas it is distinctly said that the perfection of life is never to be attained either by voluminous work, or by accumulation of wealth or even by increasing the number of population. But it is so attained only by renunciation. The materialistic men do not care to listen to such injunctions. According to them, the so-called renounced order of life is meant for those who are unable to earn their livelihood because of some corporeal defects, or for persons who have failed to achieve prosperity in family life.

In histories like the Mahābhārata, of course, there are topics on transcendental subjects along with material topics. The Bhagavad-gītā is there in the Mahābhārata. The whole idea of the Mahābhārata is culminated in the ultimate instructions of the Bhagavad-gītā, that one should relinquish all other engagements and should engage oneself solely and fully in surrendering unto the lotus feet of Lord Śrī Kṛṣṇa. But men with materialistic

tendencies are more attracted to politics, economics and philanthropic activities mentioned in the Mahābhārata than to the principal topic, namely the Bhagavad-gītā. This compromising spirit of Vyāsadeva is directly condemned by Nārada, who advises him to directly proclaim that the prime necessity of human life is to realize one's eternal relation with the Lord and thus surrender unto Him without delay.

A patient suffering from a particular type of malady is almost always inclined to accept eatables which are forbidden for him. The expert physician does not make any compromise with the patient by allowing him to take partially what he should not at all take. In the Bhagavad-gītā it is also said that a man attached to fruitive work should not be discouraged from his occupation, for gradually he may be elevated to the position of self-realization. This is sometimes applicable for those who are only dry empiric philosophers without spiritual realization. But those who are in the devotional line need not be always so advised.

1.5.16

> *vicakṣaṇo 'syārhati vedituṁ vibhor*
> *ananta-pārasya nivṛttitaḥ sukham*
> *pravartamānasya guṇair anātmanas*
> *tato bhavān darśaya ceṣṭitaṁ vibhoḥ*

SYNONYMS

vicakṣaṇaḥ—very expert; *asya*—of him; *arhati*—deserves; *veditum*—to understand; *vibhoḥ*—of the Lord; *ananta-pārasya*—of the unlimited; *nivṛttitaḥ*—retired from; *sukham*—material happiness; *pravartamānasya*—those who are attached to; *guṇaiḥ*—by the material qualities; *anātmanaḥ*—devoid of knowledge in spiritual value; *tataḥ*—therefore; *bhavān*—Your Goodness; *darśaya*—show the ways; *ceṣṭitam*—activities; *vibhoḥ*—of the Lord.

TRANSLATION

The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realization, by your goodness, through descriptions of the transcendental activities of the Supreme Lord.

PURPORT

Theological science is a difficult subject, especially when it deals with the transcendental nature of God. It is not a subject matter to be understood by persons who are too much attached to material activities. Only the very expert, who have almost retired from materialistic activities by culture of spiritual knowledge, can be admitted to the study of this great science. In the Bhagavad-gītā it is clearly stated that out of many hundreds and

thousands of men only one person deserves to enter into transcendental realization. And out of many thousands of such transcendentally realized persons, only a few can understand the theological science specifically dealing with God as a person. Śrī Vyāsadeva is therefore advised by Nārada to describe the science of God directly by relating His transcendental activities. Vyāsadeva is himself a personality expert in this science, and he is unattached to material enjoyment. Therefore he is the right person to describe it, and Śukadeva Gosvāmī, the son of Vyāsadeva, is the right person to receive it. Śrīmad-Bhāgavatam is the topmost theological science, and therefore it can react on the laymen as medicinal doses. Because it contains the transcendental activities of the Lord, there is no difference between the Lord and the literature. The literature is the factual literary incarnation of the Lord. So the laymen can hear the narration of the activities of the Lord. Thereby they are able to associate with the Lord and thus gradually become purified from material diseases. The expert devotees also can discover novel ways and means to convert the nondevotees in terms of particular time and circumstance. Devotional service is dynamic activity, and the expert devotees can find out competent means to inject it into the dull brains of the materialistic population. Such transcendental activities of the devotees for the service of the Lord can bring a new order of life to the foolish society of materialistic men. Lord Śrī Caitanya Mahāprabhu and His subsequent followers exhibited expert dexterity in this connection. By following the same method, one can bring the

materialistic men of this age of quarrel into order for peaceful life and transcendental realization.

1.5.17

> *tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer*
> *bhajann apakvo 'tha patet tato yadi*
> *yatra kva vābhadram abhūd amuṣya kiṁ*
> *ko vārtha āpto 'bhajatāṁ sva-dharmataḥ*

SYNONYMS

tyaktvā—having forsaken; *sva-dharmam*—one's own occupational engagement; *caraṇa-ambujam*—the lotus feet; *hareḥ*—of Hari (the Lord); *bhajan*—in the course of devotional service; *apakvaḥ*—immature; *atha*—for the matter of; *patet*—falls down; *tataḥ*—from that place; *yadi*—if; *yatra*—whereupon; *kva*—what sort of; *vā*—or (used sarcastically); *abhadram*—unfavorable; *abhūt*—shall happen; *amuṣya*—of him; *kim*—nothing; *kaḥ vā arthaḥ*—what interest; *āptaḥ*—obtained; *abhajatām*—of the nondevotee; *sva-dharmataḥ*—being engaged in occupational service.

TRANSLATION

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the

other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.

PURPORT

Every man everywhere is trying to obtain the greatest amount of sense enjoyment by various endeavors. Some of them are busy engaged in trade, industry, economic development, political supremacy, etc., and some of them are engaged in fruitive work to become happy in the next life by attaining higher planets. It is said that in the moon the inhabitants are fit for greater sense enjoyment by drinking soma-rasa, and the Pitṛloka is obtained by good charitable work. So there are various programs for sense enjoyment, either during this life or in the life after death. Some are trying to reach the moon or other planets by some mechanical arrangement, for they are very anxious to get into such planets without doing good work. But it is not to happen. By the law of the Supreme, different places are meant for different grades of living beings according to the work they might have performed. By good work only, as prescribed in the scriptures, one can obtain birth in a good family, opulence, good education and good bodily features. We see also that even in this life one obtains a good education or money or bodily beauty. Similarly, in our next birth we get such desirable positions only by good work. Otherwise, it would not so happen that two persons born in the same place, at the same time are seen differently placed according to previous work. But all such material positions are not permanent. The positions in the topmost Brahmaloka and in the lowest Pātāla are also changeable according to our own work.

The philosophically inclined person must not be tempted by such changeable positions. He should try to get into the permanent life of bliss and knowledge where he will not be forced to come back again to the miserable material world, either in this or that planet. Miseries and mixed happiness are two features of material life, and they are obtained in Brahmaloka and in other lokas also. They are obtained in the life of the demigods and also in the life of the dogs and hogs. The miseries and mixed happiness of all living beings are only of different degree and quality, but no one is free from the miseries of birth, death, old age and disease. Similarly, everyone has his destined happiness also. No one can get more or less of these things simply by personal endeavors. Even if they are obtained, they can be lost again. One should not, therefore, waste time with these flimsy things, but one should only endeavor to go back to Godhead. That should be the mission of everyone's life.

1.5.18

> *tasyaiva hetoḥ prayateta kovido*
> *na labhyate yad bhramatām upary adhaḥ*
> *tal labhyate duḥkhavad anyataḥ sukhaṁ*
> *kālena sarvatra gabhīra-raṁhasā*

SYNONYMS

tasya—for that purpose; *eva*—only; *hetoḥ*—reason; *prayateta*—should endeavor; *kovidaḥ*—one who is philosophically inclined; *na*

labhyate—is not obtained; *yat*—what; *bhramatām*—wandering; *upari adhaḥ*—from top to bottom; *tat*—that; *labhyate*—can be obtained; *duḥkhavat*—like the miseries; *anyataḥ*—as a result of previous work; *sukham*—sense enjoyment; *kālena*—in course of time; *sarvatra*—everywhere; *gabhīra*—subtle; *raṁhasā*—progress.

TRANSLATION

Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

PURPORT

Every man everywhere is trying to obtain the greatest amount of sense enjoyment by various endeavors. Some men are busy engaged in trade, industry, economic development, political supremacy, etc., and some of them are engaged in fruitive work to become happy in the next life by attaining higher planets. It is said that on the moon the inhabitants are fit for greater sense enjoyment by drinking *soma-rasa,* and the Pitṛloka is obtained by good charitable work. So there are various programs for sense enjoyment, either during this life or in the life after death. Some are trying to reach the moon or other planets by some

mechanical arrangement, for they are very anxious to get into such planets without doing good work. But it is not to happen. By the law of the Supreme, different places are meant for different grades of living beings according to the work they have performed. By good work only, as prescribed in the scriptures, can one obtain birth in a good family, opulence, good education and good bodily features. We see also that even in this life one obtains a good education or money or bodily beauty. Similarly, in our next birth we get such desirable positions only by good work. Otherwise, it would not so happen that two persons born in the same place at the same time are seen differently placed according to previous work. But all such material positions are impermanent. The positions in the topmost Brahmaloka and in the lowest Pātāla are also changeable according to our own work. The philosophically inclined person must not be tempted by such changeable positions. He should try to get into the permanent life of bliss and knowledge where he will not be forced to come back again to the miserable material world, either in this or that planet. Miseries and mixed happiness are two features of material life, and they are obtained in Brahmaloka and in other *lokas* also. They are obtained in the life of the demigods and also in the life of the dogs and hogs. The miseries and mixed happiness of all living beings are only of different degree and quality, but no one is free from the miseries of birth, death, old age and disease. Similarly, everyone has his destined happiness also. No one can get more or less of these things simply by personal endeavors. Even if they are obtained, they can be lost again. One should not, therefore, waste time with these flimsy

things; one should only endeavor to go back to Godhead. That should be the mission of everyone's life.

1.5.19

> *na vai jano jātu kathañcanāvrajen*
> *mukunda-sevy anyavad aṅga saṁsṛtim*
> *smaran mukundāṅghry-upagūhanaṁ punar*
> *vihātum icchen na rasa-graho janaḥ*

SYNONYMS

na—never; *vai*—certainly; *janaḥ*—a person; *jātu*—at any time; *kathañcana*—somehow or other; *āvrajet*—does not undergo; *mukunda-sevī*—the devotee of the Lord; *anyavat*—like others; *aṅga*—O my dear; *saṁsṛtim*—material existence; *smaran*—remembering; *mukunda-aṅghri*—the lotus feet of the Lord; *upagūhanam*—embracing; *punaḥ*—again; *vihātum*—willing to give up; *icchet*—desire; *na*—never; *rasa-grahaḥ*—one who has relished the mellow; *janaḥ*—person.

TRANSLATION

My dear Vyāsa, even though a devotee of Lord Kṛṣṇa sometimes falls down somehow or other, he certainly does not undergo material existence like others [fruitive workers, etc.] because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again.

PURPORT

A devotee of the Lord automatically becomes uninterested in the enchantment of material existence because he is rasa-graha, or one who has tasted the sweetness of the lotus feet of Lord Kṛṣṇa. There are certainly many instances where devotees of the Lord have fallen down due to uncongenial association, just like fruitive workers, who are always prone to degradation. But even though he falls down, a devotee is never to be considered the same as a fallen karmi. A karmi suffers the result of his own fruitive reactions, whereas a devotee is reformed by chastisement directed by the Lord Himself. The sufferings of an orphan and the sufferings of a beloved child of a king are not one and the same. An orphan is really poor because he has no one to take care of him, but a beloved son of a rich man, although he appears to be on the same level as the orphan, is always under the vigilance of his capable father. A devotee of the Lord, due to wrong association, sometimes imitates the fruitive workers. The fruitive workers want to lord it over the material world. Similarly, a neophyte devotee foolishly thinks of accumulating some material power in exchange for devotional service. Such foolish devotees are sometimes put into difficulty by the Lord Himself. As a special favor, He may remove all material paraphernalia. By such action, the bewildered devotee is forsaken by all friends and relatives, and so he comes to his senses again by the mercy of the Lord and is set right to execute his devotional service.

In the Bhagavad-gītā it is also said that such fallen devotees are given a chance to take birth in a family of highly qualified brāhmaṇas or in a rich mercantile family. A devotee in such a position is not as fortunate as one who is chastised by the Lord and put into a position seemingly of helplessness. The devotee who becomes helpless by the will of the Lord is more fortunate than those who are born in good families. The fallen devotees born in a good family may forget the lotus feet of the Lord because they are less fortunate, but the devotee who is put into a forlorn condition is more fortunate because he swiftly returns to the lotus feet of the Lord, thinking himself helpless all round.

Pure devotional service is so spiritually relishable that a devotee becomes automatically uninterested in material enjoyment. That is the sign of perfection in progressive devotional service. A pure devotee continuously remembers the lotus feet of Lord Śrī Kṛṣṇa and does not forget Him even for a moment, not even in exchange for all the opulence of the three worlds.

1.5.20

> *idaṁ hi viśvaṁ bhagavān ivetaro*
> *yato jagat-sthāna-nirodha-sambhavāḥ*
> *tad dhi svayaṁ veda bhavāṁs tathāpi te*
> *prādeśa-mātraṁ bhavataḥ pradarśitam*

SYNONYMS

idam—this; *hi*—all; *viśvam*—cosmos; *bhagavān*—the Supreme Lord; *iva*—almost the same; *itaraḥ*—different from; *yataḥ*—from whom; *jagat*—the worlds; *sthāna*—exist; *nirodha*—annihilation; *sambhavāḥ*—creation; *tat hi*—all about; *svayam*—personally; *veda*—know; *bhavān*—your good self; *tathā api*—still; *te*—unto you; *prādeśa-mātram*—a synopsis only; *bhavataḥ*—unto you; *pradarśitam*—explained.

TRANSLATION

The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have only given a synopsis.

PURPORT

For a pure devotee, the conception of Mukunda Lord Śrī Kṛṣṇa is both personal and impersonal. The impersonal cosmic situation is also Mukunda because it is the emanation of the energy of Mukunda. For example, a tree is a complete unit, whereas the leaves and the branches of the tree are emanated parts and parcels of the tree. The leaves and branches of the tree are also the tree, but the tree itself is neither the leaves nor the branches. The Vedic version that the whole cosmic creation is nothing but Brahman means that since everything is emanating from the

Supreme Brahman, nothing is apart from Him. Similarly, the part and parcel hands and legs are called the body, but the body as the whole unit is neither the hands nor the legs. The Lord is the transcendental form of eternity, cognition and beauty. And thus the creation of the energy of the Lord appears to be partially eternal, full of knowledge and beautiful also. The captivated conditioned souls under the influence of the external energy māyā are therefore entrapped in the network of the material nature. They accept this as all in all, for they have no information of the Lord who is the primeval cause. Nor have they information that the parts and parcels of the body, being detached from the whole body, are no longer the same hand or leg as when attached to the body. Similarly, a godless civilization detached from the transcendental loving service of the Supreme Personality of Godhead is just like a detached hand or leg. Such parts and parcels may appear like hands and legs, but they have no efficiency. The devotee of the Lord, Śrīla Vyāsadeva, knows this very well. He is further advised by Śrīla Nārada to expand the idea so that the entrapped conditioned souls may take lessons from him to understand the Supreme Lord as the primeval cause.

According to the Vedic version, the Lord is naturally fully powerful, and thus His supreme energies are always perfect and identical with Him. Both the spiritual and the material skies and their paraphernalia are emanations of the internal and external energies of the Lord. External energy is comparatively inferior, whereas the internal potency is superior. The superior energy is living force, and therefore she is completely identical, but the

external energy, being inert, is partially identical. But both the energies are neither equal to nor greater than the Lord, who is the generator of all energies; such energies are always under His control, exactly as electrical energy, however powerful it may be, is always under the control of the engineer.

The human being and all other living beings are products of His internal energies. Thus the living being is also identical with the Lord. But he is never equal or superior to the Personality of Godhead. The Lord and living beings are all individual persons. With the help of the material energies the living beings are also creating something, but none of their creations are equal or superior to the creations of the Lord. The human being may create a small playful sputnik and may throw it into outer space, but that does not mean that he can create a planet like the earth or moon and float it in the air as the Lord does. Men with a poor fund of knowledge claim to be equal to the Lord. They are never equal to the Lord. This is never to be. The human being, after attaining complete perfection, may achieve a large percentage of the qualities of the Lord (say up to 78%), but it is never possible to surpass the Lord or to become equal with Him. In a diseased condition only the foolish being claims to be one with the Lord and thus becomes misled by the illusory energy. The misguided living beings, therefore, must accept the supremacy of the Lord and agree to render loving service to Him. For this they have been created. Without this, there cannot be any peace or tranquility in the world. Śrīla Vyāsadeva is advised by Śrīla Nārada to expand this idea in the Bhāgavatam. In the Bhagavad-

gītā also the same idea is explained: surrender fully unto the lotus feet of the Lord. That is the only business of the perfect human being.

1.5.21

> *tvam ātmanātmānam avehy amogha-dṛk*
> *parasya puṁsaḥ paramātmanaḥ kalām*
> *ajaṁ prajātaṁ jagataḥ śivāya tan*
> *mahānubhāvābhyudayo 'dhigaṇyatām*

SYNONYMS

tvam—yourself; *ātmanā*—by your own self; *ātmānam*—the Supersoul; *avehi*—search out; *amogha-dṛk*—one who has perfect vision; *parasya*—of the Transcendence; *puṁsaḥ*—the Personality of Godhead; *paramātmanaḥ*—of the Supreme Lord; *kalām*—plenary part; *ajam*—birthless; *prajātam*—have taken birth; *jagataḥ*—of the world; *śivāya*—for the well-being; *tat*—that; *mahā-anubhāva*—of the Supreme Personality of Godhead Śrī Kṛṣṇa; *abhyudayaḥ*—pastimes; *adhigaṇya-tām*—describe most vividly.

TRANSLATION

Your goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore,

describe the transcendental pastimes of the Supreme Personality of Godhead Śrī Kṛṣṇa more vividly.

PURPORT

Śrīla Vyāsadeva is the empowered plenary portion incarnation of the Personality of Godhead Śrī Kṛṣṇa. He descended by his causeless mercy to deliver the fallen souls in the material world. The fallen and forgotten souls are detached from the transcendental loving service of the Lord. The living entities are parts and parcels of the Lord, and they are eternally servitors of the Lord. All the Vedic literatures are, therefore, put into systematic order for the benefit of the fallen souls, and it is the duty of the fallen souls to take advantage of such literatures and be freed from the bondage of material existence. Although formally Śrīla Nārada Ṛṣi is his spiritual master, Śrīla Vyāsadeva is not at all dependent on a spiritual master because in essence he is the spiritual master of everyone else. But because he is doing the work of an ācārya, he has taught us by his own conduct that one must have a spiritual master, even though he be God Himself. Lord Śrī Kṛṣṇa, Lord Śrī Rāma and Lord Śrī Caitanya Mahāprabhu, all incarnations of Godhead, accepted formal spiritual masters, although by Their transcendental nature They were cognizant of all knowledge. In order to direct people in general to the lotus feet of Lord Śrī Kṛṣṇa, He Himself in the incarnation of Vyāsadeva is delineating the transcendental pastimes of the Lord.

1.5.22

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam

SYNONYMS

idam—this; *hi*—certainly; *puṁsaḥ*—of everyone; *tapasaḥ*—by dint of austerities; *śrutasya*—by dint of study of the *Vedas*; *vā*—or; *sviṣṭasya*—sacrifice; *sūktasya*—spiritual education; *ca*—and; *buddhi*—culture of knowledge; *dattayoḥ*—charity; *avicyutaḥ*—infallible; *arthaḥ*—interest; *kavibhiḥ*—by the recognized learned person; *nirūpitaḥ*—concluded; *yat*—what; *uttamaśloka*—the Lord, who is described by choice poetry; *guṇa-anuvarṇanam*—description of the transcendental qualities of.

TRANSLATION

Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.

PURPORT

Human intellect is developed for advancement of learning in art, science, philosophy, physics, chemistry, psychology, economics, politics, etc. By culture of such knowledge the human society can attain perfection of life. This perfection of life culminates in the realization of the Supreme Being Viṣṇu. The Śruti therefore directs that those who are actually advanced in learning should aspire for the service of Lord Viṣṇu. Unfortunately persons who are enamored by the external beauty of Viṣṇu-māyā do not understand that culmination of perfection or self-realization depends on Viṣṇu. Viṣṇu-māyā. means sense enjoyment, which is transient and miserable. Those who are entrapped by Viṣṇu-māyā utilize advancement of knowledge for sense enjoyment. Śrī Nārada Muni has explained that all parapharnalia of the cosmic universe is but an emanation from the Lord out of His different energies because the Lord has set in motion, by His inconceivable energy, actions and reactions of the created manifestation. They have come to be out of His energy, they rest on His energy, and after annihilation they merge into Him. Nothing is, therefore, different from Him, but at the same time the Lord is always different from them.

When advancement of knowledge is applied in the service of the Lord, the whole process becomes absolute. The Personality of Godhead, His transcendental name, fame, glory, etc., are all nondifferent from Him. Therefore, all the sages and devotees of the Lord have recommended that the subject matter of art, science, philosophy, physics, chemistry, psychology and all other

branches of knowledge should be wholly and solely applied in the service of the Lord. Art, literature, poetry, painting, etc., may be used in glorifying the Lord. The fiction writers, poets and celebrated literateurs are generally engaged in writing of sensuous subjects, but if they turn towards the service of the Lord they can describe the transcendental pastimes of the Lord. Vālmīki was a great poet, and similarly Vyāsadeva is a great writer, and both of them have absolutely engaged themselves in delineating the transcendental activities of the Lord, and by doing so they have become immortal. Similarly, science and philosophy also should be applied in the service of the Lord. There is no use presenting dry speculative theories for sense gratification. Philosophy and science should be engaged to establish the glory of the Lord. Advanced people are eager to understand the Absolute Truth through the medium of science, and therefore a great scientist should endeavor to prove the existence of the Lord on a scientific basis. Similarly, philosophical speculations should be utilized to establish the Supreme Truth as sentient and all-powerful. Similarly, all other branches of knowledge should always be engaged in the service of the Lord. In the Bhagavad-gītā also the same is affirmed. All "knowledge" not engaged in the service of the Lord is but nescience. Real utilization of advanced knowledge is to establish the glories of the Lord, and that is the real import. Scientific knowledge engaged in the service of the Lord and all similar activities are all factually Hari-kīrtana or glorification of the Lord.

1.5.23

ahaṁ purātīta-bhave 'bhavaṁ mune
dāsyās tu kasyāścana veda-vādināṁ
nirūpito bālaka eva yogināṁ
śuśrūṣaṇe prāvṛṣi nirvivikṣatām

SYNONYMS

aham—I; *purā*—formerly; *atīta-bhave*—in the previous millennium; *abhavam*—became; *mune*—O *muni*; *dāsyāḥ*—of the maidservant; *tu*—but; *kasyāścana*—certain; *veda-vādinām*—of the followers of Vedānta; *nirūpitaḥ*—engaged; *bālakaḥ*—boy servant; *eva*—only; *yoginām*—of the devotees; *śuśrūṣaṇe*—in the service of; *prāvṛṣi*—during the four months of the rainy season; *nirvivikṣatām*—living together.

TRANSLATION

O Muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brāhmaṇas who were following the principles of Vedānta. When they were living together during the four months of the rainy season, I was engaged in their personal service.

PURPORT

The wonder of an atmosphere surcharged with devotional service of the Lord is briefly described herein by Śrī Nārada Muni. He was the son of the most insignificant parentage. He was not properly educated. Still, because his complete energy was engaged in the service of the Lord, he became an immortal sage. Such is the powerful action of devotional service. The living entities are the marginal energy of the Lord, and therefore they are meant for being properly utilized in the transcendental loving service of the Lord. When this is not done, it is called māyā. Therefore the illusion of māyā. is at once dissipated as soon as one's full energy is converted in the service of the Lord instead of in sense enjoyment. From the personal example of Śrī Nārada Muni in his previous birth, it is clear that the service of the Lord begins with the service of the Lord's bona fide servants. The Lord says that the service of His servants is greater than His personal service. Service of the devotee is more valuable than the service of the Lord. One should therefore choose a bona fide servant of the Lord constantly engaged in His service and accept such a servant as the spiritual master and engage himself in his (the spiritual master's) service. Such a spiritual master is the transparent medium by which to visualize the Lord who is beyond the conception of the material senses. By service of the bona fide spiritual master, the Lord consents to reveal Himself in proportion to the service rendered. Utilization of the human energy in the service of the Lord is the progressive path of salvation. The whole cosmic creation becomes at once identical

with the Lord as soon as service in relation with the Lord is rendered under the guidance of a bona fide spiritual master. The expert spiritual master knows the art of utilizing everything to glorify the Lord, and therefore under his guidance the whole world can be turned into the spiritual abode by the divine grace of the Lord's servant.

1.5.24

> *te mayy apetākhila-cāpale 'rbhake*
> *dānte 'dhṛta-krīḍanake 'nuvartini*
> *cakruḥ kṛpāṁ yadyapi tulya-darśanāḥ*
> *śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi*

SYNONYMS

te—they; *mayi*—unto me; *apeta*—not having undergone; *akhila*—all kinds of; *cāpale*—proclivities; *arbhake*—unto a boy; *dānte*—having controlled the senses; *adhṛta-krīḍanake*—without being accustomed to sporting habits; *anuvartini*—obedient; *cakruḥ*—did bestow; *kṛpām*—causeless mercy; *yadyapi*—although; *tulya-darśanāḥ*—impartial by nature; *śuśrūṣamāṇe*—unto the faithful; *munayaḥ*—the *muni* followers of the Vedānta; *alpa-bhāṣiṇi*—one who does not speak more than required.

TRANSLATION

Although they were impartial by nature, those followers of the Vedānta blessed me with their causeless mercy.

As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.

PURPORT

In the Bhagavad-gītā the Lord says, "All the Vedas are searching after Me." Lord Śrī Caitanya says that in the Vedas the subject matters are only three, namely to establish the relation of the living entities with the Personality of Godhead, perform the relative duties in devotional service and thus achieve the ultimate goal, back to Godhead. As such, Vedānta-vādī, or the followers of the Vedānta, indicates the pure devotees of the Personality of Godhead. Such Vedānta-vādī or the bhakti-vedāntas are impartial in distributing the transcendental knowledge of devotional service. To them no one is enemy or friend; no one is educated or uneducated. No one is especially favorable, and no one is unfavorable. The bhakti-vedāntas see the people in general are wasting time in false sensuous things. Their business is to get the ignorant mass of people to reestablish the lost relationship with the Personality of Godhead. By such endeavor, even the most forgotten soul is roused up to the sense of spiritual life, and thus being initiated by the bhakti-vedāntas, the people in general gradually progress on the path of transcendental realization. So the Vedānta-vādīs initiated the boy even before he became self-controlled and was detached from childish sporting, etc. But before the initiation, he (the boy) became more and more advanced in discipline, which is very essential for one who

wishes to make progress in the line. In the system of varṇāśrama-dharma, which is the beginning of actual human life, small boys after five years of age are sent to become brahmacārī at the guru's āśrama where these things are systematically taught to boys, be they king's sons or sons of ordinary citizens. The training was compulsory not only to create good citizens of the state, but also to prepare the boy's future life for spiritual realization. The irresponsible life of sense enjoyment was unknown to the children of the followers of the varṇāśrama system. The boy was even injected with spiritual acumen before being placed by the father in the womb of the mother. Both the father and the mother were responsible for the boy's success in being liberated from the material bondage. That is the process of successful family planning. It is to beget children for complete perfection. Without being self-controlled, without being disciplinary and without being fully obedient, no one can become successful in following the instructions of the spiritual master, and without doing so, no one is able to go back to Godhead.

1.5.25

> *ucchiṣṭa-lepān anumodito dvijaiḥ*
> *sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ*
> *evaṁ pravṛttasya viśuddha-cetasas*
> *tad-dharma evātma-ruciḥ prajāyate*

SYNONYMS

ucchiṣṭa-lepān—the remnants of foodstuff; *anumoditaḥ*—being permitted; *dvijaiḥ*—by the Vedāntist *brāhmaṇas*; *sakṛt*—once upon a time; *sma*—in the past; *bhuñje*—took; *tat*—by that action; *apāsta*—eliminated; *kilbiṣaḥ*—all sins; *evam*—thus; *pravṛttasya*—being engaged; *viśuddha-cetasaḥ*—of one whose mind is purified; *tat*—that particular; *dharmaḥ*—nature; *eva*—certainly; *ātma-ruciḥ*—transcendental attraction; *prajāyate*—was manifested.

TRANSLATION

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.

PURPORT

Pure devotion is as much infectious, in a good sense, as infectious diseases. A pure devotee is cleared from all kinds of sins. The Personality of Godhead is the purest entity, and unless one is equally pure from the infection of material qualities, one cannot become a pure devotee of the Lord. The bhakti-vedāntas as above mentioned were pure devotees, and the boy became infected with their qualities of purity by their association and by eating once the remnants of the foodstuff taken by them. Such remnants may be taken even without permission of the pure devotees. There are sometimes pseudo-devotees, and one should

be very much cautious about them. There are many things which hinder one from entering devotional service. But by the association of pure devotees all these obstacles are removed. The neophyte devotee becomes practically enriched with the transcendental qualities of the pure devotee, which means attraction for the Personality of Godhead's name, fame, quality, pastimes, etc. Infection of the qualities of the pure devotee means to imbibe the taste of pure devotion always in the transcendental activities of the Personality of Godhead. This transcendental taste at once makes all material things distasteful. Therefore a pure devotee is not at all attracted by material activities. After the elimination of all sins or obstacles on the path of devotional service, one can become attracted, one can have steadiness, one can have perfect taste, one can have transcendental emotions, and at last one can be situated on the plane of loving service of the Lord. All these stages develop by the association of pure devotees, and that is the purport of this stanza.

1.5.26

> *tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām*
> *anugraheṇāśṛṇavaṁ manoharāḥ*
> *tāḥ śraddhayā me 'nupadaṁ viśṛṇvataḥ*
> *priyaśravasy aṅga mamābhavad ruciḥ*

SYNONYMS

tatra—thereupon; *anu*—every day; *aham*—I; *kṛṣṇa-kathāḥ*—narration of Lord Kṛṣṇa's activities; *pragāyatām*—describing; *anugraheṇa*—by causeless mercy; *aśṛṇavam*—giving aural reception; *manaḥ-harāḥ*—attractive; *tāḥ*—those; *śraddhayā*—respectfully; *me*—unto me; *anupadam*—every step; *viśṛṇvataḥ*—hearing attentively; *priyaśravasi*—of the Personality of Godhead; *aṅga*—O Vyāsadeva; *mama*—mine; *abhavat*—it so became; *ruciḥ*—taste.

TRANSLATION

O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

PURPORT

Lord Śrī Kṛṣṇa the Absolute Personality of Godhead is not only attractive in His personal features, but also in His transcendental activities. It is so because the Absolute is absolute by His name, fame, form, pastimes, entourage, parapharnalia, etc. The Lord descends on this material world out of His causeless mercy and displays His various transcendental pastimes as a human being so that human beings attracted towards Him become able to go back to Godhead. Men are naturally apt to hear histories and narrations of various personalities performing mundane

activities without knowing that by such association one simply wastes valuable time and also becomes addicted to the three qualities of mundane nature. Instead of wasting time one can get spiritual success by turning his attention to the transcendental pastimes of the Lord. By hearing the narration of the pastimes of the Lord, one contacts directly the Personality of Godhead, and, as explained before, by hearing about the Personality of Godhead, from within, all accumulated sins of the mundane creature are cleared. Thus being cleared of all sins, the hearer gradually becomes liberated from mundane association and becomes attracted to the features of the Lord. Nārada Muni has just explained this by his personal experience. The whole idea is that simply by hearing about the Lord's pastimes one can become one of the associates of the Lord. Nārada Muni has eternal life, unlimited knowledge and unfathomed bliss, and he can travel all over the material and spiritual worlds without restriction. One can attain to the highest perfection of life simply by attentive hearing of the transcendental pastimes of the Lord from the right sources, as Śrī Nārada heard them from the pure devotees (bhakti-vedāntas) in his previous life. This process of hearing in the association of the devotees, is especially recommended in this age of quarrel (Kali).

1.5.27

> *tasmiṁs tadā labdha-rucer mahā-mate*
> *priyaśravasy askhalitā matir mama*

yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitaṁ pare

SYNONYMS

tasmin—it being so; *tadā*—at that time; *labdha*—achieved; *ruceḥ*—taste; *mahā-mate*—O great sage; *priyaśravasi*—upon the Lord; *askhalitā matiḥ*—uninterrupted attention; *mama*—mine; *yayā*—by which; *aham*—I; *etat*—all these; *sat-asat*—gross and subtle; *sva-māyayā*—one's own ignorance; *paśye*—see; *mayi*—in me; *brahmaṇi*—the Supreme; *kalpitam*—is accepted; *pare*—in the Transcendence.

TRANSLATION

O great sage, as soon as I got a taste of the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental.

PURPORT

Ignorance in material existence is compared to darkness, and in all Vedic literatures the Personality of Godhead is compared to the sun. Wherever there is light there cannot be darkness. Hearing of the Lord's pastimes is itself transcendental association with the Lord because there is no difference between the Lord and His transcendental pastimes. To become associated

with the supreme light is to dissipate all ignorance. By ignorance only the conditioned soul wrongly thinks that both he and the Lord are products of material nature. But in fact the Personality of Godhead and the living beings are transcendental, and they have nothing to do with the material nature. When ignorance is removed and it is perfectly realized that there is nothing existing without the Personality of Godhead, then nescience is removed. Since the gross and the subtle bodies are emanations from the Personality of Godhead, the knowledge of light permits one to engage both of them in the service of the Lord. The gross body should be engaged in acts of rendering service to the Lord (as in bringing water, cleansing the temple or making obeisances, etc.). The path of arcanā, or worshiping the Lord in the temple, involves engaging one's gross body in the service of the Lord. Similarly, the subtle mind should be engaged in hearing the transcendental pastimes of the Lord, thinking about them, chanting His name, etc. All such activities are transcendental. None of the gross or subtle senses should otherwise be engaged. Such realization of transcendental activities is made possible by many, many years of apprenticeship in the devotional service, but simply attraction of love to the Personality of Godhead, as it was developed in Nārada Muni, by hearing, is highly effective.

1.5.28

> *itthaṁ śarat-prāvṛṣikāv ṛtū harer*
> *viśṛṇvato me 'nusavaṁ yaśo 'malam*

saṅkīrtyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajas-tamopahā

SYNONYMS

ittham—thus; *śarat*—autumn; *prāvṛṣikau*—rainy season; *ṛtū*—two seasons; *hareḥ*—of the Lord; *viśṛṇvataḥ*—continuously hearing; *me*—myself; *anusavam*—constantly; *yaśaḥ amalam*—unadulterated glories; *saṅkīrtyamānam*—chanted by; *munibhiḥ*—the great sages; *mahā-ātmabhiḥ*—great souls; *bhaktiḥ*—devotional service; *pravṛttā*—began to flow; *ātma*—living being; *rajaḥ*—mode of passion; *tama*—mode of ignorance; *upahā*—vanishing.

TRANSLATION

Thus during two seasons—the rainy season and autumn—I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As my devotional service began, the coverings of the modes of passion and ignorance vanished.

PURPORT

Transcendental loving service for the Supreme Lord is the natural inclination of every living being. The instinct is dormant in everyone, but due to the association of material nature the modes of passion and ignorance cover this from time immemorial. If, by the grace of the Lord and the great-souled devotees of the Lord, a living being becomes fortunate enough to associate with the unadulterated devotees of the Lord and gets a

chance to hear the unadulterated glories of the Lord, certainly the flow of devotional service takes place like the flow of a river. As the river flows on till she reaches the sea, similarly pure devotional service flows by the association of pure devotees till it reaches the ultimate goal, namely, transcendental love of God. Such a flow of devotional service cannot stop. On the contrary, it increases more and more without limitation. The flow of devotional service is so potent that any onlooker also becomes liberated from the influence of the modes of passion and ignorance. These two qualities of nature are thus removed, and the living being is liberated, being situated in his original position.

1.5.29

tasyaivaṁ me 'nuraktasya
praśritasya hatainasaḥ
śraddadhānasya bālasya
dāntasyānucarasya ca

SYNONYMS

tasya—his; *evam*—thus; *me*—mine; *anuraktasya*—attached to them; *praśritasya*—obediently; *hata*—freed from; *enasaḥ*—sins; *śraddadhānasya*—of the faithful; *bālasya*—of the boy; *dāntasya*—subjugated; *anucarasya*—strictly following the instructions; *ca*—and.

TRANSLATION

I was very much attached to those sages. I was gentle in behavior, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind.

PURPORT

These are the necessary qualifications of a prospective candidate who can expect to be elevated to the position of a pure unadulterated devotee. Such a candidate must seek always the association of pure devotees. One should not be misled by a pseudo-devotee. He himself must be plain and gentle to receive the instructions of such a pure devotee. A pure devotee is a completely surrendered soul unto the Personality of Godhead. He knows the Personality of Godhead as the supreme proprietor and all others as His servitors. And by the association of pure devotees only, one can get rid of all sins accumulated by mundane association. A neophyte devotee must faithfully serve the pure devotee, and he should be very much obedient and strictly follow the instructions. These are the signs of a devotee who is determined to achieve success even in the existing duration of life.

1.5.30

jñānaṁ guhyatamaṁ yat tat
sākṣād bhagavatoditam
anvavocan gamiṣyantaḥ
kṛpayā dīna-vatsalāḥ

SYNONYMS

jñānam—knowledge; *guhyatamam*—most confidential; *yat*—what is; *tat*—that; *sākṣāt*—directly; *bhagavatā uditam*—propounded by the Lord Himself; *anvavocan*—gave instruction; *gamiṣyantaḥ*—while departing from; *kṛpayā*—by causeless mercy; *dīna-vatsalāḥ*—those who are very kind to the poor and meek.

TRANSLATION

As they were leaving, those bhakti-vedāntas, who are very kind to poor-hearted souls, instructed me in that most confidential subject, which is instructed by the Personality of Godhead Himself.

PURPORT

A pure Vedāntist, or a bhakti-vedānta, instructs followers exactly according to the instructions of the Lord Himself. The Personality of Godhead, both in the Bhagavad-gītā and in all other scriptures, has definitely instructed men to follow the Lord only. The Lord is the creator, maintainer and annihilator of

everything. The whole manifested creation is existing by His will, and by His will when the whole show will be finished He will remain in His eternal abode with all His paraphernalia. Before the creation He was there in the eternal abode, and after the annihilation He will continue to remain. He is not, therefore, one of the created beings. He is transcendental. In the Bhagavad-gītā the Lord says that long, long ago, the instruction was imparted to Arjuna, the same was instructed to the sun-god, and in course of time, the same instruction, being wrongly handled and being broken, was again reinstructed to Arjuna because he was His perfect devotee and friend. Therefore, the instruction of the Lord can be understood by the devotees only and no one else. The impersonalist, who has no idea of the transcendental form of the Lord, cannot understand this most confidential message of the Lord. The word "most confidential" is significant here because knowledge of devotional service is far, far above knowledge of impersonal Brahman. Jñānam means ordinary knowledge or any branch of knowledge. This knowledge develops up to the knowledge of impersonal Brahman. Above this, when it is partially mixed with devotion, such knowledge develops to knowledge of Paramātmā, or the all-pervading Godhead. This is more confidential. But when such knowledge is turned into pure devotional service and the confidential part of transcendental knowledge is attained, it is called the most confidential knowledge. This most confidential knowledge was imparted by the Lord to Brahmā, Arjuna, Uddhava, etc.

1.5.31

yenaivāhaṁ bhagavato
vāsudevasya vedhasaḥ
māyānubhāvam avidaṁ
yena gacchanti tat-padam

SYNONYMS

yena—by which; *eva*—certainly; *aham*—I; *bhagavataḥ*—of the Personality of Godhead; *vāsudevasya*—of Lord Śrī Kṛṣṇa; *vedhasaḥ*—of the supreme creator; *māyā*—energy; *anubhāvam*—influence; *avidam*—easily understood; *yena*—by which; *gacchanti*—they go; *tat-padam*—at the lotus feet of the Lord.

TRANSLATION

By that confidential knowledge, I could understand clearly the influence of the energy of Lord Śrī Kṛṣṇa, the creator, maintainer and annihilator of everything, and knowing that, I could return to Him and personally meet Him.

PURPORT

By devotional service or by the most confidential knowledge, one can understand very easily how the different energies of the Lord are working. One part of energy is manifesting the material world; the other (superior) part of His energy is manifesting the

spiritual world. And the via medium energy is manifesting the living entities who are serving either of the above-mentioned energies. The living entities serving material energy are struggling hard for existence and happiness, which is presented to them as illusion. But those in the spiritual energy are placed under the direct service of the Lord in eternal life, complete knowledge and perpetual bliss. The Lord desires, as He has directly said in the Bhagavad-gītā, that all conditioned souls, rotting in the kingdom of material energy, come back to Him by giving up all engagements in the material world. This is the most confidential part of knowledge. But this can be understood only by the pure devotees, and only such devotees enter the kingdom of God to see Him personally and serve Him personally. The concrete example is Nārada Himself, who attained this stage of eternal knowledge and eternal bliss. And the ways and means are open to all, provided one agrees to follow in the foot steps of Śrī Nārada Muni. According to Śruti, the Supreme Lord has unlimited energies (without effort by Him) and these are described under three principal headings, as above mentioned.

1.5.32

etat saṁsūcitaṁ brahmaṁs
tāpa-traya-cikitsitam
yad īśvare bhagavati
karma brahmaṇi bhāvitam

SYNONYMS

etat—this much; *saṁsūcitam*—decided by the learned; *brahman*—O *brāhmaṇa* Vyāsa; *tāpa-traya*—three kinds of miseries; *cikitsitam*—remedial measures; *yat*—what; *īśvare*—the supreme controller; *bhagavati*—unto the Personality of Godhead; *karma*—one's prescribed activities; *brahmaṇi*—unto the great; *bhāvitam*—dedicated.

TRANSLATION

O Brāhmaṇa Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa].

PURPORT

Śrī Nārada Muni personally experienced that the most feasible and practical way to open the path of salvation or get relief from all miseries of life is to hear submissively the transcendental activities of the Lord from the right and bona fide sources. This is the only remedial process. The entire material existence is full of miseries. Foolish people have manufactured, out of their tiny brains, many remedial measures for removing the threefold miseries pertaining to the body and mind, pertaining to the natural distrubances and in relation with other living beings. The whole world is struggling very hard to exist out of these miseries, but men do not know that without the sanction of the Lord no

plan or no remedial measure can actually bring about the desired peace and tranquility. The remedial measure to cure a patient by medical treatment is useless if it is not sanctioned by the Lord. To cross the river or the ocean by a suitable boat is no remedial measure if it is not sanctioned by the Lord. We should know for certain that the Lord is the ultimate sanctioning officer, and we must therefore dedicate our attempts to the mercy of the Lord for ultimate success or to get rid of the obstacles on the path of success. The Lord is all-pervading, all-powerful, omniscient and omnipresent. He is the ultimate sanctioning agent of all good or bad effects. We should, therefore, learn to dedicate our activities unto the mercy of the Lord and accept Him either as impersonal Brahman, localized Paramātmā or the Supreme Personality of Godhead. It does not matter what one is. One must dedicate everything in the service of the Lord. If one is a learned scholar, scientist, philosopher, poet, etc., then he should employ his learning to establish the supremacy of the Lord. Try to study the energy of the Lord in every sphere of life. Do not decry Him and try to become like Him or take His position simply by fragmental accumulation of knowledge. If one is an administrator, statesman, warrior, politician, etc., then one should try to establish the Lord's supremacy in statesmanship. Fight for the cause of the Lord as Śrī Arjuna did. In the beginning, Śrī Arjuna, the great fighter, declined to fight, but when he was convinced by the Lord that the fighting was necessary, Śrī Arjuna changed his decision and fought for His cause. Similarly, if one is a businessman, an industrialist, an agriculturist, etc., then one should spend his hard-earned money for the cause of the Lord.

Think always that the money which is accumulated is the wealth of the Lord. Wealth is considered to be the goddess of fortune (Lakṣmī), and the Lord is Nārāyaṇa or the husband of Lakṣmī. Try to engage Lakṣmī in the service of Lord Nārāyaṇa and be happy. That is the way to realize the Lord in every sphere of life. The best thing is, after all, to get relief from all material activities and engage oneself completely in hearing the transcendental pastimes of the Lord. But in case of the absence of such an opportunity, one should try to engage everything, for which one has specific attraction, in the service of the Lord, and that is the way of peace and prosperity. The word saṁsūcitam in this stanza is also significant. One should not think for a moment that the realization of Nārada was childish imagination only. It is not like that. It is so realized by the expert and erudite scholars, and that is the real import of the word saṁsūcitam.

1.5.33

āmayo yaś ca bhūtānāṁ
jāyate yena suvrata
tad eva hy āmayaṁ dravyaṁ
na punāti cikitsitam

SYNONYMS

āmayaḥ—diseases; *yaḥ ca*—whatever; *bhūtānām*—of the living being; *jāyate*—become possible; *yena*—by the agency; *suvrata*—O good soul; *tat*—that; *eva*—very; *hi*—certainly; *āmayam*—disease;

dravyam—thing; *na*—does it not; *punāti*—cure; *cikitsitam*—treated with.

TRANSLATION

O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing?

PURPORT

An expert physician treats his patient with a therapeutic diet. For example, milk preparations sometimes cause disorder of the bowels, but the very same milk converted into curd and mixed with some other remedial ingredients cures such disorders. Similarly, the threefold miseries of material existence cannot be mitigated simply by material activities. Such activities have to be spiritualized, just as by fire iron is made red-hot, and thereby the action of fire begins. Similarly, the material conception of a thing is at once changed as soon as it is put into the service of the Lord. That is the secret of spiritual success. We should not try to lord it over the material nature, nor should we reject material things. The best way to make the best use of a bad bargain is to use everything in relation with the supreme spiritual being. Everything is an emanation from the supreme spirit, and by His inconceivable power He can convert spirit into matter and matter into spirit. Therefore a material thing (so-called) is at once turned into a spiritual force by the great will of the Lord. The necessary condition for such a change is to employ so-called

matter in the service of the spirit. That is the way to treat our material diseases and elevate ourselves to the spiritual plane where there is no misery, no lamentation and no fear. When everything is thus employed in the service of the Lord, we can experience that there is nothing except the Supreme Brahman. The Vedic mantra that "everything is Brahman" is thus realized by us.

1.5.34

evaṁ nṛṇāṁ kriyā-yogāḥ
sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya
kalpante kalpitāḥ pare

SYNONYMS

evam—thus; *nṛṇām*—of the human being; *kriyā-yogāḥ*—all activities; *sarve*—everything; *saṁsṛti*—material existence; *hetavaḥ*—causes; *te*—that; *eva*—certainly; *ātma*—the tree of work; *vināśāya*—killing; *kalpante*—become competent; *kalpitāḥ*—dedicated; *pare*—unto the Transcendence.

TRANSLATION

Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his bondage become the destroyer of the tree of work.

PURPORT

Fruitive work which has perpetually engaged the living being is compared with the banyan tree in the Bhagavad-gītā, for it is certainly very deeply rooted. As long as the propensity for enjoying the fruit of work is there, one has to continue the transmigration of the soul from one body or place according to one's nature of work. The propensity for enjoyment may be turned into the desire for serving the mission of the Lord. By doing so, one's activity is changed into karma-yoga, or the way by which one can attain spiritual perfection while engaging in the work for which he has a natural tendency. Here the word ātmā indicates the categories of all fruitive work. The conclusion is that when the result of all fruitive and other work is dovetailed with the service of the Lord, it will cease to generate further karma and will gradually develop into transcendental devotional service, which will not only cut off completely the root of the banyan tree of work but will also carry the performer to the lotus feet of the Lord.

The summary is that one has to, first of all, seek the association of pure devotees who are not only learned in the Vedānta but are self-realized souls and unalloyed devotees of Lord Śrī Kṛṣṇa the Personality of Godhead. In that association, the neophyte devotees must render loving service physically and mentally without reservation. This serivce attitude will induce the great souls to be more favorable in bestowing their mercy, which injects the neophyte with all the transcendental qualities of the pure devotees. Gradually this is developed into a strong

attachment to hearing the transcendental pastimes of the Lord, which makes him able to catch up the constitutional position of the gross and subtle bodies and beyond them the knowledge of pure soul and his eternal relation with the Supreme Soul, the Personality of Godhead. After the relation is ascertained by establishment of the eternal relation, pure devotional service of the Lord begins gradually developing into perfect knowledge of the Personality of Godhead beyond the purview of impersonal Brahman and localized Paramātmā. By such Puruṣottama-yoga, as it is stated in the Bhagavad-gītā, one is made perfect even during the present corporeal existence, and one exhibits all the good qualities of the Lord to the highest percentage. Such is the gradual development by association of pure devotees.

1.5.35

yad atra kriyate karma
bhagavat-paritoṣaṇam
jñānaṁ yat tad adhīnaṁ hi
bhakti-yoga-samanvitam

SYNONYMS

yat—whatever; *atra*—in this life or world; *kriyate*—does perform; *karma*—work; *bhagavat*—unto the Personality of Godhead; *paritoṣaṇam*—satisfaction of; *jñānam*—knowledge; *yat tat*—what is so called; *adhīnam*—dependent; *hi*—certainly; *bhakti-yoga*—devotional; *samanvitam*—dovetailed with *bhakti-yoga*.

TRANSLATION

Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service of the Lord, and what is called knowledge becomes a concomitant factor.

PURPORT

The general and popular notion is that by discharging fruitive work in terms of the direction of the scriptures one becomes perfectly able to acquire transcendental knowledge for spiritual realization. Bhakti-yoga is considered by some to be another form of karma. But factually bhakti-yoga is above both karma and jñāna. Bhakti-yoga is independent of jñāna or karma; on the other hand, jñāna and karma are dependent of bhakti-yoga. This kriyā-yoga or karma-yoga, as recommended by Śrī Nārada to Vyāsa, is specifically recommended because the principle is to satisfy the Lord. The Lord does not want His sons, the living beings, to suffer the threefold miseries of life. He desires that all of them come to Him and live with Him, but going back to Godhead means that one must purify himself from material infections. When work is, therefore, performed to satisfy the Lord, the performer becomes gradually purified from the material affection. This purification means attainment of spiritual knowledge. Therefore knowledge is dependent on such karma or work which is done on behalf of the Lord. Other knowledge, being devoid of bhakti-yoga or satisfaction of the Lord, cannot lead one back to the kingdom of God, which means

that it cannot even offer salvation as is already explained in connection with the stanza, naiṣkarmyam apy acyuta-bhāva-varjitam, etc. The conclusion is that a devotee engaged in the unalloyed service of the Lord, specifically in hearing and chanting of His transcendental glories, becomes simultaneously spiritually enlightened by the divine grace, as it is confirmed in the Bhagavad-gītā.

1.5.36

kurvāṇā yatra karmāṇi
bhagavac-chikṣayāsakṛt
gṛṇanti guṇa-nāmāni
kṛṣṇasyānusmaranti ca

SYNONYMS

kurvāṇāḥ—while performing; *yatra*—thereupon; *karmāṇi*—duties; *bhagavat*—the Personality of Godhead; *śikṣayā*—by the will of; *asakṛt*—constantly; *gṛṇanti*—takes on; *guṇa*—qualities; *nāmāni*—names; *kṛṣṇasya*—of Kṛṣṇa; *anusmaranti*—constantly remembers; *ca*—and.

TRANSLATION

While performing duties according to the order of Śrī Kṛṣṇa, the Supreme Personality of Godhead, one constantly remembers Him, His names and qualities.

PURPORT

An expert devotee of the Lord can mold his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly remember the Lord's name, fame, qualities, etc. The order of the Lord is distinctly there in the Bhagavad-gītā: one should work only for the Lord in all spheres of life. In every sphere of life the Lord should be situated as the proprietor. According to the Vedic rites, even in the worship of some demigods like Indra, Brahmā, Sarasvatī, Gaṇeśa, the system is that in all circumstances the representation of Viṣṇu must be there as the yajñeśvara, or the controlling power of such sacrifices. It is recommended that a particular demigod be worshiped for a particular purpose, but still the presence of Viṣṇu is compulsory in order to make the function proper.

Apart from such Vedic duties, even in our ordinary dealings (for example, in our household affairs or in our business or profession) we must consider that the result of all activities must be given over to the supreme enjoyer Lord Kṛṣṇa. In the Bhagavad-gītā the Lord has declared Himself to be the supreme enjoyer of everything, as the supreme proprietor of every planet and the supreme friend of all beings. Except Lord Śrī Kṛṣṇa, no one else can claim to be the proprietor of everything within His creation. A pure devotee remembers this constantly, and in doing so he repeats the transcendental name, fame and qualities of the Lord, which means that he is constantly in touch with the Lord. The Lord is identical with His name, fame, etc., and therefore to

be associated with His name, fame, etc., constantly, means actually to associate with the Lord.

The major portion of our monetary income, not less than fifty percent, must be spent to carry out the order of Lord Kṛṣṇa. We should not only give the profit of our earning to this cause, but we must also arrange to preach this cult of devotion to others because that is also one of the orders of the Lord. The Lord definitely says that no one is more dear to Him than one who is always engaged in the preaching work of the Lord's name and fame all over the world. The scientific discoveries of the material world can also be equally engaged in carrying out His order. He wants the message of the Bhagavad-gītā to be preached amongst His devotees. It may not be so done amongst those who have no credit of austerities, charity, education, etc. Therefore, the attempt must go on to convert unwilling men to become His devotees. Lord Caitanya has taught a very simple method in this connection. He has taught the lesson for preaching the transcendental message through singing, dancing and refreshment. As such, fifty percent of our income may be spent for this purpose. In this fallen age of quarrel and dissension, if only the leading and wealthy persons of society agree to spend fifty percent of their income in the service of the Lord, as it is taught by Lord Śrī Caitanya Mahāprabhu, there is absolute certainty of converting this hell of pandemonium to the transcendental abode of the Lord. No one will disagree to partake in a function where good singing, dancing and refreshment are administered. Everyone will attend such a function, and

everyone is sure to feel individually the transcendental presence of the Lord. This alone will help the attendant associate with the Lord and thereby purify himself in spiritual realization. The only condition for successfully executing such spiritual activities is that they must be conducted under the guidance of a pure devotee who is completely free from all mundane desires, fruitive activities and dry speculations about the nature of the Lord. No one has to discover the nature of the Lord. It is already spoken by the Lord Himself in the Bhagavad-gītā especially and in all other Vedic literatures generally. We have simply to accept them in toto and abide by the orders of the Lord. That will guide us to the path of perfection. One can remain in his own position. No one has to change his position, especially in this age of variegated difficulties. The only condition is that one must give up the habit of dry speculation to become one with the Lord. And after giving up such lofty puffed up vanities, one may very submissively receive the orders of the Lord in the Bhagavad-gītā or Bhāgavatam from the lips of a bona fide devotee whose qualification is mentioned above. That will make everything successful, without a doubt.

1.5.37

oṁ namo bhagavate tubhyaṁ
vāsudevāya dhīmahi
pradyumnāyāniruddhāya
namaḥ saṅkarṣaṇāya ca

SYNONYMS

oṁ—the sign of chanting the transcendental glory of the Lord; *namaḥ*—offering obeisances unto the Lord; *bhagavate*—unto the Personality of Godhead; *tubhyam*—unto You; *vāsudevāya*—unto the Lord, the son of Vasudeva; *dhīmahi*—let us chant; *pradyumnāya, aniruddhāya* and *saṅkarṣaṇāya*—all plenary expansions of Vāsudeva; *namaḥ*—respectful obeisances; *ca*—and.

TRANSLATION

Let us all chant the glories of Vāsudeva along with His plenary expansions, Pradyumna, Aniruddha and Saṅkarṣaṇa.

PURPORT

According to Pañcarātra, Nārāyaṇa is the primeval cause of all expansions of Godhead. These are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Vāsudeva and Saṅkarṣaṇa are on the middle left and right, Pradyumna is on the right of Saṅkarṣaṇa, and Aniruddha is on the left of Vāsudeva, and thus the four Deities are situated. They are known as the four aides-de-camp of Lord Śrī Kṛṣṇa.

This is a Vedic hymn or mantra beginning with omkāra praṇava, and thus the mantra is established by the transcendental chanting process, namely, om namo dhīmahi, etc.

The purport is that any transaction, either in the field of fruitive work or empiric philosophy, which is not ultimately aimed at transcendental realization of the Supreme Lord, is considered to be useless. Nāradajī has therefore explained the nature of unalloyed devotional service by his personal experience in the development of intimacy between the Lord and the living entity by gradual process of progressive devotional activities. Such a progressive march of transcendental devotion for the Lord culminates in the attainment of loving service of the Lord, which is called prema in different transcendental variegatedness called rasas (tastes). Such devotional service is also executed in mixed forms, namely mixed with fruitive work or empiric philosophical speculations.

Now the question which was raised by the great ṛṣis headed by Śaunaka regarding the confidential part of Sūta's achievement through the spiritual master is explained herein by chanting this hymn consisting of thirty-three letters. And this mantra is addressed to the four Deities or the Lord with His plenary expansions. The central figure is Lord Śrī Kṛṣṇa because the plenary portions are His aides-de-camp. The most confidential part of the instruction is that one should always chant and remember the glories of the Lord Śrī Kṛṣṇa the Supreme Personality of Godhead along with His different plenary portions expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These expansions are the original Deities for all other truths, namely either Viṣṇu-tattva or śakti-tattvas.

1.5.38

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam
yajate yajña-puruṣaṁ
sa samyag darśanaḥ pumān

SYNONYMS

iti—thus; *mūrti*—representation; *abhidhānena*—in sound; *mantra-mūrtim*—form representation of transcendental sound; *amūrtikam*—the Lord, who has no material form; *yajate*—worship; *yajña*—Viṣṇu; *puruṣam*—the Personality of Godhead; *saḥ*—he alone; *samyak*—perfectly; *darśanaḥ*—one who has seen; *pumān*—person.

TRANSLATION

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form.

PURPORT

Our present senses are all made of material elements, and therefore they are imperfect to realize the transcendental form of Lord Viṣṇu. He is therefore worshiped by sound representation via the transcendental method of chanting. Anything which is beyond the scope of experience by our imperfect senses can be

realized fully by the sound representation. A person transmitting sound from a far distant place can be factually experienced. If this is materially possible, why not spiritually? This experience is not a vague impersonal experience. But it is actually an experience of the transcendental Personality of Godhead who possesses the pure form of eternity, bliss and knowledge. In the Amarakośa Sanskrit dictionary the word mūrti carries import in twofold meanings, namely, form and difficulty.

Therefore amūrtikam is explained by Ācārya Śrī Viśvanātha Cakravartī Ṭhākur as meaning without difficulty. The transcendental form of eternal bliss and knowledge can be experienced by our original spiritual senses which can be revived by chanting of the holy mantras or transcendental sound representations. Such sound should be received from the transparent agency of the bona fide spiritual master, and the chanting may be practiced by the direction of the spiritual master. That will gradually lead us nearer to the Lord. This method of worship is recommended in the Pāñcarātrika system, which is both recognized and authorized. The Pāñcarātrika system has the most authorized codes for transcendental devotional service. Without the help of such codes, one cannot approach the Lord, certainly not by dry philosophical speculation. The Pāñcarātrika system is both practical and suitable for this age of quarrel. The Pañcarātra is more important than the Vedānta for this modern age.

1.5.39

imaṁ sva-nigamaṁ brahmann
avetya mad-anuṣṭhitam
adān me jñānam aiśvaryaṁ
svasmin bhāvaṁ ca keśavaḥ

SYNONYMS

imam—thus; *sva-nigamam*—confidential knowledge of the *Vedas* in respect to the Supreme Personality of Godhead; *brahman*—O *brāhmaṇa* (Vyāsadeva); *avetya*—knowing it well; *mat*—by me; *anuṣṭhitam*—executed; *adāt*—bestowed upon me; *me*—me; *jñānam*—transcendental knowledge; *aiśvaryam*—opulence; *svasmin*—personal; *bhāvam*—intimate affection and love; *ca*—and; *keśavaḥ*—Lord Kṛṣṇa.

TRANSLATION

O brāhmaṇa, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

PURPORT

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Śrī Kṛṣṇa. It is a

completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Śrī Nārada has explained all these from his personal experience, and one can obtain all the facilities which Śrī Nārada obtained by perfecting the chanting process of the sound representation of the Lord. There is no bar for chanting this transcendental sound by anyone, provided it is received through Nārada's representative, coming down by the chain of disciplic succession, or the paramparā system.

1.5.40

> *tvam apy adabhra-śruta viśrutaṁ vibhoḥ*
> *samāpyate yena vidāṁ bubhutsitam*
> *prākhyāhi duḥkhair muhur arditātmanāṁ*
> *saṅkleśa-nirvāṇam uśanti nānyathā*

SYNONYMS

tvam—your good soul; *api*—also; *adabhra*—vast; *śruta*—Vedic literatures; *viśrutam*—have heard also; *vibhoḥ*—of the Almighty; *samāpyate*—satisfied; *yena*—by which; *vidām*—of the learned; *bubhutsitam*—who always desire to learn transcendental knowledge; *prākhyāhi*—describe; *duḥkhaiḥ*—by miseries; *muhuḥ*—always; *ardita-ātmanām*—suffering mass of people; *saṅkleśa*—sufferings; *nirvāṇam*—mitigation; *uśanti na*—do not get out of; *anyathā*—by other means.

TRANSLATION

Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.

PURPORT

Śrī Nārada Muni from practical experience definitely asserts that the prime solution of all problems of material work is to broadcast very widely the transcendental glories of the Supreme Lord. There are four classes of good men, and there are four classes of bad men also. The four classes of good men acknowledge the authority of the Almighty God, and therefore such good men when 1) they are in difficulty, 2) when they are in

need of money, 3) when they are advanced in knowledge and 4) when they are inquisitive to know more and more about God, intuitively take shelter of the Lord. As such, Nāradajī advises Vyāsadeva to broadcast the transcendental knowledge of God in terms of the vast Vedic knowledge which he had already attained.

As far as the bad men are concerned, they are also four in number: 1) those who are simply addicted to the mode of progressive fruitive work and thus are subjected to the accompanying miseries, 2) those who are simply addicted to vicious work for sense satisfaction and so suffer the consequence, 3) those who are materially very much advanced in knowledge but have no sense to acknowledge the authority of the Almighty Lord and thus suffer a lot, and 4) the class of men who are known as atheists and therefore purposely hate the very name of God, although they are always in difficulty.

Śrī Nāradajī advised Vyāsadeva to describe the glories of the Lord just to do good to all the eight classes of men, both good and bad. Śrīmad-Bhāgavatam is therefore not meant for any particular class of men or sect. It is for the sincere soul who wants actually his own welfare and peace of mind.

Thus end the Bhaktivedanta purports of the First Canto, Fifth Chapter, of Śrīmad-Bhāgavatam, entitled "Śrī Nārada's Instructions on Śrīmad-Bhāgavatam for Vyāsadeva."

Chapter 6

1.6.1

sūta uvāca
evaṁ niśamya bhagavān
devarṣer janma karma ca
bhūyaḥ papraccha taṁ brahman
vyāsaḥ satyavatī-sutaḥ

SYNONYMS

sūtaḥ uvāca—Sūta said; *evam*—thus; *niśamya*—hearing; *bhagavān*—the powerful incarnation of God; *devarṣeḥ*—of the great sage among the gods; *janma*—birth; *karma*—work; *ca*—and; *bhūyaḥ*—again; *papraccha*—asked; *tam*—him; *brahman*—O *brāhmaṇas*; *vyāsaḥ*—Vyāsadeva; *satyavatī-sutaḥ*—the son of Satyavatī.

TRANSLATION

Sūta said: O brāhmaṇas, thus hearing all about Śrī Nārada's birth and activities, Vyāsadeva, the incarnation of God and son of Satyavatī, inquired as follows.

PURPORT

Vyāsadeva was further inquisitive to know about the perfection of Nāradajī, and therefore he wanted to know about him more and more. In this chapter Nāradajī will describe how he was able to have a brief audience with the Lord while he was absorbed in the transcendental thought of separation from the Lord and when it was very painful for him.

1.6.2

vyāsa uvāca
bhikṣubhir vipravasite
vijñānādeṣṭṛbhis tava
vartamāno vayasy ādye
tataḥ kim akarod bhavān

SYNONYMS

vyāsaḥ uvāca—Śrī Vyāsadeva said; *bhikṣubhiḥ*—by the great mendicants; *vipravasite*—having departed for other places; *vijñāna*—scientific knowledge in transcendence; *ādeṣṭṛbhiḥ*—those who had instructed; *tava*—of your; *vartamānaḥ*—present; *vayasi*—of the duration of life; *ādye*—before the beginning of; *tataḥ*—after that; *kim*—what; *akarot*—did; *bhavān*—your good self.

TRANSLATION

Śrī Vyāsadeva said: What did you [Nārada] do after the departure of the great sages who had instructed you from the beginning of your present birth in scientific transcendental knowledge?

PURPORT

Vyāsadeva himself was the disciple of Nāradajī, and therefore it is natural to be anxious to hear what he did after initiation from the spiritual master. He wanted to follow in Nārada's footsteps in order to attain to the same perfect stage of life. This desire to inquire from the spiritual master is an essential factor to the progressive path. This process is technically known as sat-dharma pṛcchā.

1.6.3

svāyambhuva kayā vṛttyā
vartitaṁ te paraṁ vayaḥ
kathaṁ cedam udasrākṣīḥ
kāle prāpte kalevaram

SYNONYMS

svāyambhuva—O son of Brahmā; *kayā*—under what condition; *vṛttyā*—occupation; *vartitam*—was spent; *te*—you; *param*—after the initiation; *vayaḥ*—duration of life; *katham*—how; *ca*—and;

idam—this; *udasrākṣīḥ*—did you quit; *kāle*—in due course; *prāpte*—having attained; *kalevaram*—body.

TRANSLATION

O son of Brahmā, how did you pass your life after initiation, and how did you attain this body, having quit your old one in due course?

PURPORT

Śrī Nārada Muni in his previous life was just an ordinary maidservant's son, so how he became so perfectly transformed into the spiritual body of eternal life, bliss and knowledge was certainly important. Śrī Vyāsadeva desired him to disclose the facts for everyone's satisfaction.

1.6.4

prāk-kalpa-viṣayām etāṁ
smṛtiṁ te muni-sattama
na hy eṣa vyavadhāt kāla
eṣa sarva-nirākṛtiḥ

SYNONYMS

prāk—prior; *kalpa*—the duration of Brahmā's day; *viṣayām*—subject matter; *etām*—all these; *smṛtim*—remembrance; *te*—your; *muni-sattama*—O great sage; *na*—not; *hi*—certainly; *eṣaḥ*—all

these; *vyavadhāt*—made any difference; *kālaḥ*—course of time; *eṣaḥ*—all these; *sarva*—all; *nirākṛtiḥ*—annihilation.

TRANSLATION

O great sage, time annihilates everything in due course, so how is it that this subject matter, which happened prior to this day of Brahmā, is still fresh in your memory, undisturbed by time?

PURPORT

As spirit is not annihilated even after the annihilation of the material body, so also spiritual consciousness is not annihilated. Śrī Nārada developed this spiritual consciousness even when he had his material body in the previous kalpa. Consciousness of the material body means spiritual consciousness expressed through the medium of a material body. This consciousness is inferior, destructible and perverted. But super consciousness of the supramind in the spiritual plane is as good as the spirit soul and is never annihilated.

1.6.5

nārada uvāca
bhikṣubhir vipravasite
vijñānādeṣṭṛbhir mama
vartamāno vayasy ādye
tata etad akāraṣam

SYNONYMS

nāradaḥ uvāca—Śrī Nārada said; *bhikṣubhiḥ*—by the great sages; *vipravasite*—having departed for other places; *vijñāna*—scientific spiritual knowledge; *ādeṣṭṛbhiḥ*—those who imparted unto me; *mama*—mine; *vartamānaḥ*—present; *vayasi ādye*—before this life; *tataḥ*—thereafter; *etat*—this much; *akāraṣam*—performed.

TRANSLATION

Śrī Nārada said: The great sages, who had imparted scientific knowledge of transcendence to me, departed for other places, and I had to pass my life in this way.

PURPORT

In his previous life, when Nāradajī was impregnated with spiritual knowledge by the grace of the great sages, there was a tangible change in his life, although he was only a boy of five years. That is an important symptom visible after initiation by the bona fide spiritual master. Actual association of devotees brings about a quick change in life for spiritual realization. How it so acted upon the previous life of Śrī Nārada Muni is described by and by in this chapter.

1.6.6

ekātmajā me jananī
yoṣin mūḍhā ca kiṅkarī

mayy ātmaje 'nanya-gatau
cakre snehānubandhanam

SYNONYMS

eka-ātmajā—having only one son; *me*—my; *jananī*—mother; *yoṣit*—woman by class; *mūḍhā*—foolish; *ca*—and; *kiṅkarī*—maidservant; *mayi*—unto me; *ātmaje*—being her offspring; *ananya-gatau*—one who has no alternative for protection; *cakre*—did it; *sneha-anubandhanam*—tied by affectionate bondage.

TRANSLATION

I was the only son of my mother, who was not only a simple woman but was a maidservant as well. Since I was her only offspring, she had no other alternative for protection: she bound me with the tie of affection.

1.6.7

sāsvatantrā na kalpāsīd
yoga-kṣemaṁ mamecchatī
īśasya hi vaśe loko
yoṣā dārumayī yathā

SYNONYMS

sā—she; *asvatantrā*—was dependent; *na*—not; *kalpā*—able; *āsīt*—was; *yoga-kṣemam*—maintenance; *mama*—my; *icchatī*—although

desirous; *īśasya*—of providence; *hi*—for; *vaśe*—under the control of; *lokaḥ*—everyone; *yoṣā*—doll; *dāru-mayī*—made of wood; *yathā*—as much as.

TRANSLATION

She wanted to look after my maintenance properly, but because she was not independent, she was not able to do anything for me. The world is under the full control of the Supreme Lord; therefore everyone is like a wooden doll in the hands of a puppet master.

1.6.8

ahaṁ ca tad-brahma-kule
ūṣivāṁs tad-upekṣayā
dig-deśa-kālāvyutpanno
bālakaḥ pañca-hāyanaḥ

SYNONYMS

aham—I; *ca*—also; *tat*—that; *brahma-kule*—in the school of the *brāhmaṇas*; *ūṣivān*—lived; *tat*—her; *upekṣayā*—being dependent on; *dik-deśa*—direction and country; *kāla*—time; *avyutpannaḥ*—having no experience; *bālakaḥ*—a mere child; *pañca*—five; *hāyanaḥ*—years old.

TRANSLATION

When I was a mere child of five years, I lived in a brāhmaṇa school. I was dependent on my mother's affection and had no experience of different lands.

1.6.9

ekadā nirgatāṁ gehād
duhantīṁ niśi gāṁ pathi
sarpo 'daśat padā spṛṣṭaḥ
kṛpaṇāṁ kāla-coditaḥ

SYNONYMS

ekadā—once upon a time; *nirgatām*—having gone away; *gehāt*—from home; *duhantīm*—for milking; *niśi*—at night; *gām*—the cow; *pathi*—on the path; *sarpaḥ*—snake; *adaśat*—bitten; *padā*—on the leg; *spṛṣṭaḥ*—thus struck; *kṛpaṇām*—the poor woman; *kāla-coditaḥ*—influenced by supreme time.

TRANSLATION

Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time.

PURPORT

That is the way of dragging a sincere soul nearer to God. The poor boy was being looked after only by his affectionate mother, and yet the mother was taken from the world by the supreme will in order to put him completely at the mercy of the Lord.

1.6.10

tadā tad aham īśasya
bhaktānāṁ śam abhīpsataḥ
anugrahaṁ manyamānaḥ
prātiṣṭhaṁ diśam uttarām

SYNONYMS

tadā—at that time; *tat*—that; *aham*—I; *īśasya*—of the Lord; *bhaktānām*—of the devotees; *śam*—mercy; *abhīpsataḥ*—desiring; *anugraham*—special benediction; *manyamānaḥ*—thinking in that way; *prātiṣṭham*—departed; *diśam uttarām*—in the northern direction.

TRANSLATION

I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.

PURPORT

Confidential devotees of the Lord see in every step a benedictory direction of the Lord. What is considered to be an odd or difficult moment in the mundane sense is accepted as special mercy of the Lord. Mundane prosperity is a kind of material fever, and by the grace of the Lord the temperature of this material fever is gradually diminished, and spiritual health is obtained step by step. Mundane people misunderstand it.

1.6.11

sphītāñ janapadāṁs tatra
pura-grāma-vrajākarān
kheṭa-kharvaṭa-vāṭīś ca
vanāny upavanāni ca

SYNONYMS

sphītān—very flourishing; *jana-padān*—metropolises; *tatra*—there; *pura*—towns; *grāma*—villages; *vraja*—big farms; *ākarān*—mineral fields (mines); *kheṭa*—agricultural lands; *kharvaṭa*—valleys; *vāṭīḥ*—flower gardens; *ca*—and; *vanāni*—forests; *upavanāni*—nursery gardens; *ca*—and.

TRANSLATION

After my departure, I passed through many flourishing metropolises, towns, villages, animal farms, mines,

agricultural lands, valleys, flower gardens, nursery gardens and natural forests.

PURPORT

Man's activities in the fields of agriculture, mining, farming, industries, gardening, etc., were all on the same scale as they are now, even previous to the present creation, and the same activities will remain as they are, even in the next creation. After many hundreds of millions of years, one creation is started by the law of nature, and the history of the universe repeats itself practically in the same way. The mundane wranglers waste time with archeological excavations without searching into the vital necessities of life. Śrī Nārada Muni, even though he was a mere child, after getting an impetus in spiritual life, did not waste time for a single moment with economic development, although he passed towns and villages, mines and industries. He continually went on to progressive spiritual emancipation. Śrīmad-Bhāgavatam is the repetition of a history which happened some hundreds of millions of years before. As it is said herein, only the most important factors of history are picked up to be recorded in this transcendental literature.

1.6.12

citra-dhātu-vicitrādrīn
ibha-bhagna-bhuja-drumān
jalāśayāñ chiva-jalān

nalinīḥ sura-sevitāḥ
citra-svanaiḥ patra-rathair
vibhramad bhramara-śriyaḥ

SYNONYMS

citra-dhātu—valuable minerals like gold, silver and copper; *vicitra*—full of variegatedness; *adrīn*—hills and mountains; *ibha-bhagna*—broken by the giant elephants; *bhuja*—branches; *drumān*—trees; *jalāśayān śiva*—health-giving; *jalān*—reservoirs of water; *nalinīḥ*—lotus flowers; *sura-sevitāḥ*—aspired to by the denizens of heaven; *citra-svanaiḥ*—pleasing to the heart; *patra-rathaiḥ*—by the birds; *vibhramat*—bewildering; *bhramara-śriyaḥ*—decorated by drones.

TRANSLATION

I passed through hills and mountains full of reservoirs of various minerals like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.

1.6.13

nala-veṇu-śaras-tanba-
kuśa-kīcaka-gahvaram
eka evātiyāto 'ham

adrākṣaṁ vipinaṁ mahat
ghoraṁ pratibhayākāraṁ
vyālolūka-śivājiram

SYNONYMS

nala—pipes; *veṇu*—bamboo; *śaraḥ*—pens; *tanba*—full of; *kuśa*—sharp grass; *kīcaka*—weeds; *gahvaram*—caves; *ekaḥ*—alone; *eva*—only; *atiyātaḥ*—difficult to go through; *aham*—I; *adrākṣam*—visited; *vipinam*—deep forests; *mahat*—great; *ghoram*—fearful; *pratibhaya-ākāram*—dangerously; *vyāla*—snakes; *ulūka*—owls; *śiva*—jackals; *ajiram*—playgrounds.

TRANSLATION

I then passed alone through many forests of bamboo, sharp grass, weeds and caves, which were very difficult to go through alone. I visited deep, dark and dangerously fearful forests, which were the play yards of snakes, owls and jackals.

PURPORT

It is the duty of a mendicant (parivrājakācārya) to experience all varieties of God's creation by travelling alone through all forests, hills, towns, villages, etc., to gain faith in God and strength of mind as well as to enlighten the inhabitants with the message of God. A sannyāsī is duty-bound to take all these risks without fear, and the most typical sannyāsī of the present age is Lord Caitanya, who travelled in the same manner through the central

Indian jungles, enlightening even the tigers, bears, snakes, deers, elephants and many other jungle animals. In this age of Kali, sannyāsa is forbidden for ordinary men. One who changes his dress to make propaganda is a different man from the original ideal sannyāsī. One should, however, take the vow to stop social intercourse completely and devote life exclusively to the service of the Lord. The change of dress is only a formality. Lord Caitanya did not accept the name of a sannyāsī, and in this age of Kali the so-called sannyāsīs should not change their former names, following in the footsteps of Lord Caitanya. In this age devotional service of hearing and repeating the holy glories of the Lord is strongly recommended, and one who takes the vow of renunciation of family life need not imitate the parivrājakācārya like Nārada or Lord Caitanya, but may sit down at some holy place and devote his whole time and energy to hear and repeatedly chant the holy scriptures left by the great ācāryas like the six Gosvāmīs of Vṛndāvana.

1.6.14

pariśrāntendriyātmāhaṁ
tṛṭ-parīto bubhukṣitaḥ
snātvā pītvā hrade nadyā
upaspṛṣṭo gata-śramaḥ

SYNONYMS

pariśrānta—being tired; *indriya*—bodily; *ātmā*—mentally; *aham*—I; *tṛṭ-parītaḥ*—being thirsty; *bubhukṣitaḥ*—and hungry; *snātvā*—taking a bath; *pītvā*—and drinking water also; *hrade*—in the lake; *nadyāḥ*—of a river; *upaspṛṣṭaḥ*—being in contact with; *gata*—got relief from; *śramaḥ*—tiredness.

TRANSLATION

Thus travelling, I felt tired, both bodily and mentally, and I was both thirsty and hungry. So I took a bath in a river lake and also drank water. By contacting water, I got relief from my exhaustion.

PURPORT

A travelling mendicant can meet the needs of body, namely thirst and hunger, by the gifts of nature without being a beggar at the doors of the householders. The mendicant therefore does not go to the house of a householder to beg but to enlighten him spiritually.

1.6.15

tasmin nirmanuje 'raṇye
pippalopastha āśritaḥ
ātmanātmānam ātmastham
yathā-śrutam acintayam

SYNONYMS

tasmin—in that; *nirmanuje*—without human habitation; *araṇye*—in the forest; *pippala*—banyan tree; *upasthe*—sitting under it; *āśritaḥ*—taking shelter of; *ātmanā*—by intelligence; *ātmānam*—the Supersoul; *ātma-stham*—situated within myself; *yathā-śrutam*—as I had heard it from the liberated souls; *acintayam*—thought over.

TRANSLATION

After that, under the shadow of a banyan tree in an uninhabited forest I began to meditate upon the Supersoul situated within, using my intelligence, as I learned from liberated souls.

PURPORT

One should not meditate according to one's personal whims. One should know perfectly well from the authoritative sources of scriptures through the transparent medium of a bona fide spiritual master and by proper use of one's trained intelligence for meditating upon the Supersoul dwelling within every living being. This consciousness is firmly developed by a devotee who has rendered loving service unto the Lord by carrying out the orders of the spiritual master. Śrī Nāradajī contacted a bona fide spiritual master, served him sincerely and got enlightenment rightly. Thus he began to meditate.

1.6.16

dhyāyataś caraṇāmbhojaṁ
bhāva-nirjita-cetasā
autkaṇṭhyāśru-kalākṣasya
hṛdy āsīn me śanair hariḥ

SYNONYMS

dhyāyataḥ—thus meditating upon; *caraṇa-ambhojam*—the lotus feet of the localized Personality of Godhead; *bhāva-nirjita*—mind transformed in transcendental love for the Lord; *cetasā*—all mental activities (thinking, feeling and willing); *autkaṇṭhya*—eagerness; *aśru-kala*—tears rolled down; *akṣasya*—of the eyes; *hṛdi*—within my heart; *āsīt*—appeared; *me*—my; *śanaiḥ*—without delay; *hariḥ*—the Personality of Godhead.

TRANSLATION

As soon as I began to meditate with my mind transformed in transcendental love upon the lotus feet of the Personality of Godhead, tears rolled down my eyes, and without delay the Personality of Godhead Śrī Kṛṣṇa appeared on the lotus of my heart.

PURPORT

The word bhāva is significant here. This bhāva stage is attained after one has transcendental affection for the Lord. The first

initial stage is called śraddhā, or a liking for the Supreme Lord, and in order to increase that liking one has to associate with pure devotees of the Lord. The third stage is to practice the prescribed rules and regulations of devotional service. This will dissipate all sorts of misgivings and remove all personal deficiencies that hamper progress in devotional service.

When all misgiving and personal deficiencies are removed, there is a standard faith in transcendental matter, and the taste for it increases in greater proportion. This stage leads to attraction, and after this there is bhāva, or the prior stage of unalloyed love for God. All the above different states are but different stages of development of transcendental love. Being so surcharged with transcendental love, there comes a strong feeling of separation which leads to eight different kinds of ecstasies. Tears from the eyes of a devotee is an automatic reaction, and because Śrī Nārada Muni in his previous birth attained that stage very quickly after his departure from home, it was quite possible for him to perceive the actual presence of the Lord, which he tangibly experienced by his developed spiritual senses without material tinge.

1.6.17

premātibhara-nirbhinna-
pulakāṅgo 'tinirvṛtaḥ

ānanda-samplave līno
nāpaśyam ubhayaṁ mune

SYNONYMS

premā—love; *atibhara*—excessive; *nirbhinna*—especially distinguished; *pulaka*—feelings of happiness; *aṅgaḥ*—different bodily parts; *ati-nirvṛtaḥ*—being fully overwhelmed; *ānanda*—ecstasy; *samplave*—in the ocean of; *līnaḥ*—absorbed in; *na*—not; *apaśyam*—could see; *ubhayam*—both; *mune*—O Vyāsadeva.

TRANSLATION

O Vyāsadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord.

PURPORT

Spiritual feeling of happiness and intense ecstasies have no mundane comparison. Therefore it is very difficult to give expression to such feelings. We can just have a glimpse of such ecstasy in the words of Śrī Nārada Muni. Each and every part of the body or senses has its particular function. After seeing the Lord, all the senses become fully awakened to render service unto the Lord because in the liberated state the senses are fully efficient in serving the Lord. As such, in that transcendental ecstasy it so happened that the senses became separately

enlivened to serve the Lord. This being so, Nārada Muni lost himself in seeing both himself and the Lord simultaneously.

1.6.18

> *rūpaṁ bhagavato yat tan*
> *manaḥ-kāntaṁ śucāpaham*
> *apaśyan sahasottasthe*
> *vaiklavyād durmanā iva*

SYNONYMS

rūpam—form; *bhagavataḥ*—of the Personality of Godhead; *yat*—as it is; *tat*—that; *manaḥ*—of the mind; *kāntam*—as it desires; *śuca-apaham*—vanishing all disparity; *apaśyan*—without seeing; *sahasā*—all of a sudden; *uttasthe*—got up; *vaiklavyāt*—being perturbed; *durmanāḥ*—having lost the desirable; *iva*—as it were.

TRANSLATION

The transcendental form of the Lord, as it is, manifests according to the mind's desire and at once erases all mental incongruities. Upon losing that form, I suddenly got up, being perturbed, as is usual when one loses that which is desirable.

PURPORT

That the Lord is not formless is experienced by Nārada Muni. But His form is completely different from all forms of our

material experience. For the whole duration of our life we go see different forms in the material world, but none of them is just apt to satisfy the mind, nor can any one of them vanish all perturbance of the mind. These are the special features of the transcendental form of the Lord, and one who has once seen that form is not satisfied with anything else, and no form in the material world can any longer satisfy the seer. Formless means nothing like material form. Nor is He like any material personality.

As spiritual beings, having eternal relations with that transcendental form of the Lord, we are, life after life, searching after that form of the Lord, and we are not satisfied by any other form of material appeasement. Nārada Muni got a glimpse of this, but having not seen it again he became perturbed and stood up all of a sudden to search it out. What we desire life after life was obtained by Nārada Muni, and losing sight of Him again was certainly a great shock for him.

1.6.19

> *didṛkṣus tad ahaṁ bhūyaḥ*
> *praṇidhāya mano hṛdi*
> *vīkṣamāṇo 'pi nāpaśyam*
> *avitṛpta ivāturaḥ*

SYNONYMS

didṛkṣuḥ—desiring to see; *tat*—that; *aham*—I; *bhūyaḥ*—again; *praṇidhāya*—having concentrated the mind; *manaḥ*—mind; *hṛdi*—upon the heart; *vīkṣamāṇaḥ*—waiting to see; *api*—in spite of; *na*—never; *apaśyam*—saw Him; *avitṛptaḥ*—without being satisfied; *iva*—like; *āturaḥ*—aggrieved.

TRANSLATION

I desired to see again that transcendental form of the Lord, but despite my attempts to concentrate upon the heart with eagerness to renew the form, I could not see Him any more, and thus dissatisfied, I was very much aggrieved.

PURPORT

There is no mechanical process to see the form of the Lord. It completely depends on the causeless mercy of the Lord. We cannot demand the Lord to be present before our vision just as we cannot demand the sun to rise up whenever we like. The sun rises out of his own accord; so also the Lord is pleased to be present out of His causeless mercy. One should simply await the opportune moment and go on discharging his prescribed duty in devotional service of the Lord. Nārada Muni thought that the Lord could be seen again by the same mechanical process which was successful in the first attempt, but in spite of his utmost endeavor he could not make the second attempt successful again. The Lord is completely independent of all obligations. He can

simply be bound up by the tie of unalloyed devotion. Nor is He visible or perceivable by our material senses. When He pleases, being satisfied with the sincere attempt of devotional service depending completely on the mercy of the Lord, then He may be seen out of His own accord.

1.6.20

evaṁ yatantaṁ vijane
mām āhāgocaro girām
gambhīra-ślakṣṇayā vācā
śucaḥ praśamayann iva

SYNONYMS

evam—thus; *yatantam*—one who is engaged in attempting; *vijane*—in that lonely place; *mām*—unto me; *āha*—said; *agocaraḥ*—beyond the range of physical sound; *girām*—utterances; *gambhīra*—grave; *ślakṣṇayā*—pleasing to hear; *vācā*—words; *śucaḥ*—grief; *praśamayan*—mitigating; *iva*—like.

TRANSLATION

Seeing my attempts in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, spoke to me with gravity and pleasing words, just to mitigate my grief.

PURPORT

In the Vedas it is said that God is beyond the approach of mundane words and intelligence. And yet by His causeless mercy one can have suitable senses to hear Him or to speak to Him. This is the Lord's inconceivable energy. One can hear Him upon whom His mercy is bestowed.

The Lord was much pleased with Nārada Muni, and therefore the necessary strength was invested in him so that he could hear the Lord. It is not, however, possible for others to perceive directly the touch of the Lord during the probation stage of regulative devotional service. It was a special gift for Nārada. When he heard the pleasing words of the Lord, the feelings of separation were to some extent mitigated. A devotee in love with God feels always the pangs of separation and is therefore always enwrapped in transcendental ecstasy.

1.6.21

> *hantāsmiñ janmani bhavān*
> *mā māṁ draṣṭum ihārhati*
> *avipakva-kaṣāyāṇāṁ*
> *durdarśo 'haṁ kuyoginām*

SYNONYMS

hanta—O Nārada; *asmin*—this; *janmani*—duration of life; *bhavān*—yourself; *mā*—not; *mām*—Me; *draṣṭum*—to see; *iha*—here; *arhati*—

deserve; *avipakva*—immature; *kaṣāyāṇām*—material dirt; *durdarśaḥ*—difficult to be seen; *aham*—I; *kuyoginām*—incomplete in service.

TRANSLATION

O Nārada [the Lord spoke], I regret that during this lifetime you will not be able to see Me any more. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me.

PURPORT

The Personality of Godhead is described in the Bhagavad-gītā as the most pure, the Supreme and the Absolute Truth. There is no trace of a tinge of materiality in His person, and thus one who has the slightest tinge of material affection cannot approach Him. The beginning of devotional service starts from the point when one is freed from at least two forms of material modes, namely the mode of passion and the mode of ignorance. The result is exhibited by the signs of being freed from kāma (lust) and lobha (covetousness). That is to say, one must be freed from the desires for sense satisfaction and avarice for sense gratification. The balanced mode of nature is goodness. And to be completely freed from all material tinges is to become free from the modes of goodness also. To search the audience of God in a lonely forest is considered to be in the mode of goodness. One can go out into the forest to attain spiritual perfection, but

that does not mean that one can see the Lord personally there. One must be completely freed from all material attachment and be situated on the plane of transcendence, which alone will help the devotee get in personal touch with the Personality of Godhead. The best method is that one should live at a place where the transcendental form of the Lord is worshiped. The temple of the Lord is a transcendental place, whereas the forest is a materially good habitation. A neophyte devotee is always recommended to worship the Deity of the Lord (arcanā) rather than go into the forest to search out the Lord. Devotional service begins from the process of arcanā, which is better than going out in the forest. In his present life, which is completely freed from all material hankerings, Śrī Nārada Muni does not go into the forest, although he can turn every place into Vaikuṇṭha by his presence only. He travels from one planet to another to convert men, gods, Kinnaras, Gandharvas, ṛṣis, munis and all others to become devotees of the Lord. By his activities he has engaged many devotees like Prahlāda Mahārāja, Dhruva Mahārāja and many others in the transcendental service of the Lord. A pure devotee of the Lord, therefore, follows in the footsteps of the great devotees like Nārada, Prahlāda, etc., and engages his whole time in glorifying the Lord by the process of kīrtana. Such a preaching process is transcendental to all material qualities.

1.6.22

> *sakṛd yad darśitaṁ rūpam*
> *etat kāmāya te 'nagha*

mat-kāmaḥ śanakaiḥ sādhu
sarvān muñcati hṛc-chayān

SYNONYMS

sakṛt—once only; *yat*—that; *darśitam*—shown; *rūpam*—form; *etat*—this is; *kāmāya*—for hankerings; *te*—your; *anagha*—O virtuous one; *mat*—Mine; *kāmaḥ*—desire; *śanakaiḥ*—by increasing; *sādhuḥ*—devotee; *sarvān*—all; *muñcati*—gives away; *hṛt-śayān*—material desires.

TRANSLATION

O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.

PURPORT

A living being cannot be vacant of desires. He is not a dead stone. He must be working, thinking, feeling and willing. But when he thinks, feels and wills materially, he becomes entangled, and conversely when he thinks, feels and wills for the service of the Lord, he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord, the more he acquires a hankering for it. That is the transcendental nature of godly service. Material service has satiation, whereas spiritual service of the Lord has neither satiation nor end. One can go on increasing his hankerings for

the loving transcendental service of the Lord, and yet he will not find satiation nor end. By intense service of the Lord, one can experience the presence of the Lord transcendentally. Therefore seeing the Lord means being engaged in His service because His service and His person are identical. The sincere devotee should go on with sincere service of the Lord. The Lord will give proper direction as to how and where it has to be done. There was no material desire in Nārada, and yet just to increase his intense desire for the Lord, he was so advised.

1.6.23

sat-sevayādīrghayāpi
jātā mayi dṛḍhā matiḥ
hitvāvadyam imaṁ lokaṁ
gantā maj-janatām asi

SYNONYMS

sat-sevayā—by service of the Absolute Truth; *adīrghayā*—for some days; *api*—even; *jātā*—having attained; *mayi*—unto Me; *dṛḍhā*—firm; *matiḥ*—intelligence; *hitvā*—having given up; *avadyam*—deplorable; *imam*—this; *lokam*—material worlds; *gantā*—going to; *mat-janatām*—My associates; *asi*—become.

TRANSLATION

By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me.

Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds.

PURPORT

Service of the Absolute Truth involves rendering service unto the Absolute Personality of Godhead under the direction of the bona fide spiritual master who is a transparent via media between the Lord and the neophyte devotee. The neophyte devotee has no capacity to approach the Absolute Personality of Godhead by the strength of his present imperfect material senses, and therefore under the direction of the spiritual master he is trained in transcendental service of the Lord. And by such training, even for some days, the neophyte devotee gets intelligence in such transcendental service, which leads him ultimately to get free from perpetual inhabitation in the material worlds and to be promoted to the transcendental world to become one of the liberated associates of the Lord in the kingdom of God.

1.6.24

matir mayi nibaddheyaṁ
na vipadyeta karhicit
prajā-sarga-nirodhe 'pi
smṛtiś ca mad-anugrahāt

SYNONYMS

matiḥ—intelligence; *mayi*—devoted to Me; *nibaddhā*—engaged; *iyam*—this; *na*—never; *vipadyeta*—separate; *karhicit*—at any time; *prajā*—living beings; *sarga*—at the time of creation; *nirodhe*—also at the time of annihilation; *api*—even; *smṛtiḥ*—remembrance; *ca*—and; *mat*—Mine; *anugrahāt*—by the mercy of.

TRANSLATION

Intelligence engaged in My devotion cannot be thwarted at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy.

PURPORT

Devotional service rendered to the Personality of Godhead never goes in vain. Since the Personality of Godhead is eternal, intelligence applied in His service or anything done in His relation is also permanent. In the Bhagavad-gītā it is said that such transcendental service rendered unto the Personality of Godhead accumulates birth after birth, and when the devotee is fully matured, the total service counted together makes him eligible to enter into the association of the Personality of Godhead. Such accumulation of God's service is never vanquished, but increases till fully matured.

1.6.25

> *etāvad uktvopararāma tan mahad*
> *bhūtaṁ nabho-liṅgam aliṅgam īśvaram*
> *ahaṁ ca tasmai mahatāṁ mahīyase*
> *śīrṣṇāvanāmaṁ vidadhe 'nukampitaḥ*

SYNONYMS

etāvat—thus; *uktvā*—spoken; *upararāma*—stopped; *tat*—that; *mahat*—great; *bhūtam*—wonderful; *nabhaḥ-liṅgam*—personified by sound; *aliṅgam*—unseen by the eyes; *īśvaram*—the supreme authority; *aham*—I; *ca*—also; *tasmai*—unto Him; *mahatām*—the great; *mahīyase*—unto the glorified; *śīrṣṇā*—by the head; *avanāmam*—obeisances; *vidadhe*—executed; *anukampitaḥ*—being favored by Him.

TRANSLATION

Then that supreme authority, personified by sound and unseen by eyes, but most wonderful, stopped speaking. Feeling a sense of gratitude, I offered my obeisances unto Him, bowing my head.

PURPORT

That the Personality of Godhead was not seen but only heard does not make any difference. The Personality of Godhead produced the four Vedas by His breathing, and He is seen and

realized through the transcendental sound of the Vedas. Similarly, the Bhagavad-gītā is the sound representation of the Lord, and there is no difference in identity. The conclusion is that the Lord can be seen and heard by persistently chanting the transcendental sound.

1.6.26

> *nāmāny anantasya hata-trapaḥ paṭhan*
> *guhyāni bhadrāṇi kṛtāni ca smaran*
> *gāṁ paryaṭaṁs tuṣṭa-manā gata-spṛhaḥ*
> *kālaṁ pratīkṣan vimado vimatsaraḥ*

SYNONYMS

nāmāni—the holy name, fame, etc.; *anantasya*—of the unlimited; *hata-trapaḥ*—being freed from all formalities of the material world; *paṭhan*—by recitation, repeated reading, etc.; *guhyāni*—mysterious; *bhadrāṇi*—all benedictory; *kṛtāni*—activities; *ca*—and; *smaran*—constantly remembering; *gām*—on the earth; *paryaṭan*—traveling all through; *tuṣṭa-manāḥ*—fully satisfied; *gata-spṛhaḥ*—completely freed from all material desires; *kālam*—time; *pratīkṣan*—awaiting; *vimadaḥ*—without being proud; *vimatsaraḥ*—without being envious.

TRANSLATION

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities

of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I travelled all over the earth, fully satisfied, humble and unenvious.

PURPORT

The life of a sincere devotee of the Lord is thus explained in a nutshell by Nārada Muni by his personal example. Such a devotee, after his initiation by the Lord or His bona fide representative, takes very seriously chanting of the glories of the Lord and travelling all over the world so that others may also hear the glories of the Lord. Such devotees have no desire for material gain. They are conducted by one single desire: to go back to Godhead. This awaits them in due course on quitting the material body. Because they have the highest aim of life, going back to Godhead, they are never envious of anyone, nor are they proud of being eligible to go back to Godhead. Their only business is to chant and remember the holy name, fame and pastimes of the Lord and, according to personal capacity, to distribute the message for others' welfare without motive of material gain.

1.6.27

evaṁ kṛṣṇa-mater brahman
nāsaktasyāmalātmanaḥ

kālaḥ prādurabhūt kāle
taḍit saudāmanī yathā

SYNONYMS

evam—thus; *kṛṣṇa-mateḥ*—one who is fully absorbed in thinking of Kṛṣṇa; *brahman*—O Vyāsadeva; *na*—not; *āsaktasya*—of one who is attached; *amala-ātmanaḥ*—of one who is completely free from all material dirt; *kālaḥ*—death; *prādurabhūt*—become visible; *kāle*—in the course of time; *taḍit*—lightning; *saudāmanī*—illuminating; *yathā*—as it is.

TRANSLATION

And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.

PURPORT

To be fully absorbed in the thought of Kṛṣṇa means clearance of material dirts or hankerings. As a very rich man has no hankerings for small petty things, so also a devotee of Lord Kṛṣṇa, who is guaranteed to pass on to the kingdom of God where life is eternal, fully cognizant and blissful, has naturally no hankerings for petty material things, which are like dolls or shadows of the reality and are without permanent value. That is the sign of spiritually enriched persons. And in due course of

time, when a pure devotee is completely prepared, all of a sudden the change of body occurs which is commonly called death. And for the pure devotee such a change takes place exactly like lightning, and illumination follows simultaneously. That is to say a devotee simultaneously changes his material body and develops a spiritual body by the will of the Supreme. Even before death, a pure devotee has no material affection due to his body being spiritualized like a red-hot iron in contact with fire.

1.6.28

> *prayujyamāne mayi tāṁ*
> *śuddhāṁ bhāgavatīṁ tanum*
> *ārabdha-karma-nirvāṇo*
> *nyapatat pāñca-bhautikaḥ*

SYNONYMS

prayujyamāne—having been awarded; *mayi*—on me; *tām*—that; *śuddhām*—transcendental; *bhāgavatīm*—fit for associating with the Personality of Godhead; *tanum*—body; *ārabdha*—acquired; *karma*—fruitive work; *nirvāṇaḥ*—prohibitive; *nyapatat*—quit; *pāñca-bhautikaḥ*—body made of five material elements.

TRANSLATION

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the

body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

PURPORT

Informed by the Personality of Godhead that he would be awarded a transcendental body befitting the Lord's association, Nārada got his spiritual body as soon as he quitted his material body. This transcendental body is free from material affinity and invested with three primary transcendental qualities, namely eternity, freedom from material modes, and freedom from reactions of fruitive activities. The material body is always afflicted with these three inebrieties. A devotee's body becomes at once surcharged with the transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like the magnetic influence of a touchstone upon iron. The influence of transcendental devotional service is like that. Therefore change of the body means stoppage of the reaction of three qualitative modes of material nature upon the pure devotee. There are many instances of this in the revealed scriptures. Dhruva Mahārāja and Prahlāda Mahārāja and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means that the quality of a devotee's body changes from material to transcendence. That is the opinion of the authorized Gosvāmīs via the authentic scriptures. In the Brahma-saṁhitā it is said that beginning from the indra-gopa germ up to the great Indra, King of heaven, all living beings are subjected to the law of karma and are bound to suffer and enjoy the fruitive results of their own work. But only the devotee is exempt from such

reaction by the causeless mercy of the supreme authority, the Personality of Godhead.

1.6.29

> *kalpānta idam ādāya*
> *śayāne 'mbhasy udanvataḥ*
> *śiśayiṣor anuprāṇaṁ*
> *viviśe 'ntar ahaṁ vibhoḥ*

SYNONYMS

kalpa-ante—at the end of Brahmā's day; *idam*—this; *ādāya*—taking together; *śayāne*—having gone to lie down; *ambhasi*—in the causal water; *udanvataḥ*—devastation; *śiśayiṣoḥ*—lying of the Personality of Godhead (Nārāyaṇa); *anuprāṇam*—breathing; *viviśe*—entered into; *antaḥ*—within; *aham*—I; *vibhoḥ*—of Lord Brahmā.

TRANSLATION

At the end of the millennium, when the Personality of Godhead Lord Nārāyaṇa lies down within the water of devastation, Brahmā begins to enter into Him along with all creative elements, and I also enter through His breathing.

PURPORT

Nārada is known as the son of Brahmā, as Lord Kṛṣṇa is known as the son of Vasudeva. The Personality of Godhead and His

liberated devotees like Nārada appear in the material world by the same process. As it is said in the Bhagavad-gītā, the birth and activities of the Lord are all transcendental. Therefore, according to authorized opinion, the birth of Nārada as the son of Brahmā is also a transcendental pastime. His appearance and dissappearance are practically on the same level as that of the Lord. The Lord and His devotees are therefore simultaneously one and different as spiritual entities. They belong to the same category of transcendence.

1.6.30

sahasra-yuga-paryante
utthāyedaṁ sisṛkṣataḥ
marīci-miśrā ṛṣayaḥ
prāṇebhyo 'haṁ ca jajñire

SYNONYMS

sahasra—one thousand; *yuga*—4,300,000 years; *paryante*—at the end of the duration; *utthāya*—having expired; *idam*—this; *sisṛkṣataḥ*—desired to create again; *marīci-miśrāḥ—ṛṣis* like Marīci; *ṛṣayaḥ*—all the *ṛṣis*; *prāṇebhyaḥ*—out of His senses; *aham* —I; *ca*—also; *jajñire*—appeared.

TRANSLATION

After 4,300,000,000 solar years, Brahmā awakes to create again by will of the Lord, and all the ṛṣis like

Marīci, Aṅgirā, Atri and so on are created from the transcendental body of the Lord, and I also appear along with them.

PURPORT

The duration of a day in the life of Brahmā is 4,320,000,000 solar years. This is stated also in the Bhagavad-gītā. So for this period Brahmājī rests in yoga-nidrā within the body of the Garbhodakaśāyī Viṣṇu, the generator of Brahmā. Thus after the sleeping period of Brahmā, when there is again creation by the will of the Lord through the agency of Brahmā, all the great ṛṣis again appear from different parts of the transcendental body, and Nārada also appears. This means that Nārada appears in the same transcendental body, just as a man awakes from sleep in the same body. Śrī Nārada is eternally free to move in all parts of the transcendental and material creations of the Almighty. He appears and disappears in his own transcendental body which is without distinction of body and soul, unlike conditioned beings.

1.6.31

antar bahiś ca lokāṁs trīn
paryemy askandita-vrataḥ
anugrahān mahā-viṣṇor
avighāta-gatiḥ kvacit

SYNONYMS

antaḥ—in the transcendental world; *bahiḥ*—in the material world; *ca*—and; *lokān*—planets; *trīn*—three (divisions); *paryemi*—travel; *askandita*—unbroken; *vrataḥ*—vow; *anugrahāt*—by the causeless mercy; *mahā-viṣṇoḥ*—of the Mahā-Viṣṇu (Kāraṇodakaśāyī Viṣṇu); *avighāta*—without restriction; *gatiḥ*—entrance; *kvacit*—at any time.

TRANSLATION

Since then, by the grace of the almighty Viṣṇu, I travel everywhere without restriction both in the transcendental world and in the three divisions of the material world. This is because I am fixed in unbroken devotional service of the Lord.

PURPORT

As stated in the Bhagavad-gītā, there are three divisions of the material spheres, namely the ūrdhaloka (topmost planets), madhyaloka (midway planets) and adhaloka (downward planets). And beyond the ūrdhaloka planets, that is to say above the Brahmaloka, there are the material coverings of the universes, and above that there is the spiritual sky which is unlimited in expansion, containing unlimited self-illuminated Vaikuṇṭha planets inhabited by God Himself along with His associates who are all eternally liberated living entities. Śrī Nārada Muni could enter all these planets both in the material and spiritual spheres without restriction, as much as the almighty Lord is free to move personally in any part of His

creation. In the material world the living beings are influenced by the three material modes of nature, namely goodness, passion and ignorance. But Śrī Nārada Muni is transcendental to all these material modes, and thus he can travel everywhere unrestricted. He is a liberated spaceman. The causeless mercy of Lord Viṣṇu is unparalleled, and such mercy is perceived by the devotees only by the grace of the Lord. Therefore, the devotees never fall down, but the materialists, i.e., the fruitive workers and the speculative philosophers, do fall down, being forced by the respective modes of nature. The ṛṣis, as above mentioned, cannot enter into the transcendental world like Nārada. This fact is disclosed in the Narasiṁha Purāṇa. Ṛṣis like Marīci are authorities in fruitive work, and ṛṣis like Sanaka and Sanātana are authorities in philosophical speculations. But Śrī Nārada Muni is the prime authority for transcendental devotional service of the Lord. All the great authorities in the devotional service of the Lord follow in the footsteps of Nārada Muni in the order of the Nārada-bhakti-sūtra, and therefore all the devotees of the Lord are unhesitatingly qualified to enter into the kingdom of God, Vaikuṇṭha.

1.6.32

deva-dattām imāṁ vīṇāṁ
svara-brahma-vibhūṣitām
mūrcchayitvā hari-kathāṁ
gāyamānaś carāmy aham

SYNONYMS

deva—the Supreme Personality of Godhead (Śrī Kṛṣṇa); *dattām*—gifted by; *imām*—this; *vīṇām*—a musical stringed instrument; *svara*—singing meter; *brahma*—transcendental; *vibhūṣitām*—decorated with; *mūrcchayitvā*—vibrating; *hari-kathām*—transcendental message; *gāyamānaḥ*—singing constantly; *carāmi*—do move; *aham*—I.

TRANSLATION

And thus I travel, constantly singing the glories of the Lord and transcendental messages, vibrating this instrument called a vīṇā which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.

PURPORT

The musical string instrument called the vīṇā, which was handed to Nārada by Lord Śrī Kṛṣṇa, is described in the Liṅga Purāṇa, and this is confirmed by Śrīla Jīva Gosvāmī. This transcendental instrument is identical with Lord Śrī Kṛṣṇa and Nārada because all of them are of the same transcendental category. Sound vibrated by the instrument cannot be material, and therefore the glories and pastimes which are broadcast by the instrument of Nārada are also transcendental, without a tinge of material inebriety. The seven singing meters, namely Ṣa (Ṣaṛja), Ṛ (Ṛṣabha), Gā (Gāndhāra), Ma (Madhyam), Pa (Pancham), Dha (Dhaivata) and Ni (Niṣāda) are also transcendental and

specifically meant for transcendental songs. As a pure devotee of the Lord, Śrī Nārada Deva is always fulfilling his obligation to the Lord for His gift of the instrument, and thus he is always engaged in singing His transcendental glories and is therefore infallible in his exalted position. Following in the footsteps of Śrīla Nārada Muni, a self-realized soul in the material world should also properly use the sound meters, namely Ṣa, Ṛ, Gā, Ma, etc., in the service of the Lord by constantly singing the glories of the Lord, as confirmed in the Bhagavad-gītā.

1.6.33

pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
āhūta iva me śīghraṁ
darśanaṁ yāti cetasi

SYNONYMS

pragāyataḥ—thus singing; *sva-vīryāṇi*—own activities; *tīrtha-pādaḥ*—the Lord, whose lotus feet are the source of all virtues or holiness; *priya-śravāḥ*—pleasing to hear; *āhūtaḥ*—called for; *iva*—just like; *me*—to me; *śīghram*—very soon; *darśanam*—sight; *yāti*—appears; *cetasi*—on the seat of the heart.

TRANSLATION

The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the

seat of my heart, as if called for, as soon as I begin to chant His holy activities.

PURPORT

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibrations thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in loving transcendental service can experience the presence of the Lord at every moment. It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct, and the Lord, being also an individual personality like others, is not an exception to this psychology because psychological characteristics visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest Personality of all and absolute in all His affairs. If, therefore, the Lord is attracted by the pure devotee's chanting of His glories, there is nothing astonishing. Since He is absolute, He can appear Himself in the picture of His glorification, the two things being identical. Śrīla Nārada chants the glorification of the Lord not for his personal benefit but because the glorifications are identical with the Lord. Nārada

Muni forces the presence of the Lord by the transcendental chanting.

1.6.34

etad dhy ātura-cittānāṁ
mātrā-sparśecchayā muhuḥ
bhava-sindhu-plavo dṛṣṭo
hari-caryānuvarṇanam

SYNONYMS

etat—this; *hi*—certainly; *ātura-cittānām*—of those whose minds are always full of cares and anxieties; *mātrā*—objects of sense enjoyment; *sparśa*—senses; *icchayā*—by desires; *muhuḥ*—always; *bhava-sindhu*—the ocean of nescience; *plavaḥ*—boat; *dṛṣṭaḥ*—experienced; *hari-carya*—activities of Hari, the Personality of Godhead; *anuvarṇanam*—constant recitation.

TRANSLATION

It is personally experienced by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat—the constant chanting of the transcendental activities of the Personality of Godhead.

PURPORT

The symptom of a living being is that he cannot remain silent even for some time. He must be doing something, thinking of something or talking about something. Generally the materialistic men think and discuss about subjects which satisfy their senses. But as these things are exercized under the influence of the external illusory energy, such sensual activities do not actually give them any satisfaction. On the contrary, they become full with cares and anxieties. This is called māyā, or what is not. That which cannot give them satisfaction is accepted as an object for satisfaction. So Nārada Muni, by his personal experience, says that satisfaction for such frustrated beings engaged in sense gratification is to chant always the activities of the Lord. The point is that the subject matter only should be changed. No one can check the thinking activities of a living being, nor the feeling, willing or working processes. But if one wants actual happiness, one must change the subject matter only. Instead of talking of the politics of a dying man, one might discuss the politics administered by the Lord Himself. Instead of relishing activities of the cinema artists, one can turn his attention to the activities of the Lord with His eternal associates like the gopīs and Lakṣmīs. The almighty Personality of Godhead, by His causeless mercy, descends on the earth and manifests activities almost on the line of the worldly men, but at the same time extraordinarily, because He is almighty. He does so for the benefit of all conditioned souls so that they can turn their attention to transcendence. By doing so, the conditioned

soul will gradually be promoted to the transcendental position and easily cross the ocean of nescience, the source of all miseries. This is stated from personal experience by an authority like Śrī Nārada Muni. And we can have the same experience also if we begin to follow in the footsteps of the great sage, the dearmost devotee of the Lord.

1.6.35

yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathātmāddhā na śāmyati

SYNONYMS

yama-ādibhiḥ—by the process of practicing self-restraint; *yoga-pathaiḥ*—by the system of *yoga* (mystic bodily power to attain the godly stage); *kāma*—desires for sense satisfaction; *lobha*—lust for satisfaction of the senses; *hataḥ*—curbed; *muhuḥ*—always; *mukunda*—the Personality of Godhead; *sevayā*—by the service of; *yadvat*—as it is; *tathā*—like that; *ātmā*—the soul; *addhā*—for all practical purposes; *na*—does not; *śāmyati*—be satisfied.

TRANSLATION

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give

satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.

PURPORT

Yoga aims at controlling the senses. By practice of the mystic process of bodily exercize in sitting, thinking, feeling, willing, concentrating, meditating and at last being merged into transcendence, one can control the senses. The senses are considered like venomous serpents, and the yoga system is just to control them. On the other hand, Nārada Muni recommends another method for controlling the senses in the transcendental loving service of Mukunda the Personality of Godhead. By his experience he says that devotional service of the Lord is more effective and practical than the system of artificially controlling the senses. In the service of the Lord Mukunda, the senses are transcendentally engaged. Thus there is no chance of their being engaged in sense satisfaction. The senses want some engagement. To check them artificially is no check at all because as soon as there is some opportunity for enjoyment, the serpent-like senses will certainly take advantage of it. There are many such instances in history, just like Viśvāmitra Muni, who fell a victim of the beauty of Menakā. But Ṭhākur Haridāsa was allured at midnight by the well dressed māyā, and still she could not induce that great devotee in her trap.

The whole idea is that without devotional service of the Lord, neither the yoga system nor dry philosophical speculation can ever become successful. Pure devotional service of the Lord,

without being tinged with fruitive work, mystic yoga or speculative philosophy, is the foremost procedure to attain self-realization. Such pure devotional service is transcendental in nature, and the systems of yoga and jñāna are subordinate to such a process. When the transcendental devotional service is mixed with the other subordinate process, it is no longer transcendental but is called mixed devotional service. Śrīla Vyāsadeva, the author of Śrīmad-Bhāgavatam, will gradually develop all these different systems of transcendental realization in the text.

1.6.36

> *sarvaṁ tad idam ākhyātaṁ*
> *yat pṛṣṭo 'haṁ tvayānagha*
> *janma-karma-rahasyaṁ me*
> *bhavataś cātma-toṣaṇam*

SYNONYMS

sarvam—all; *tat*—that; *idam*—this; *ākhyātam*—described; *yat*—whatever; *pṛṣṭaḥ*—asked by; *aham*—me; *tvayā*—by you; *anagha*—without any sins; *janma*—birth; *karma*—activities; *rahasyam*—mysteries; *me*—mine; *bhavataḥ*—your; *ca*—and; *ātma*—self; *toṣaṇam*—satisfaction.

TRANSLATION

O Vyāsadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also.

PURPORT

The process of devotional activities from the beginning to the stage of transcendence is all duly explained to satisfy the enquiries of Vyāsadeva. He has explained how the seeds of devotional service were sown by transcendental association and how they gradually developed by hearing the sages. The result of such hearing is detachment from worldliness, so much so that even a small boy could receive the death news of his mother, who was his only caretaker, as the blessing of God. And at once he took the opportunity to search out the Lord. A sincere urge for having an interview with the Lord was also granted to him, although it is not possible for anyone to see the Lord with mundane eyes. He also explained how by execution of pure transcendental service one can get rid of fruitive action of accumulated work and how he transformed his material body into a spiritual one. The spiritual body is alone able to enter into the spiritual realm of the Lord, and no one but a pure devotee is eligible to enter into the kingdom of God. All the mysteries of transcendental realization are duly experienced by Nārada Muni himself, and therefore by hearing such an authority one can have some idea of the results of devotional life, which are hardly

delineated even in the original texts of the Vedas. In the Vedas and Upaniṣads there are only indirect hints to all this. Nothing is directly explained there, and therefore Śrīmad-Bhāgavatam is the mature fruit of all the Vedic trees of literatures.

1.6.37

sūta uvāca
evaṁ sambhāṣya bhagavān
nārado vāsavī-sutam
āmantrya vīṇāṁ raṇayan
yayau yādṛcchiko muniḥ

SYNONYMS

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *evam*—thus; *sambhāṣya*—addressing; *bhagavān*—transcendentally powerful; *nāradaḥ*—Nārada Muni; *vāsavī*—named Vāsavī (Satyavatī); *sutam*—son; *āmantrya*—inviting; *vīṇām*—instrument; *raṇayan*—vibrating; *yayau*—went; *yādṛcchikaḥ*—wherever willing; *muniḥ*—the sage.

TRANSLATION

Sūta Gosvāmī said: Thus addressing Vyāsadeva, Śrīla Nārada Muni took leave of him, and vibrating on his vīṇā instrument, he left to wander at his free will.

PURPORT

Every living being is anxious for full freedom because that is his transcendental nature. And this freedom is obtained only through the transcendental service of the Lord. Illusioned by the external energy, everyone thinks that he is free, but actually he is bound up by the laws of nature. A conditioned soul cannot freely move from one place to another even on this earth, and what to speak of one planet to another. But a full-fledged free soul like Nārada, always engaged in chanting the Lord's glory, is free to move not only on earth but also in any part of the universe, as well as in any part of the spiritual sky. We can just imagine the extent and unlimitedness of his freedom, which is as good as that of the Supreme Lord. There is no reason or obligation for his travelling, and no one can stop him from his free movement. Similarly, the transcendental system of devotional service is also free. It may or may not develop in a particular person even after undergoing all the detailed formulas. Similarly, the association of the devotee is also free. One may be fortunate to have it, or one may not have it even after thousands of endeavors. Therefore, in all spheres of devotional service, freedom is the main pivot. Without freedom there is no execution of devotional service. The freedom surrendered to the Lord does not mean that the devotee becomes dependent in every respect. To surrender unto the Lord through the transparent medium of the spiritual master is to attain complete freedom of life.

1.6.38

aho devarṣir dhanyo 'yaṁ
yat-kīrtiṁ śārṅgadhanvanaḥ
gāyan mādyann idaṁ tantryā
ramayaty āturaṁ jagat

SYNONYMS

aho—all glory to; *devarṣiḥ*—the sage of the gods; *dhanyaḥ*—all success; *ayam yat*—one who; *kīrtim*—glories; *śārṅga-dhanvanaḥ*—of the Personality of Godhead; *gāyan*—singing; *mādyan*—taking pleasure in; *idam*—this; *tantryā*—by means of the instrument; *ramayati*—enlivens; *āturam*—distressed; *jagat*—world.

TRANSLATION

All glory and success to Śrīla Nārada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes pleasure and also enlivens all the distressed souls of the universe.

PURPORT

Śrī Nārada Muni plays on his instrument to glorify the transcendental activities of the Lord and to give relief to all miserable living entities of the universe. No one is happy here within the universe, and what is felt as happiness is māyā's illusion. The illusory energy of the Lord is so strong that even the

hog who lives on filthy stool feels happy. No one can be truly happy within the material world. Śrīla Nārada Muni, in order to enlighten the miserable inhabitants, wanders everywhere. His mission is to get them back home, back to Godhead. That is the mission of all genuine devotees of the Lord following the footsteps of that great sage.

Thus end the Bhaktivedanta purports of the First Canto, Sixth Chapter, of Śrīmad-Bhāgavatam, entitled "Conversation Between Nārada and Vyāsa."

Chapter 7

1.7.1

śaunaka uvāca
nirgate nārade sūta
bhagavān bādarāyaṇaḥ
śrutavāṁs tad-abhipretaṁ
tataḥ kim akarod vibhuḥ

SYNONYMS

śaunakaḥ—Śrī Śaunaka; *uvāca*—said; *nirgate*—having gone; *nārade*—Nārada Muni; *sūta*—O Sūta; *bhagavān*—the transcendentally powerful; *bādarāyaṇaḥ*—Vedavyāsa; *śrutavān*—who heard; *tat*—his; *abhipretam*—desire of the mind; *tataḥ*—thereafter; *kim*—what; *akarot*—did he do; *vibhuḥ*—the great.

TRANSLATION

Ṛṣi Śaunaka asked: O Sūta, the great and transcendentally powerful Vyāsadeva heard everything from Śrī Nārada Muni. So after his departure, what did he do?

PURPORT

In this chapter the clue for describing Śrīmad-Bhāgavatam is picked up as Mahārāja Parīkṣit is miraculously saved in the womb of his mother. This was caused by Drauṇi (Aśvatthāmā), son of Ācārya Droṇa, who killed the five sons of Draupadī while they were asleep, for which he was punished by Arjuna. Before commencing the great epic Śrīmad-Bhāgavatam, Śrī Vyāsadeva realized the whole truth by trance in devotion.

1.7.2

sūta uvāca
brahma-nadyāṁ sarasvatyām
āśramaḥ paścime taṭe
śamyāprāsa iti prokta
ṛṣīṇāṁ satra-vardhanaḥ

SYNONYMS

sūtaḥ—Śrī Sūta; *uvāca*—said; *brahma-nadyām*—on the bank of the river intimately related with *Vedas, brāhmaṇas,* saints, and the Lord; *sarasvatyām*—Sarasvatī; *āśramaḥ*—cottage for meditation; *paścime*—on the west; *taṭe*—bank; *śamyāprāsaḥ*—the place named Śamyāprāsa; *iti*—thus; *proktaḥ*—said to be; *ṛṣīṇām*—of the sages; *satra-vardhanaḥ*—that which enlivens activities.

TRANSLATION

Śrī Sūta said: On the western bank of the River Sarasvatī, which is intimately related with the Vedas, there is a cottage for meditation at Śamyāprāsa which enlivens the transcendental activities of the sages.

PURPORT

For spiritual advancement of knowledge a suitable place and atmosphere are definitely required. The place on the western bank of the Sarasvatī is especially suitable for this purpose. And there is the āśrama of Vyāsadeva at Śamyāprāsa. Śrīla Vyāsadeva was a householder, yet his residential place is called an āśrama. An āśrama is a place where spiritual culture is always foremost. It does not matter whether the place belongs to a householder or a mendicant. The whole varṇāśrama system is so designed that each and every status of life is called an āśrama. This means that spiritual culture is the common factor for all. The brahmacārīs, the gṛhasthas, the vānaprasthas and the sannyāsīs all belong to the same mission of life, namely, realization of the Supreme. Therefore none of them are less important as far as spiritual culture is concerned. The difference is a matter of formality on the strength of renunciation. The sannyāsīs are held in high estimation on the strength of practical renunciation.

1.7.3

tasmin sva āśrame vyāso
badarī-ṣaṇḍa-maṇḍite
āsīno 'pa upaspṛśya
praṇidadhyau manaḥ svayam

SYNONYMS

tasmin—in that (*āśrama*); *sve*—own; *āśrame*—in the cottage; *vyāsaḥ*—Vyāsadeva; *badarī*—berry; *ṣaṇḍa*—trees; *maṇḍite*—surrounded by; *āsīnaḥ*—sitting; *apaḥ upaspṛśya*—touching water; *praṇidadhyau*—concentrated; *manaḥ*—the mind; *svayam*—himself.

TRANSLATION

In that place, Śrīla Vyāsadeva, in his own āśrama, which was surrounded by berry trees, sat down to meditate after touching water for purification.

PURPORT

Under instruction of his spiritual master Śrīla Nārada Muni, Vyāsadeva concentrated his mind in that transcendental place of meditation.

1.7.4

bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam

SYNONYMS

bhakti—devotional service; *yogena*—by the process of linking up; *manasi*—upon the mind; *samyak*—perfectly; *praṇihite*—engaged in and fixed upon; *amale*—without any matter; *apaśyat*—saw; *puruṣam*—the Personality of Godhead; *pūrṇam*—absolute; *māyām*—energy; *ca*—also; *tat*—His; *apāśrayam*—under full control.

TRANSLATION

Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

PURPORT

Perfect vision of the Absolute Truth is possible only by the linking process of devotional service. This is also confirmed in the Bhagavad-gītā. One can perfectly realize the Absolute Truth Personality of Godhead only by the process of devotional service,

and one can enter into the kingdom of God by such perfect knowledge. Imperfect realization of the Absolute by the partial approach of the impersonal Brahman or localized Paramātmā does not permit anyone to enter into the kingdom of God. Śrī Nārada advised Śrīla Vyāsadeva to become absorbed in transcendental meditation on the Personality of Godhead and His activities. Śrīla Vyāsadeva did not take notice of the effulgence of Brahman because that is not absolute vision. The absolute vision is the Personality of Godhead, as it is confirmed in the Bhagavad-gītā: Vāsudevaḥ sarvam iti. In the Upaniṣads also it is confirmed that Vāsudeva, the Personality of Godhead, is covered by the golden glowing hiraṇmayena pātreṇa veil of impersonal Brahman, and when that curtain is removed by the mercy of the Lord the real face of the Absolute is seen. The Absolute is mentioned here as the puruṣa or person. The Absolute Personality of Godhead is mentioned in so many Vedic literatures, and in the Bhagavad-gītā, the puruṣa is confirmed as the eternal and original person. The Absolute Personality of Godhead is the perfect person. The Supreme Person has manifold energies, out of which the internal, external and marginal energies are specifically important. The energy mentioned here is the external energy, as will be clear from the statements of her activities. The internal energy is there along with the Absolute Person as the moonlight is there with the moon. The external energy is compared with darkness because it keeps the living entities in the darkness of ignorance. The word apāśrayam suggests that this energy of the Lord is under full control. The internal potency or superior energy is also called

māyā, but it is spiritual māyā, or energy exhibited in the absolute realm. When one is under the shelter of this internal potency, the darkness of material ignorance is at once dissipated. And even those who are ātmārāma, or fixed in trance, take shelter of this māyā or internal energy. Devotional service, or bhakti-yoga, is the function of the internal energy; thus there is no place for the inferior energy or material energy, just as there is no place for darkness in the effulgence of spiritual light. Such internal energy is even superior to the spiritual bliss attainable in the conception of impersonal Brahman. It is stated in the Bhagavad-gītā that the impersonal Brahman effulgence is also an emanation from the Absolute Personality of Godhead Śrī Kṛṣṇa. The Parama-Puruṣa cannot be anyone except Śrī Kṛṣṇa Himself, as it will be explained in the later ślokas.

1.7.5

> *yayā sammohito jīva*
> *ātmānaṁ tri-guṇātmakam*
> *paro 'pi manute 'narthaṁ*
> *tat-kṛtaṁ cābhipadyate*

SYNONYMS

yayā—by whom; *sammohitaḥ*—illusioned; *jīvaḥ*—the living entities; *ātmānam*—self; *tri-guṇa-ātmakam*—conditioned by the three modes of nature, or a product of matter; *paraḥ*—transcendental; *api*—in spite of; *manute*—takes it for granted; *anartham*—things not

wanted; *tat*—by that; *kṛtam ca*—reaction; *abhipadyate*—undergoes thereof.

TRANSLATION

Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus, undergoes the reactions of material miseries.

PURPORT

The root cause of suffering by the materialistic living beings is pointed out with remedial measures which are to be undertaken and also the ultimate perfection to be gained. All this is mentioned in this particular verse. The living being is by constitution transcendental to material encagement, but he is now imprisoned by the external energy, and therefore he thinks himself one of the material products. And due to this unholy contact, the pure spiritual entity suffers material miseries under the modes of material nature. The living entity misunderstands himself to be a material product. This means that the present perverted way of thinking, feeling and willing, under material conditions, is not natural for him. But he has his normal way of thinking, feeling and willing. The living being in his original state is not without thinking, willing and feeling power. It is also confirmed in the Bhagavad-gītā that the actual knowledge of the conditioned soul is now covered by nescience. Thus the theory that a living being is absolute impersonal Brahman is refuted

herein. This cannot be, because the living entity has his own way of thinking in his original unconditional state also. The present conditional state is due to the influence of the external energy, which means that the illusory energy takes the initiative while the Supreme Lord is aloof. The Lord does not desire that a living being be illusioned by external energy. The external energy is aware of this fact, but still she accepts a thankless task of keeping the forgotten soul under illusion by her bewildering influence. The Lord does not interfere with the task of the illusory energy because such performances of the illusory energy are also necessary for reformation of the conditioned soul. An affectionate father does not like his children to be chastised by another agent, yet he puts his disobedient children under the custody of a severe man just to bring them to order. But the all-affectionate Almighty Father desires at the same time relief for the conditioned soul, relief from the clutches of the illusory energy. The king puts the disobedient citizens within the walls of the jail, but sometimes the king, desiring the prisoners' relief, personally goes there and pleads for reformation, and on doing so the prisoners are set free. Similarly, the Supreme Lord descends from His kingdom upon the kingdom of illusory energy and personally gives relief in the form of the Bhagavad-gītā, wherein He personally suggests that the ways of illusory energy are very stiff to overcome, but one who surrenders unto the lotus feet of the Lord is set free by the order of the Supreme. This surrendering process is the remedial measure for getting relief from the bewildering ways of the illusory energy. The surrendering process is completed by the influence of

association. The Lord has suggested, therefore, that by the influence of the speeches of saintly persons who have actually realized the Supreme, men are engaged in His transcendental loving service. The conditioned soul gets a taste for hearing about the Lord, and by such hearing only he is gradually elevated to the platform of respect, devotion and attachment for the Lord. The whole thing is completed by the surrendering process. Herein also the same suggestion is made by the Lord in His incarnation of Vyāsadeva. This means that the conditioned souls are being reclaimed by the Lord both ways, namely by the process of punishment by the external energy of the Lord, and by Himself as the spiritual master within and without. Within the heart of every living being the Lord Himself as the Supersoul Paramātmā becomes the spiritual master, and from without He becomes the spiritual master in the shape of scriptures, saints and initiator spiritual master. This is still more explicitly explained in the next śloka.

Personal superintendence of the illusory energy is confirmed in the Vedas (the Keṇa Upaniṣad) in relation to the demigods' controlling power. Herein also it is clearly stated that the living entity is controlled by the external energy in a personal capacity. The living being thus subject to the control of external energy is differently situated. It is clear, however, from the present statement of Bhāgavatam that the same external energy is situated in the inferior position before the Personality of Godhead or the perfect being. The perfect being, or the Lord, cannot be approached even by the illusory energy, who can only

work on the living entities. Therefore it is sheer imagination that the Supreme Lord is illusioned by the illusory energy and thus becomes a living being. If the living being and the Lord would have been in the same category, then it would have been quite possible for Vyāsadeva to see it, and there would have been no question of material distress on the part of the illusioned being because the Supreme Being is fully cognizant. So there are so many unscrupulous imaginations on the part of the monists to endeavor to put both the Lord and the living being in the same category. Had it been so, then Śrīla Śukadeva Gosvāmī would not have taken the trouble to describe the transcendental pastimes of the Lord, if they were all manifestations of illusory energy.

Śrīmad-Bhāgavatam is the summum bonum remedy for the suffering humanity in the clutches of māyā. Śrīla Vyāsadeva therefore first of all diagnosed the actual disease of the conditioned souls, i.e. their being illusioned by the external energy. He also saw the perfect Supreme Being from whom illusory energy is far removed, though He saw both the diseased conditioned souls and also the cause of the disease. And the remedial measures are suggested in the next verse. Both the Supreme Personality of Godhead and the living beings are undoubtedly qualitatively one, but the Lord is the controller of the illusory energy, whereas the living entity is controlled by the illusory energy. Thus the Lord and the living beings are simultaneously one and different. Another point is distinct herein: that eternal relation between the Lord and the living being is transcendental, otherwise the Lord would not have taken

the trouble to reclaim the conditioned souls from the clutches of māyā. In the same way the living entity is also required to revive his natural love and affection for the Lord, and that is the highest perfection of the living entity. Śrīmad-Bhāgavatam treats the conditioned soul with an aim to that goal of life.

1.7.6

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

SYNONYMS

anartha—things which are superfluous; *upaśamam*—mitigation; *sākṣāt*—directly; *bhakti-yogam*—the linking process of devotional service; *adhokṣaje*—unto the Transcendence; *lokasya*—of the general mass of men; *ajānataḥ*—those who are unaware of; *vidvān*—the supremely learned; *cakre*—compiled; *sātvata*—in relation with the Supreme Truth; *saṁhitām*—Vedic literature.

TRANSLATION

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned

Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

PURPORT

Śrīla Vyāsadeva was the all-perfect Personality of Godhead. The statement suggests that the complete unit of the Personality of Godhead includes His parts and parcels also. He saw, therefore, His different energies, namely the internal energy, the marginal energy and the external energy. He saw also His different plenary portions and parts of the plenary portions, namely His different incarnations also, and he specifically observed the unwanted miseries of the conditioned souls who are bewildered by the external energy. And at last he saw the remedial measure for the conditioned souls, namely, the process of devotional service. It is a great transcendental science and begins with the process of hearing and chanting the name, fame, glory, etc., of the Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting, but it solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotee, He may endow him with His loving transcendental service. But even with the prescribed forms of hearing and chanting, there is at once mitigation of the superfluous and unwanted miseries of material existence. Such mitigation of material affection does not wait for development of transcendental knowledge. Rather, knowledge is dependent on devotional service for ultimate realization of the Supreme Truth.

1.7.7

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā

SYNONYMS

yasyām—this Vedic literature; *vai*—certainly; *śrūyamāṇāyām*—simply by giving aural reception; *kṛṣṇe*—unto Lord Kṛṣṇa; *parama*—supreme; *pūruṣe*—unto the Personality of Godhead; *bhaktiḥ*—feelings of devotional service; *utpadyate*—sprout up; *puṁsaḥ*—of the living being; *śoka*—lamentation; *moha*—illusion; *bhaya*—fearfulness; *apahā*—that which extinguishes.

TRANSLATION

Simply by hearing this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.

PURPORT

There are various senses, of which the ear is the most effective. This sense works even when a man is deep asleep. One can protect himself from the hands of an enemy while awake, but

while asleep one is protected by the ear only. The importance of hearing is mentioned here in connection with attaining the highest perfection of life, namely, getting free from three material pangs. Everyone is full of lamentation at every moment; he is after the mirage of illusory things and is always afraid of his supposed enemy. These are the primary symptoms of material disease. And it is definitely suggested herein that simply by hearing the message of Śrīmad-Bhāgavatam one gets attachment for the Supreme Personality of Godhead Śrī Kṛṣṇa, and as soon as this is effected the symptoms of the material diseases disappear. Śrīla Vyāsadeva was the all-perfect Personality of Godhead, and in this statement the all-perfect Personality of Godhead Śrī Kṛṣṇa is clearly confirmed.

The ultimate result of devotional service is to develop genuine love for the Supreme Personality. Love is a word which is often used in relation with man and woman. And love is the only word that can be properly used to indicate the relation between Lord Kṛṣṇa and the living entities. The living entities are mentioned as prakṛti in the Bhagavad-gītā, and in Sanskrit prakṛti is a feminine object. The Lord is always described as the Parama-Puruṣa or the supreme male personality. Thus the affection between the Lord and the living entities is something like that between the male and the female. Therefore the term love of Godhead is quite appropriate.

Loving devotional service of the Lord begins with hearing about the Lord. There is no difference between the Lord and the

subject matter heard about Him. The Lord is absolute in all respects, and thus there is no difference between Him and the subject matter heard about Him. Therefore, hearing about Him means immediate contact with Him by the process of vibration of the transcendental sound. And the transcendental sound is so effective that it acts at once by removing all material affections mentioned above. As mentioned before, a living entity develops a sort of complexity by material association, and the illusory encagement of the material body is accepted as an actual fact. Under such false complexity, the living beings under different categories of life become illusioned in different ways. Even in the most developed stage of human life, the same illusion prevails in the form of many isms and divides the loving relation with the Lord and thereby divides the loving relation between man and man. By hearing the subject matter of Śrīmad-Bhāgavatam this false complexity of materialism is removed, and real peace in society begins, which politicians aspire for so eagerly in so many political situations. The politicians want a peaceful situation between man and man, and nation and nation, but at the same time, because of too much attachment for material domination, there is illusion and fearfulness. Therefore the politicians' peace conferences cannot bring about peace in society. It can only be done by hearing the subject matter described in the Śrīmad-Bhāgavatam about the Supreme Personality of Godhead Śrī Kṛṣṇa. The foolish politicians may go on holding peace and summit conferences for hundreds of years, but they will fail to achieve success. Until we reach the stage of reestablishing our lost relation with Kṛṣṇa, the illusion of accepting the body as the

self will prevail, and thus fearfulness will also prevail. As for validity of Śrī Kṛṣṇa as the Supreme Personality of Godhead, there are hundreds and thousands of evidences from revealed scriptures, and there are hundreds and thousands of evidences from personal experiences of devotees in various places like Vṛndāvana, Navadvīpa and Purī. Even in the Kaumadi Dictionary the synonyms of Kṛṣṇa are given as the son of Yaśodā and the Supreme Personality of Godhead Parambrahman. The conclusion is that simply by hearing the Vedic literature Śrīmad-Bhāgavatam, one can have direct connection with the Supreme Personality of Godhead Śrī Kṛṣṇa, and thereby one can attain the highest perfection of life by transcending worldly miseries, illusion and fearfulness. These are practical tests for one who has actually given a submissive hearing to the readings of the Śrīmad-Bhāgavatam.

1.7.8

sa saṁhitāṁ bhāgavatīṁ
kṛtvānukramya cātma-jam
śukam adhyāpayām āsa
nivṛtti-nirataṁ muniḥ

SYNONYMS

saḥ—that; *saṁhitām*—Vedic literature; *bhāgavatīm*—in relation with the Personality of Godhead; *kṛtvā*—having done; *anukramya*—by correction and repetition; *ca*—and; *ātma-jam*—his own son;

śukam—Śukadeva Gosvāmī; *adhyāpayām āsa*—taught; *nivṛtti*—path of self realization; *niratam*—engaged; *muniḥ*—the sage.

TRANSLATION

The great sage Vyāsadeva, after compiling the Śrīmad-Bhāgavatam and revising it, taught it to his own son, Śrī Śukadeva Gosvāmī, who was already engaged in self-realization.

PURPORT

Śrīmad-Bhāgavatam is the natural commentation on the Brahma-sūtras compiled by the same author. This Brahma-sūtra or Vedānta-sūtra is meant for those who are already engaged in self-realization. Śrīmad-Bhāgavatam is so made that one becomes at once engaged in the path of self-realization simply by hearing the topics. Although it is especially meant for the paramahaṁsas, or those who are totally engaged in self-realization, it works into the depth of the heart of those who may be worldly men. Worldly men are all engaged in sense gratification. But even such men will find in this Vedic literature a remedial measure for their material diseases. Śukadeva Gosvāmī was a liberated soul from the very beginning of his birth, and his father taught him Śrīmad-Bhāgavatam. Amongst mundane scholars, there is some diversity of opinion as to the date of compilation of Śrīmad-Bhāgavatam. It is, however, certain from the text of the Bhāgavatam that it was compiled before the disappearance of King Parīkṣit and after the departure

of Lord Kṛṣṇa. When Mahārāja Parīkṣit was ruling the world as the King of Bhāratavarṣa, he chastised the personality of Kali. According to revealed scriptures and astrological calculation, the age of Kali is in its 5,000th year. Therefore, Śrīmad-Bhāgavatam was compiled not less than five thousand years ago. Mahābhārata was compiled before Śrīmad-Bhāgavatam, and the Purāṇas were compiled before Mahābhārata. That is an estimation of the date of compilation of the different Vedic literatures. The synopsis of Śrīmad-Bhāgavatam was given before the detailed description under instruction of Nārada. Śrīmad-Bhāgavatam is the science for following the path of nivṛtti-mārga. The path of pravṛtti-mārga was condemned by Nārada. That is the natural inclination for all conditioned souls. The theme of Śrīmad-Bhāgavatam is the cure of the materialistic disease of the human being, or stopping completely the pangs of material existence.

1.7.9

śaunaka uvāca
sa vai nivṛtti-nirataḥ
sarvatropekṣako muniḥ
kasya vā bṛhatīm etām
ātmārāmaḥ samabhyasat

SYNONYMS

śaunakaḥ uvāca—Śrī Śaunaka asked; *saḥ*—he; *vai*—of course; *nivṛtti*—on the path of self-realization; *niratah*—always engaged; *sarvatra*—in every respect; *upekṣakaḥ*—indifferent; *muniḥ*—sage; *kasya*—for what reason; *vā*—or; *bṛhatīm*—vast; *etām*—this; *ātma-ārāmaḥ*—one who is pleased in himself; *samabhyasat*—undergo the studies.

TRANSLATION

Śrī Śaunaka asked Sūta Gosvāmī: Śrī Śukadeva Gosvāmī was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?

PURPORT

For the people in general the highest perfection of life is to cease from material activities and be fixed on the path of self-realization. Those who take pleasure in sense enjoyment, or those who are fixed in material bodily welfare work, are called karmīs. Out of thousands and millions of such karmīs, one may become an ātmārāma by self-realization. Ātmā means self, and rāma means to take pleasure. Everyone is searching after the highest pleasure, but the standard of pleasure of one may be different from the standard of another. Therefore, the standard of pleasure enjoyed by the karmīs is different from that of the ātmārāmas. The ātmārāmas are completely indifferent to

material enjoyment in every respect. Śrīla Śukadeva Gosvāmī had already attained that stage, and still he was attracted to undergo the trouble of studying the great Bhāgavatam literature. This means that Śrīmad-Bhāgavatam is postgraduate study even for the ātmārāmas, who have surpassed all the studies of Vedic knowledge.

1.7.10

sūta uvāca
ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *ātmārāmāḥ*—those who take pleasure in *ātmā* (generally, spirit self); *ca*—also; *munayaḥ*—sages; *nirgranthāḥ*—freed from all bondage; *api*—in spite of; *urukrame*—unto the great adventurer; *kurvanti*—do; *ahaitukīm*—unalloyed; *bhaktim*—devotional service; *ittham-bhūta*—such wonderful; *guṇaḥ*—qualities; *hariḥ*—of the Lord.

TRANSLATION

All different varieties of ātmārāmas [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realization, though freed

from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

PURPORT

Lord Śrī Caitanya Mahāprabhu explained this ātmārāma śloka very vividly before His chief devotee Śrīla Sanātana Gosvāmī. He points out eleven factors in the śloka, namely 1) ātmārāma, 2) munayaḥ, 3) nirgrantha, 4) api, 5) ca, 6) urukrama, 7) kurvanti, 8) ahaitukīm, 9) bhaktim, 10) ittham-bhūta-guṇaḥ, and 11) hariḥ. According to the Viśva-Prakāśa Sanskrit Dictionary, there are seven synonyms for the word ātmārāma, which are as follows: 1) Brahman (the Absolute Truth), 2) body, 3) mind, 4) endeavor, 5) endurance, 6) intelligence, and 7) personal habits.

The word munayaḥ refers to 1) those who are thoughtful, 2) those who are grave or silent, 3) ascetics, 4) the persistent, 5) mendicants, 6) sages, and 7) saints.

The word nirgrantha conveys these ideas: 1) one who is liberated from nescience, 2) one who has no connection with scriptural injunction, i.e., who is freed from the obligation of the rules and regulations mentioned in the revealed scriptures like ethics, Vedas, philosophy, psychology, metaphysics, etc., (in other words the fools, illiterate, urchins, etc., who have no

connection with regulative principles), 3) a capitalist, and also 4) one who is penniless.

According to the Śabda-kośa Dictionary, the affix ni is used in the sense of 1) certainty, 2) counting, 3) building, and 4) forbiddance, and the word grantha is used in the sense of wealth, thesis, vocabulary, etc.

The word urukrama means the one whose activities are glorious. Krama means step. This word urukrama specifically indicates the Lord's incarnation as Vāmana, who covered the whole universe by immeasurable steps. Lord Viṣṇu is powerful, and His activities are so glorious that He has created the spiritual world by His internal potency and the material world by His external potency. By His all-pervading features He is everywhere present as the Supreme Truth, and in His personal feature He is always present in His transcendental abode of Goloka Vṛndāvana where He displays His transcendental pastimes in all variegatedness. His activities cannot be compared with anyone else's, and therefore the word urukrama is just applicable to Him only.

According to Sanskrit verbal arrangement, kurvanti means to do things for someone else. Therefore, it means that the ātmārāmas render devotional service unto the Lord not for personal interest but for the pleasure of the Lord, Urukrama.

Hetu means causal. There are many causes for one's sense satisfaction, and they can be chiefly classified as material

enjoyment, mystic powers and liberation, which are generally desired by progressive persons. As far as material enjoyments are concerned, they are innumerable, and the materialists are eager to increase them more and more because they are under the illusory energy. There is no end to the list of material enjoyments, nor can anyone in the material universe have all of them. As far as the mystic powers are concerned, they are eight in all (such as to become the minutist in form, to become weightless, to have anything one desires, to lord it over the material nature, to control other living beings, to throw earthly globes in outer space, etc.). These mystic powers are mentioned in the Bhāgavatam (11.15). The forms of liberation are five in number.

Therefore, unalloyed devotion means service to the Lord without desire for the above-mentioned personal benefits. And the powerful Personality of Godhead Śrī Kṛṣṇa can be fully satisfied by such unalloyed devotees free from all sorts of desires for personal benefit.

Unalloyed devotional service of the Lord progresses in different stages. Practice of devotional service in the material field is of eighty-one different qualities, and above such activities there is the transcendental practice of devotional service, which is one and is called sādhana-bhakti. When unalloyed practice of sādhana-bhakti is matured into transcendental love for the Lord, the transcendental loving service of the Lord begins gradually developing into nine progressive stages of loving service under

the headings of attachment, love, affection, feelings, affinity, adherence, following, ecstasy and intense feelings of separation.

The attachment of an inactive devotee develops up to the stage of transcendental love of God. Attachment of an active servitor develops up to the stage of adherence, and that for a friendly devotee develops up to the stage of following, and the same is also the case for the paternal devotees. Devotees in conjugal love develop ecstasy up to the stage of intense feelings of separation. These are some of the features of unalloyed devotional service of the Lord.

According to Hari-bhakti-sudhodaya, the import of the word ittham-bhūta is complete bliss. Transcendental bliss in the realization of impersonal Brahman becomes comparable with the scanty water contained in the pit made by a cow's hoof. It is nothing compared to the ocean of bliss of the vision of the Personality of Godhead. The personal form of Lord Śrī Kṛṣṇa is so attractive that it comprehends all attraction, all bliss and all tastes (rasas). These attractions are so strong that no one wants to exchange material enjoyment, mystic powers and liberation for them. There is no need of logical arguments in support of this statement, but out of one's own nature one becomes attracted by the qualities of Lord Śrī Kṛṣṇa. We must know for certain that the qualities of the Lord have nothing to do with mundane qualities. All of them are full of bliss, knowledge and eternity. There are innumerable qualities of the Lord, and one is attracted by one quality while another is attracted by another.

Great sages, such as the four bachelor devotees Sanaka, Sanātana, Sananda and Sanat-kumāra, are attracted by the fragrance of flowers and tulasī leaves anointed with the pulp of sandalwood offered at the lotus feet of the Lord. Similarly, Śukadeva Gosvāmī was attracted by the transcendental pastimes of the Lord. Śukadeva Gosvāmī was already situated in the liberated stage, yet he was attracted by the pastimes of the Lord. This proves that the quality of His pastimes has nothing to do with material affinity. Similarly, the young cowherd damsels were attracted by the bodily feature of the Lord, and Rukmiṇī was attracted by hearing about the glories of the Lord. Lord Kṛṣṇa attracts even the mind of the goddess of fortune. He attracts, in special cases, the minds of all young girls. He attracts the minds of the elderly ladies by paternal affection. He attracts the minds of the male in the humors of servitude and friendship.

The word hari conveys various meanings, but the chief import of the word is that He (the Lord) vanquishes everything inauspicious and takes away the mind of the devotee by awarding pure transcendental love. By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties. Gradually the Lord vanquishes all obstacles on the path of devotional service of a pure devotee, and the result of nine devotional activities, such as hearing, chanting, etc., becomes manifested.

By His personal features and transcendental attributes, the Lord attracts all psychological activities of a pure devotee. Such

is the attractive power of Lord Kṛṣṇa. The attraction is so powerful that a pure devotee never hankers for any one of the four principles of religion. These are the attractive features of the transcendental attributes of the Lord. And adding to this the words api and ca, one can increase the imports unlimitedly. According to Sanskrit grammar there are seven synonyms for the word api.

So by interpreting each and every word of this śloka, one can see unlimited numbers of transcendental qualities of Lord Kṛṣṇa that attract the mind of a pure devotee.

1.7.11

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ

SYNONYMS

hareḥ—of Hari, the Personality of Godhead; *guṇa*—transcendental attribute; *ākṣipta*—being absorbed in; *matiḥ*—mind; *bhagavān*—powerful; *bādarāyaṇiḥ*—the son of Vyāsadeva; *adhyagāt*—underwent studies; *mahat*—great; *ākhyānam*—narration; *nityam*—regularly; *viṣṇu-jana*—devotees of the Lord; *priyaḥ*—beloved.

TRANSLATION

Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration [Śrīmad-Bhāgavatam].

PURPORT

According to Brahmā-vaivarta Purāṇa, Śrīla Śukadeva Gosvāmī was a liberated soul even within the womb of his mother. Śrīla Vyāsadeva knew that the child, after his birth, would not stay at home. Therefore he (Vyāsadeva) impressed upon him the synopsis of the Bhāgavatam so that the child could be made attached to the transcendental activities of the Lord. After his birth, the child was still more educated in the subject of the Bhāgavatam by recitation of the actual poems.

The idea is that generally the liberated souls are attached to the feature of impersonal Brahman with a monistic view of becoming one with the supreme whole. But by the association of pure devotees like Vyāsadeva, even the liberated soul becomes attracted to the transcendental qualities of the Lord. By the mercy of Śrī Nārada, Śrīla Vyāsadeva was able to narrate the great epic of Śrīmad-Bhāgavatam, and by the mercy of Vyāsadeva, Śrīla Śukadeva Gosvāmī was able to grasp the import. The transcendental qualities of the Lord are so attractive that Śrīla Śukadeva Gosvāmī became detached from being completely

absorbed in impersonal Brahman and positively took up the personal activity of the Lord.

Practically he was thrown from the impersonal conception of the Absolute, thinking within himself that he had simply wasted so much time in devoting himself to the impersonal feature of the Supreme, or in other words, he realized more transcendental bliss with the personal feature than the impersonal. And from that time, not only he himself became very dear to the Viṣṇu-jana or the devotees of the Lord, but also the Viṣṇu-jana became very dear to him. The devotees of the Lord, who do not wish to kill the individuality of the living entities and who desire to become personal servitors of the Lord, do not very much like the impersonalists, and similarly the impersonalists, who desire to become one with the Supreme, are unable to evaluate the devotees of the Lord. Thus from time immemorial these two transcendental pilgrims have sometimes been competitors. In other words, each of them likes to keep separate from the other because of the ultimate personal and impersonal realizations. Therefore it appears that Śrīla Śukadeva Gosvāmī also had no liking for the devotees. But since he himself became a saturated devotee, he desired always the transcendental association of the Viṣṇu-jana, and the Viṣṇu-jana also liked his association since he became a personal Bhāgavata. Thus both the son and the father were completely cognizant of the transcendental knowledge in Brahman, and afterwards both of them became absorbed in the personal features of the Supreme Lord. The question as to how

Śukadeva Gosvāmī was attracted by the narration of the Bhāgavatam is thus completely answered by this śloka.

1.7.12

> *parīkṣito 'tha rājarṣer*
> *janma-karma-vilāpanam*
> *saṁsthāṁ ca pāṇḍu-putrāṇāṁ*
> *vakṣye kṛṣṇa-kathodayam*

SYNONYMS

parīkṣitaḥ—of King Parīkṣit; *atha*—thus; *rājarṣeḥ*—of the King who was the *ṛṣi* among the kings; *janma*—birth; *karma*—activities; *vilāpanam*—deliverance; *saṁsthām*—renunciation of the world; *ca*—and; *pāṇḍu-putrāṇām*—of the sons of Pāṇḍu; *vakṣye*—I shall speak; *kṛṣṇa-kathā-udayam*—that which gives rise to the transcendental narration of Kṛṣṇa, the Supreme Personality of Godhead.

TRANSLATION

Sūta Gosvāmī thus addressed the ṛṣis headed by Śaunaka: Now I shall begin the transcendental narration of the Lord Śrī Kṛṣṇa and topics of the birth, activities and deliverance of King Parīkṣit, the sage amongst kings, as well as topics of the renunciation of the worldly order by the sons of Pāṇḍu.

PURPORT

Lord Kṛṣṇa is so kind to the fallen souls that He personally incarnates Himself amongst the different kinds of living entities and takes part with them in daily activities. Any historical fact old or new which has a connection with the activities of the Lord is to be understood as a transcendental narration of the Lord. Without Kṛṣṇa, all the supplementary literatures like the Purāṇas and Mahābhārata are simply stories or historical facts. But with Kṛṣṇa they become transcendental, and when we hear of them we at once become transcendentally related with the Lord. Śrīmad-Bhāgavatam is also a Purāṇa, but the special significance of this Purāṇa is that the activities of the Lord are central and not just supplementary historical facts. Śrīmad-Bhāgavatam is thus recommended by Lord Śrī Caitanya Mahāprabhu as the spotless Purāṇa. There is a class of less intelligent devotees of the Bhāgavata Purāṇa who desire to relish at once the activities of the Lord narrated in the Tenth Canto without first understanding the primary cantos. They are under the false impression that the other cantos are not concerned with Kṛṣṇa and thus more foolishly than intelligently take to the reading of the Tenth Canto. These readers are specifically told herein that the other cantos of the Bhāgavatam are as important as the Tenth Canto. No one should try to go into the matters of the Tenth Canto without having thoroughly understood the purport of the other nine cantos. Kṛṣṇa and His pure devotees like the Pāṇḍavas are on the same plane. Kṛṣṇa is not without His devotees of all the rasas, and the pure devotees like the Pāṇḍavas or others are not

without Kṛṣṇa. The devotees and the Lord are interlinked, and they cannot be separated. Therefore talks about them are all Kṛṣṇa-kathā, or topics of the Lord.

1.7.13-14

yadā mṛdhe kaurava-sṛñjayānāṁ
vīreṣv atho vīra-gatiṁ gateṣu
vṛkodarāviddha-gadābhimarśa-
bhagnoru-daṇḍe dhṛtarāṣṭra-putre

bhartuḥ priyaṁ drauṇir iti sma paśyan
kṛṣṇā-sutānāṁ svapatāṁ śirāṁsi
upāharad vipriyam eva tasya
jugupsitaṁ karma vigarhayanti

SYNONYMS

yadā—when; *mṛdhe*—in the battlefield; *kaurava*—the party of Dhṛtarāṣṭra; *sṛñjayānām*—of the party of the Pāṇḍavas; *vīreṣu*—of the warriors; *atho*—thus; *vīra-gatim*—the destination deserved by the warriors; *gateṣu*—being obtained; *vṛkodara*—Bhīma (the second Pāṇḍava); *āviddha*—beaten; *gadā*—by the club; *abhimarśa*—lamenting; *bhagna*—broken; *uru-daṇḍe*—spinal cord; *dhṛtarāṣṭra-putre*—the son of King Dhṛtarāṣṭra; *bhartuḥ*—of the master; *priyam*—pleasing; *drauṇiḥ*—the son of Droṇācārya; *iti*—thus; *sma*—shall be; *paśyan*—seeing; *kṛṣṇā*—Draupadī; *sutānām*—of the sons; *svapatām*—while sleeping; *śirāṁsi*—heads; *upāharat*—

delivered as a prize; *vipriyam*—pleasing; *eva*—like; *tasya*—his; *jugupsitam*—most heinous; *karma*—act; *vigarhayanti*—disapproving.

TRANSLATION

When the respective warriors of both camps, namely the Kauravas and the Pāṇḍavas, were killed on the Battlefield of Kurukṣetra and the dead warriors obtained their deserved destinations, and when the son of Dhṛtarāṣṭra fell down lamenting, his spine broken, being beaten by the club of Bhīmasena, the son of Droṇācārya [Aśvatthāmā] beheaded the five sleeping sons of Draupadī and delivered them as a prize to his master, foolishly thinking that he would be pleased. Duryodhona, however, disapproved of the heinous act, and he was not pleased in the least.

PURPORT

Transcendental topics on the activities of Lord Śrī Kṛṣṇa in the Śrīmad-Bhāgavatam begin from the end of the Battlefield of Kurukṣetra where the Lord Himself spoke about Himself in the Bhagavad-gītā. Therefore, both the Bhagavad-gītā and Śrīmad-Bhāgavatam are transcendental topics of Lord Kṛṣṇa. The Gītā is Kṛṣṇa-Kaṭha, or topics of Kṛṣṇa, because it is spoken by the Lord, and the Bhāgavatam is also Kṛṣṇa-kathā because it is spoken about the Lord. Lord Śrī Caitanya Mahāprabhu wanted everyone to be informed of both Kṛṣṇa-kathās by His order. Lord Kṛṣṇa

Caitanya is Kṛṣṇa Himself in the garb of a devotee of Kṛṣṇa, and therefore the versions of both Lord Kṛṣṇa and Śrī Kṛṣṇa Caitanya Mahāprabhu are identical. Lord Caitanya desired that all who are born in India seriously understand such Kṛṣṇa-kathās and then after full realization preach the transcendental message to everyone in all parts of the world. That will bring about the desired peace and prosperity of the stricken world.

1.7.15

mātā śiśūnāṁ nidhanaṁ sutānāṁ
niśamya ghoraṁ paritapyamānā
tadārudad vāṣpa-kalākulākṣī
tāṁ sāntvayann āha kirīṭamālī

SYNONYMS

mātā—the mother; *śiśūnām*—of the children; *nidhanam*—massacre; *sutānām*—of the sons; *niśamya*—after hearing; *ghoram*—ghastly; *paritapyamānā*—lamenting; *tadā*—at that time; *arudat*—began to cry; *vāṣpa-kala-ākula-akṣī*—with tears in the eyes; *tām*—her; *sāntvayan*—pacifying; *āha*—said; *kirīṭamālī*—Arjuna.

TRANSLATION

Draupadī, the mother of the five children of the Pāṇḍavas, after hearing of the massacre of her sons, began to cry in distress with eyes full of tears. Trying to pacify her in her great loss, Arjuna spoke to her thus:

1.7.16

tadā śucas te pramṛjāmi bhadre
yad brahma-bandhoḥ śira ātatāyinaḥ
gāṇḍīva-muktair viśikhair upāhare
tvākramya yat snāsyasi dagdha-putrā

SYNONYMS

tadā—at that time only; *śucaḥ*—tears in grief; *te*—your; *pramṛjāmi*—shall wipe away; *bhadre*—O gentle lady; *yat*—when; *brahma-bandhoḥ*—of a degraded *brāhmaṇa*; *śiraḥ*—head; *ātatāyinaḥ*—of the aggressor; *gāṇḍīva-muktaiḥ*—shot by the bow named Gāṇḍīva; *viśikhaiḥ*—by the arrows; *upāhare*—shall present to you; *tvā*—yourself; *ākramya*—riding on it; *yat*—which; *snāsyasi*—take your bath; *dagdha-putrā*—after burning the sons.

TRANSLATION

O gentle lady, when I present you with the head of that brāhmaṇa, after beheading him with arrows from my Gāṇḍīva bow, I shall then wipe the tears from your eyes and pacify you. Then, after burning your sons' bodies, you can take your bath standing on his head.

PURPORT

An enemy who sets fire to the house, administers poison, attacks all of a sudden with deadly weapons, plunders wealth or usurps

agricultural fields, or entices one's wife is called an aggressor. Such an aggressor, though he be a brāhmaṇa or a so-called son of a brāhmaṇa, has to be punished in all circumstances. When Arjuna promised to behead the aggressor named Aśvatthāmā, he knew well that Aśvatthāmā was the son of a brāhmaṇa, but because the so-called brāhmaṇa acted like a butcher, he was taken as such, and there was no question of sin in killing such a brāhmaṇa's son who proved to be a villain.

1.7.17

> *iti priyāṁ valgu-vicitra-jalpaiḥ*
> *sa sāntvayitvācyuta-mitra-sūtaḥ*
> *anvādravad daṁśita ugra-dhanvā*
> *kapi-dhvajo guru-putraṁ rathena*

SYNONYMS

iti—thus; *priyām*—unto the dear; *valgu*—sweet; *vicitra*—variegated; *jalpaiḥ*—by statements; *saḥ*—he; *sāntvayitvā*—satisfying; *acyuta-mitra-sūtaḥ*—Arjuna, who is guided by the infallible Lord as a friend and driver; *anvādravat*—followed; *daṁśitaḥ*—being protected by *kavaca*; *ugra-dhanvā*—equipped with furious weapons; *kapi-dhvajaḥ*—Arjuna; *guru-putram*—the son of the martial teacher; *rathena*—getting on the chariot.

TRANSLATION

Arjuna, who is guided by the infallible Lord as friend and driver, thus satisfied the dear lady by such statements. Then he dressed in armor and armed himself with furious weapons, and getting into his chariot, he set out to follow Aśvatthāmā, the son of his martial teacher.

1.7.18

tam āpatantaṁ sa vilakṣya dūrāt
kumāra-hodvigna-manā rathena
parādravat prāṇa-parīpsur urvyāṁ
yāvad-gamaṁ rudra-bhayād yathā kaḥ

SYNONYMS

tam—him; *āpatantam*—coming over furiously; *saḥ*—he; *vilakṣya*—seeing; *dūrāt*—from a distance; *kumāra-hā*—the murderer of the princes; *udvigna-manāḥ*—disturbed in mind; *rathena*—on the chariot; *parādravat*—fled; *prāṇa*—life; *parīpsuḥ*—for protecting; *urvyām*—with great speed; *yāvat-gamam*—as he fled; *rudra-bhayāt*—by fear of Śiva; *yathā*—as; *kaḥ*—Brahmā (or *arkaḥ*—Sūrya).

TRANSLATION

Aśvatthāmā, the murderer of the princes, seeing from a great distance Arjuna coming at him with great speed, fled in his chariot, panic-stricken, just to save his life, as Brahmā fled in fear from Śiva.

PURPORT

According to the reading matter, either kaḥ or arka, there are two references in the Purāṇas. Kaḥ means Brahmā, who once became allured by his daughter and began to follow her, which infuriated Śiva, who attacked Brahmā with his trident. Brahmājī fled in fear of his life. As far as arka is concerned, there is a reference in the Vāmana Purāṇa. There was a demon by the name Vidyunmali who was gifted with a glowing golden airplane which travelled to the back of the sun, and night disappeared because of the glowing effulgence of this plane. Thus the sun-god became angry, and with his virulent rays he melted the plane. This enraged Lord Śiva. Lord Śiva then attacked the sun-god, who fled away and at last fell down at Kāśī (Vārāṇasī), and the place became famous as Lolarka.

1.7.19

yadāśaraṇam ātmānam
aikṣata śrānta-vājinam

astraṁ brahma-śiro mene
ātma-trāṇaṁ dvijātmajaḥ

SYNONYMS

yadā—when; *aśaraṇam*—without being alternatively protected; *ātmānam*—his own self; *aikṣata*—saw; *śrānta-vājinam*—the horses being tired; *astram*—weapon; *brahma-śiraḥ*—the topmost or ultimate (nuclear); *mene*—applied; *ātma-trāṇam*—just to save himself; *dvija-ātma-jaḥ*—the son of a *brāhmaṇa*.

TRANSLATION

When the son of the brāhmaṇa [Aśvatthāmā] saw that his horses were tired, he considered that there was no alternative for protection outside his using the ultimate weapon, the brahmāstra [nuclear weapon].

PURPORT

In the ultimate issue only, when there is no other alternative, the nuclear weapon called the brahmāstra is applied. The word dvijātma-jaḥ is significant here because Aśvatthāmā, although the son of Droṇācārya, was not exactly a qualified brāhmaṇa. The most intelligent man is called a brāhmaṇa, and it is not an hereditary title. Aśvatthāmā was also formerly called the brahma-bandhu or the friend of a brāhmaṇa. Being a friend of a brāhmaṇa does not mean that one is brāhmaṇa by qualification. A friend or son of a brāhmaṇa, when fully qualified, can be called

a brāhmaṇa and not otherwise. Since Aśvatthāmā's decision is immature, he is purposely called herein the son of a brāhmaṇa.

1.7.20

> *athopaspṛśya salilaṁ*
> *sandadhe tat samāhitaḥ*
> *ajānann api saṁhāraṁ*
> *prāṇa-kṛcchra upasthite*

SYNONYMS

atha—thus; *upaspṛśya*—touching in sanctity; *salilam*—water; *sandadhe*—chanted the hymns; *tat*—that; *samāhitaḥ*—being in concentration; *ajānan*—without knowing; *api*—although; *saṁhāram*—withdrawal; *prāṇa-kṛcchre*—life being put in danger; *upasthite*—being placed in such a position.

TRANSLATION

Since his life was in danger, he touched water in sanctity and concentrated upon the chanting of the hymns for throwing nuclear weapons, although he did not know how to withdraw such weapons.

PURPORT

The subtle forms of material activities are finer than grosser methods of material manipulation. Such subtle forms of material activities are effected through purification of sound. The same

method is adopted here by chanting hymns to act as nuclear weapons.

1.7.21

tataḥ prāduṣkṛtaṁ tejaḥ
pracaṇḍaṁ sarvato diśam
prāṇāpadam abhiprekṣya
viṣṇuṁ jiṣṇur uvāca ha

SYNONYMS

tataḥ—thereafter; *prāduṣkṛtam*—disseminated; *tejaḥ*—glare; *pracaṇḍam*—fierce; *sarvataḥ*—all around; *diśam*—directions; *prāṇa-āpadam*—affecting life; *abhiprekṣya*—having observed it; *viṣṇum*—unto the Lord; *jiṣṇuḥ*—Arjuna; *uvāca*—said; *ha*—in the past.

TRANSLATION

Thereupon a glaring light spread in all directions, and it was so fierce that Arjuna thought his own life in danger, and so he began to address Lord Śrī Kṛṣṇa.

1.7.22

arjuna uvāca
kṛṣṇa kṛṣṇa mahā-bāho
bhaktānām abhayaṅkara

tvam eko dahyamānānām
apavargo 'si saṁsṛteḥ

SYNONYMS

arjunaḥ uvāca—Arjuna said; *kṛṣṇa*—O Lord Kṛṣṇa; *kṛṣṇa*—O Lord Kṛṣṇa; *mahā-bāho*—He who is the Almighty; *bhaktānām*—of the devotees; *abhayaṅkara*—eradicating the fears of; *tvam*—You; *ekaḥ*—alone; *dahyamānānām*—those who are suffering from; *apavargaḥ*—the path of liberation; *asi*—are; *saṁsṛteḥ*—in the midst of material miseries.

TRANSLATION

Arjuna said: O my Lord Śrī Kṛṣṇa, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Every one in the flames of material miseries can find the path of liberation in You only.

PURPORT

Arjuna is aware of the transcendental qualities of Lord Śrī Kṛṣṇa, as he had already experienced them during the Kurukṣetra War, in which both of them were present. Therefore, Arjuna's version of Lord Kṛṣṇa is authoritative. Kṛṣṇa is almighty and is especially the cause of fearlessness for the devotees. A devotee of the Lord is always fearless because of the protection given by the Lord. Material existence is something like a blazing fire in the forest,

which can be extinguished by the mercy of the Lord Śrī Kṛṣṇa. The spiritual master is the mercy representative of the Lord. A person, therefore, burning in the flames of material existence, may receive the rains of mercy of the Lord through the transparent medium of the self-realized spiritual master. The spiritual master by his words can penetrate into the heart of the suffering person and inject knowledge transcendental, which alone can extinguish the fire of material existence.

1.7.23

> *tvam ādyaḥ puruṣaḥ sākṣād*
> *īśvaraḥ prakṛteḥ paraḥ*
> *māyāṁ vyudasya cic-chaktyā*
> *kaivalye sthita ātmani*

SYNONYMS

tvam ādyaḥ—You are the original; *puruṣaḥ*—the enjoying personality; *sākṣāt*—directly; *īśvaraḥ*—the controller; *prakṛteḥ*—of material nature; *paraḥ*—transcendental; *māyām*—the material energy; *vyudasya*—one who has thrown aside; *cit-śaktyā*—by dint of internal potency; *kaivalye*—in pure eternal knowledge and bliss; *sthitaḥ*—placed; *ātmani*—own self.

TRANSLATION

You are the original Personality of Godhead who expands Himself all over the creations and is

transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.

PURPORT

The Lord states in the Bhagavad-gītā that one who surrenders unto the lotus feet of the Lord can get release from the clutches of nescience. Kṛṣṇa is just like the sun, and māyā or material existence is just like darkness. Wherever there is the light of the sun, darkness or ignorance at once vanishes. The best means to get out of the world of ignorance is suggested here. The Lord is addressed herein as the original Personality of Godhead. From Him all other Personalities of Godhead expand. The all-pervasive Lord Viṣṇu is Lord Kṛṣṇa's plenary portion or expansion. The Lord expands Himself in innumerable forms of Godhead and living beings, along with His different energies. But Śrī Kṛṣṇa is the original primeval Lord from whom everything emanates. The all-pervasive feature of the Lord experienced within the manifested world is also a partial representation of the Lord. Paramātmā is, therefore, included within Him. He is the Absolute Personality of Godhead. He has nothing to do with the actions and reactions of the material manifestation because He is far above the material creation. Darkness is a perverse representation of the sun, and therefore the existence of darkness depends on the existence of the sun, but in the sun proper there is no trace of darkness. As the sun is full of light only, similarly the Absolute Personality of Godhead, beyond the

material existence, is full of bliss. He is not only full of bliss, but also full of transcendental variegatedness. Transcendence is not at all static, but full of dynamic variegatedness. He is distinct from the material nature which is complicated by the three modes of material nature. He is parama, or the chief. Therefore He is absolute. He has manifold energies, and through His diverse energies He creates, manifests, maintains and destroys the material world. In His own abode, however, everything is eternal and absolute. The world is not conducted by the energies or powerful agents by themselves, but by the potent all-powerful with all energies.

1.7.24

> *sa eva jīva-lokasya*
> *māyā-mohita-cetasaḥ*
> *vidhatse svena vīryeṇa*
> *śreyo dharmādi-lakṣaṇam*

SYNONYMS

saḥ—that Transcendence; *eva*—certainly; *jīva-lokasya*—of the conditioned living beings; *māyā-mohita*—captivated by the illusory energy; *cetasaḥ*—by the heart; *vidhatse*—execute; *svena*—by Your own; *vīryeṇa*—influence; *śreyaḥ*—ultimate good; *dharma-ādi*—four principles of liberation; *lakṣaṇam*—characterized by.

TRANSLATION

And yet, though You are beyond the purview of the material energy, You execute the four principles of liberation characterized by religion and so on for the ultimate good of the conditioned souls.

PURPORT

The Personality of Godhead Śrī Kṛṣṇa out of His causeless mercy descends on the manifested world without being influenced by the material modes of nature. He is eternally beyond the material manifestations. He descends out of His causeless mercy only to reclaim the fallen souls who are captivated by the illusory energy. They are attacked by the material energy, and they want to enjoy her under false pretexts, although in essence the living entity is unable to enjoy. He is eternally the servitor of the Lord, and when he forgets this position he thinks of enjoying the material world, but factually he is in illusion. The Lord descends to eradicate this false sense of enjoyment and thus reclaim conditioned souls back to Godhead. That is the all-merciful nature of the Lord for the fallen souls.

1.7.25

tathāyaṁ cāvatāras te
bhuvo bhāra-jihīrṣayā

svānāṁ cānanya-bhāvānām
anudhyānāya cāsakṛt

SYNONYMS

tathā—thus; *ayam*—this; *ca*—and; *avatāraḥ*—incarnation; *te*—Your; *bhuvaḥ*—of the material world; *bhāra*—burden; *jihīrṣayā*—for removing; *svānām*—of the friends; *ca ananya-bhāvānām*—and of the exclusive devotees; *anudhyānāya*—for remembering repeatedly; *ca*—and; *asakṛt*—fully satisfied.

TRANSLATION

Thus You descend as an avatāra [incarnation] to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.

PURPORT

It appears that the Lord is partial to His devotees. Everyone is related with the Lord. He is equal to everyone, and yet He is more inclined to His own men and devotees. The Lord is everyone's father. No one can be His father, and yet no one can be His son. His devotees are His kinsmen, and His devotees are His relations. This is His transcendental pastime. It has nothing to do with mundane ideas of relations, fatherhood or anything like that. As mentioned above, the Lord is above the modes of material nature, and thus there is nothing mundane about His kinsmen and relations in devotional service.

1.7.26

kim idaṁ svit kuto veti
deva-deva na vedmy aham
sarvato mukham āyāti
tejaḥ parama-dāruṇam

SYNONYMS

kim—what is; *idam*—this; *svit*—does it come; *kutaḥ*—wherefrom; *vā iti*—be either; *deva-deva*—O Lord of lords; *na*—not; *vedmi*—do I know; *aham*—I; *sarvataḥ*—all around; *mukham*—directions; *āyāti*—coming from; *tejaḥ*—effulgence; *parama*—very much; *dāruṇam*—dangerous.

TRANSLATION

O Lord of lords, how is it that this dangerous effulgence is spreading all around? Where does it come from? I do not understand it.

PURPORT

Anything that is presented before the Personality of Godhead should be so done after due presentation of respectful prayers. That is the standard procedure, and Śrī Arjuna, although an intimate friend of the Lord, is observing this method for general information.

1.7.27

śrī-bhagavān uvāca
vetthedaṁ droṇa-putrasya
brāhmam astraṁ pradarśitam
naivāsau veda saṁhāraṁ
prāṇa-bādha upasthite

SYNONYMS

śrī-bhagavān—the Supreme Personality of Godhead; *uvāca*—said; *vettha*—just know from Me; *idam*—this; *droṇa-putrasya*—of the son of Droṇa; *brāhmam astram*—hymns of the *brāhma* (nuclear) weapon; *pradarśitam*—exhibited; *na*—not; *eva*—even; *asau*—he; *veda*—know it; *saṁhāram*—retraction; *prāṇa-bādhe*—extinction of life; *upasthite*—being imminent.

TRANSLATION

The Supreme Personality of Godhead said: Know from Me that this is the act of the son of Droṇa. He has thrown the hymns of nuclear energy [brahmāstra], and he does not know how to retract the glare. He has helplessly done this, being afraid of imminent death.

PURPORT

The brahmāstra is similar to the modern nuclear weapon manipulated by atomic energy. The atomic energy works wholly

on total combustibility, and so the brahmāstra also acts. It creates an intolerable heat similar to atomic radiation, but the difference is that the atomic bomb is a gross type of nuclear weapon, whereas the brahmāstra is a subtle type of weapon produced by chanting hymns. It is a different science, and in the days gone by such science was cultivated in the land of Bhāratavarṣa. The subtle science of chanting hymns is also material, but it has yet to be known by the modern material scientists. Subtle material science is not spiritual, but it has a direct relationship with the spiritual method, which is still subtler. A chanter of hymns knew how to apply the weapon as well as how to retract it. That was perfect knowledge. But the son of Droṇācārya, who made use of this subtle science, did not know how to retract. He applied it, being afraid of his imminent death, and thus the practice was not only improper but also irreligious. As a son of a brāhmaṇa he should not have made so many mistakes, and for such gross negligence of duty he was to be punished by the Lord Himself.

1.7.28

> *na hy asyānyatamaṁ kiñcid*
> *astraṁ pratyavakarśanam*
> *jahy astra-teja unnaddham*
> *astra-jño hy astra-tejasā*

SYNONYMS

na—not; *hi*—certainly; *asya*—of it; *anyatamam*—other; *kiñcit*—anything; *astram*—weapon; *prati*—counter; *avakarśanam*—reactionary; *jahi*—subdue it; *astra-tejaḥ*—the glare of this weapon; *unnaddham*—very powerful; *astra-jñaḥ*—expert in military science; *hi*—as a matter of fact; *astra-tejasā*—by the influence of your weapon.

TRANSLATION

O Arjuna, only another brahmāstra can counteract this weapon. Since you are expert in the military science, subdue this weapon's glare with your own weapon.

PURPORT

For the atomic bombs there is no counterweapon to neutralize the effects. But by subtle science the action of a brahmāstra can be counteracted, and those who were expert in the military science in those days could counteract the brahmāstra. The son of Droṇācārya did not know the art of counteracting the weapon, and therefore Arjuna was asked to counteract it by the power of his own weapon.

1.7.29

sūta uvāca
śrutvā bhagavatā proktaṁ

phālgunaḥ para-vīra-hā
spṛṣṭvāpas taṁ parikramya
brāhmaṁ brāhmāstraṁ sandadhe

SYNONYMS

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *śrutvā*—after hearing; *bhagavatā*—by the Personality of Godhead; *proktam*—what was said; *phālgunaḥ*—another name of Śrī Arjuna; *para-vīra-hā*—the killer of the opposing warrior; *spṛṣṭvā*—after touching; *āpaḥ*—water; *tam*—Him; *parikramya*—circumambulating; *brāhmam*—the Supreme Lord; *brāhma-astram*—the supreme weapon; *sandadhe*—acted on.

TRANSLATION

Śrī Sūta Gosvāmī said: Hearing this from the Personality of Godhead, Arjuna touched water for purification, and after circumambulating Lord Śrī Kṛṣṇa, he cast his brahmāstra weapon to counteract the other one.

1.7.30

saṁhatyānyonyam ubhayos
tejasī śara-saṁvṛte
āvṛtya rodasī khaṁ ca
vavṛdhāte 'rka-vahnivat

SYNONYMS

saṁhatya—by combination of; *anyonyam*—one another; *ubhayoḥ*—of both; *tejasī*—the glares; *śara*—weapons; *saṁvṛte*—covering; *āvṛtya*—covering; *rodasī*—the complete firmament; *kham ca*—outer space also; *vavṛdhāte*—increasing; *arka*—the sun globe; *vahni-vat*—like fire.

TRANSLATION

When the rays of the two brahmāstras combined, a great circle of fire, like the disc of the sun, covered all outer space and the whole firmament of planets.

PURPORT

The heat created by the flash of a brahmāstra resembles the fire in the sun globe which is exhibited at the time of cosmic annihilation. The radiation of atomic energy is very insignificant in comparison to the heat produced by a brahmāstra. The atomic bomb explosion can at utmost blow up one globe, but the heat produced by the brahmāstra can destroy the whole cosmic situation. The comparison is, therefore, made to the heat at the time of annihilation.

1.7.31

dṛṣṭvāstra-tejas tu tayos
trīl lokān pradahan mahat

dahyamānāḥ prajāḥ sarvāḥ
sāṁvartakam amaṁsata

SYNONYMS

dṛṣṭvā—thus seeing; *astra*—weapon; *tejaḥ*—heat; *tu*—but; *tayoḥ*—of both; *trīn*—three; *lokān*—planets; *pradahat*—blazing; *mahat*—severely; *dahyamānāḥ*—burning; *prajāḥ*—population; *sarvāḥ*—all over; *sāṁvartakam*—the name of the fire which devastates during the annihilation of the universe; *amaṁsata*—began to think.

TRANSLATION

All the population of the three worlds was scorched by the combined heat of the weapons. Everyone was reminded of the sāṁvartaka fire which takes place at the time of annihilation.

PURPORT

The three worlds are the upper, lower and the intermediate planets of the universe. Although the brahmāstra was released on this earth, the heat produced by the combination of both weapons covered all the universe, and all the populations on all the different planets began to feel the heat excessively and compared it with that of the sāṁvartaka fire. No planet is, therefore, without living beings, as less intelligent materialistic men think.

1.7.32

prajopadravam ālakṣya
loka-vyatikaraṁ ca tam
mataṁ ca vāsudevasya
sañjahārārjuno dvayam

SYNONYMS

prajā—the people in general; *upadravam*—disturbance; *ālakṣya*—having seen it; *loka*—the planets; *vyatikaram*—destruction; *ca*—also; *tam*—that; *matam ca*—and the opinion; *vāsudevasya*—of Vāsudeva, Śrī Kṛṣṇa; *sañjahāra*—retracted; *arjunaḥ*—Arjuna; *dvayam*—both the weapons.

TRANSLATION

Thus seeing the disturbance of the general populace and the imminent destruction of the planets, Arjuna at once retracted both brahmāstra weapons, as Lord Śrī Kṛṣṇa desired.

PURPORT

The theory that the modern atomic bomb explosions can annihilate the world is childish imagination. First of all, the atomic energy is not powerful enough to destroy the world. And secondly, ultimately it all rests on the supreme will of the Supreme Lord because without His will or sanction nothing can

be built up or destroyed. It is foolish also to think that natural laws are ultimately powerful. Material nature's law works under the direction of the Lord, as it is confirmed in the Bhagavad-gītā. The Lord says there that natural laws work under His supervision. The world can be destroyed only by the will of the Lord and not by the whims of tiny politicians. Lord Śrī Kṛṣṇa desired that the weapons released by both Drauṇi and Arjuna be withdrawn, and it was carried out by Arjuna at once. Similarly, there are many agents of the all-powerful Lord, and by His will only can one execute what He desires.

1.7.33

tata āsādya tarasā
dāruṇaṁ gautamī-sutam
babandhāmarṣa-tāmrākṣaḥ
paśuṁ raśanayā yathā

SYNONYMS

tataḥ—thereupon; *āsādya*—arrested; *tarasā*—dexterously; *dāruṇam*—dangerous; *gautamī-sutam*—the son of Gautamī; *babandha*—bound up; *amarṣa*—angry; *tāmra-akṣaḥ*—with copper-red eyes; *paśum*—animal; *raśanayā*—by ropes; *yathā*—as it were.

TRANSLATION

Arjuna, his eyes blazing in anger like two red balls of copper, dexterously arrested the son of Gautamī and bound him with ropes like an animal.

PURPORT

Aśvatthāmā's mother, Kṛpī, was born in the family of Gautama. The significant point in this śloka is that Aśvatthāmā was caught and bound up with ropes like an animal. According to Śrīdhara Svami, Arjuna was bound to catch this son of a brāhmaṇa like an animal as a part of his duty (dharma). This suggestion by Śrīdhara Svāmī is also confirmed in the later statement of Śrī Kṛṣṇa. Aśvatthāmā was a bona fide son of Droṇācārya and Kṛpī, but because he had degraded himself to a lower status of life, it was proper to treat him as an animal and not as a brāhmaṇa.

1.7.34

śibirāya ninīṣantaṁ
rajjvā baddhvā ripuṁ balāt
prāhārjunaṁ prakupito
bhagavān ambujekṣaṇaḥ

SYNONYMS

śibirāya—on the way to the military camp; *ninīṣantam*—while bringing him; *rajjvā*—by the ropes; *baddhvā*—bound up; *ripum*—

the enemy; *balāt*—by force; *prāha*—said; *arjunam*—unto Arjuna; *prakupitaḥ*—in an angry mood; *bhagavān*—the Personality of Godhead; *ambuja-īkṣaṇaḥ*—who looks with His lotus eyes.

TRANSLATION

After binding Aśvatthāmā, Arjuna wanted to take him to the military camp. The Personality of Godhead Śrī Kṛṣṇa, looking on with His lotus eyes, spoke to angry Arjuna.

PURPORT

Both Arjuna and Lord Śrī Kṛṣṇa are described here in an angry mood, but Arjuna's eves were like balls of red copper whereas the eyes of the Lord are like the lotus. This means that the angry mood of Arjuna and that of the Lord are not on the same level. The Lord is Transcendence, and thus He is absolute in any stage. His anger is not like the anger of a conditioned living being within the modes of qualitative material nature. Because He is absolute, both His anger and pleasure are the same. His anger is not exhibited in the three modes of material nature. It is only a sign of His bent of mind towards the cause of His devotee because that is His transcendental nature. Therefore, even if He is angry, the object of anger is blessed. He is unchanged in all circumstances.

1.7.35

mainaṁ pārthārhasi trātuṁ
brahma-bandhum imaṁ jahi
yo 'sāv anāgasaḥ suptān
avadhīn niśi bālakān

SYNONYMS

mā enam—never unto him; *pārtha*—O Arjuna; *arhasi*—ought to; *trātum*—give release; *brahma-bandhum*—a relative of a *brāhmaṇa*; *imam*—him; *jahi*—kill; *yaḥ*—he (who has); *asau*—those; *anāgasaḥ*—faultless; *suptān*—while sleeping; *avadhīt*—killed; *niśi*—at night; *bālakān*—the boys.

TRANSLATION

Lord Śrī Kṛṣṇa said: O Arjuna, you should not show mercy by releasing this relative of a brāhmaṇa [brahma-bandhu], for he has killed innocent boys in their sleep.

PURPORT

The word brahma-bandhu is significant. A person who happens to take birth in the family of a brāhmaṇa but is not qualified to be called a brāhmaṇa is addressed as the relative of a brāhmaṇa, and not as a brāhmaṇa. The son of a high court judge is not virtually a high court judge, but there is no harm in addressing a

high court judge's son as a relative of the Honorable Justice. Therefore, as by birth only one does not become a high court judge, so also one does not become a brāhmaṇa simply by birthright but by acquiring the necessary qualifications of a brāhmaṇa. As the high court judgeship is a post for the qualified man, so also the post of a brāhmaṇa is attainable by qualification only. The śāstra enjoins that even if good qualifications are seen in a person born in a family other than a brāhmaṇa, the qualified man has to be accepted as a brāhmaṇa, and similarly if a person born in the family of a brāhmaṇa is void of brahminical qualification, then he must be treated as a non-brāhmaṇa or, in better terms, a relative of a brāhmaṇa. Lord Śrī Kṛṣṇa, the supreme authority of all religious principles, the Vedas, has personally pointed out these differences, and He is about to explain the reason for this in the following ślokas.

1.7.36

> *mattaṁ pramattam unmattaṁ*
> *suptaṁ bālaṁ striyaṁ jaḍam*
> *prapannaṁ viratham bhītaṁ*
> *na ripuṁ hanti dharma-vit*

SYNONYMS

mattam—careless; *pramattam*—intoxicated; *unmattam*—insane; *suptam*—asleep; *bālam*—boy; *striyam*—woman; *jaḍam*—foolish; *prapannam*—surrendered; *viratham*—one who has lost his chariot;

bhītam—afraid; *na*—not; *ripum*—enemy; *hanti*—kill; *dharma-vit*—one who knows the principles of religion.

TRANSLATION

A person who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, afraid or devoid of his chariot. Nor does he kill a boy, a woman, a foolish creature or a surrendered soul.

PURPORT

An enemy who does not resist is never killed by a warrior who knows the principles of religion. Formerly battles were fought on the principles of religion and not for the sake of sense gratification. If the enemy happened to be intoxicated, asleep, etc., as above mentioned, he was never to be killed. These are some of the codes of religious war. Formerly war was never declared by the whims of selfish political leaders, but it was carried out on religious principles free from all vices. Violence carried out on religious principles is far superior to so-called nonviolence.

1.7.37

sva-prāṇān yaḥ para-prāṇaiḥ
prapuṣṇāty aghṛṇaḥ khalaḥ
tad-vadhas tasya hi śreyo
yad-doṣād yāty adhaḥ pumān

SYNONYMS

sva-prāṇān—one's own life; *yaḥ*—one who; *para-prāṇaiḥ*—at the cost of others' lives; *prapuṣṇāti*—maintains properly; *aghṛṇaḥ*—shameless; *khalaḥ*—wretched; *tat-vadhaḥ*—killing of him; *tasya*—his; *hi*—certainly; *śreyaḥ*—well-being; *yat*—by which; *doṣāt*—by the fault; *yāti*—goes; *adhaḥ*—downwards; *pumān*—a person.

TRANSLATION

A cruel and wretched person who maintains his existence at the cost of others' lives deserves to be killed for his own well-being, otherwise he will go down by his own actions.

PURPORT

A life for a life is just punishment for a person who cruelly and shamelessly lives at the cost of another's life. Political morality is to punish a person by a life sentence in order to save a cruel person from going to hell. That a murderer is condemned to a life sentence by the state is good for the culprit because in his next life he will not have to suffer for his act of murder. Such a life sentence for the murderer is the lowest possible punishment offered to him, and it is said in the smṛti śāstras that men who are punished by the king on the principle of a life for a life are purified of all their sins, so much so that they may be eligible for being promoted to the planets of heaven. According to Manu, the great author of civic codes and religious principles, even the killer of an animal is to be considered a murderer because animal

food is never meant for the civilized man, whose prime duty is to prepare himself for going back to Godhead. He says that in the act of killing an animal, there is a regular conspiracy by the party of sinners, and all of them are liable to be punished as murderers exactly like a party of conspirators who kill a human being combinedly. He who gives permission, he who kills the animal, he who sells the slaughtered animal, he who cooks the animal, he who administers distribution of the foodstuff, and at last he who eats such cooked animal food are all murderers, and all of them are liable to be punished by the laws of nature. No one can create a living being despite all advancement of material science, and therefore no one has the right to kill a living being by one's independent whims. For the animal eaters, the scriptures have sanctioned restricted animal sacrifices only, and such sanctions are there just to restrict the opening of slaughterhouses and not to encourage animal killing. The procedure under which animal sacrifice is allowed in the scriptures is good both for the animal sacrificed and the animal eaters. It is good for the animal in the sense that the sacrificed animal is at once promoted to a human form of life after being sacrificed at the altar, and the animal eater is saved from grosser types of sins (eating meats supplied by organized slaughterhouses which are ghastly places for breeding all kinds of material afflictions to society, country and to the people in general). The material world is itself a place always full of anxieties, and by encouraging animal slaughter the whole atmosphere becomes polluted more and more by war, pestilence, famine and many other unwanted calamities.

1.7.38

pratiśrutaṁ ca bhavatā
pāñcālyai śṛṇvato mama
āhariṣye śiras tasya
yas te mānini putra-hā

SYNONYMS

pratiśrutam—it is promised; *ca*—and; *bhavatā*—by you; *pāñcālyai*—unto the daughter of the King of Pāñcāla (Draupadī); *śṛṇvataḥ*—which was heard; *mama*—by Me personally; *āhariṣye*—must I bring; *śiraḥ*—the head; *tasya*—of him; *yaḥ*—whom; *te*—your; *mānini*—consider; *putra-hā*—the killer of your sons.

TRANSLATION

Furthermore, I have personally heard you promise Draupadī that you would bring forth the head of the killer of her sons.

1.7.39

tad asau vadhyatāṁ pāpa
ātatāyy ātma-bandhu-hā
bhartuś ca vipriyaṁ vīra
kṛtavān kula-pāṁsanaḥ

SYNONYMS

tat—therefore; *asau*—this man; *vadhyatām*—will be killed; *pāpaḥ*—the sinner; *ātatāyī*—assaulter; *ātma*—own; *bandhu-hā*—killer of sons; *bhartuḥ*—of the master; *ca*—also; *vipriyam*—having not satisfied; *vīra*—O warrior; *kṛtavān*—one who has done it; *kula-pāṁsanaḥ*—the burnt remnants of the family.

TRANSLATION

This man is an assassin and murderer of your own family members. Not only that, but he has also dissatisfied his master. He is but the burnt remnants of his family. Kill him immediately.

PURPORT

The son of Droṇācārya is condemned here as the burnt remnants of his family. The good name of Droṇācārya is very much respected. Although he joined the enemy camp, he was still held always in respect, for the Pāṇḍavas and Arjuna saluted him before beginning the fight. There was nothing wrong in that way. But the son of Droṇācārya degraded himself by committing acts which are never done by the dvijas or the twice-born higher castes. Aśvatthāmā, the son of Droṇācārya, committed murder by killing the five sleeping sons of Draupadī, by which he dissatisfied his master Duryodhana, who never approved of the heinous act of killing the five sleeping sons of the Pāṇḍavas. This means that Aśvatthāmā became as assaulter of Arjuna's own family members, and thus he was liable to be punished by him.

In the śāstras, he who attacks without notice or kills from behind or sets fire to another's house or kidnaps one's wife is condemned to death. These facts are reminded by Kṛṣṇa to Arjuna so that he might take notice of them and do the needful.

1.7.40

sūta uvāca
evaṁ parīkṣatā dharmaṁ
pārthaḥ kṛṣṇena coditaḥ
naicchad dhantuṁ guru-sutaṁ
yadyapy ātma-hanaṁ mahān

SYNONYMS

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *evam*—this; *parīkṣatā*—being examined; *dharmam*—in the matter of duty; *pārthaḥ*—Śrī Arjuna; *kṛṣṇena*—by Lord Kṛṣṇa; *coditaḥ*—being encouraged; *na aicchat*—did not like; *hantum*—to kill; *guru-sutam*—the son of his teacher; *yadyapi*—although; *ātma-hanam*—murderer of sons; *mahān*—very great.

TRANSLATION

Sūta Gosvāmī said: Despite being instructed in his duty and encouraged to kill the son of Droṇācārya, Arjuna, a great soul, did not like the idea of killing him, although he was a heinous murderer of his family members.

PURPORT

Arjuna was a great soul undoubtedly, which is proved here also. He is encouraged herein personally by the Lord to kill the son of Droṇa, but Arjuna considers that the son of his great teacher should be spared, for he happens to be the son of Droṇācārya, even though he is an unworthy son. He had done all sorts of heinous acts whimsically for no one's benefit.

Lord Śrī Kṛṣṇa encouraged Arjuna outwardly just to test Arjuna's sense of duty. It is not that Arjuna was incomplete in the sense of his duty, nor was Lord Śrī Kṛṣṇa unaware of Arjuna's sense of duty. But Lord Śrī Kṛṣṇa put to test many of His pure devotees just to magnify the sense of duty. The gopīs were put to such tests as well. Prahlāda Mahārāja also was put to such a test. All pure devotees come out successful in the respective tests by the Lord.

1.7.41

> *athopetya sva-śibiraṁ*
> *govinda-priya-sārathiḥ*
> *nyavedayat taṁ priyāyai*
> *śocantyā ātma-jān hatān*

SYNONYMS

atha—thereafter; *upetya*—having reached; *sva*—own; *śibiram*—camp; *govinda*—one who enlivens the senses (Lord Śrī Kṛṣṇa);

priya—dear; *sārathiḥ*—the charioteer; *nyavedayat*—entrusted to; *tam*—him; *priyāyai*—unto the dear; *śocantyai*—lamenting for; *ātma-jān*—own sons; *hatān*—murdered.

TRANSLATION

After reaching his own camp, Arjuna, along with his dear friend and charioteer [Śrī Kṛṣṇa], entrusted the murderer unto his dear wife, who was lamenting for her murdered sons.

PURPORT

The transcendental relation of Arjuna with Kṛṣṇa is of the dearmost friendship. In the Bhagavad-gītā the Lord Himself has claimed Arjuna as His dearmost friend. Every living being is thus related with the Supreme Lord by some sort of affectionate relation, either as servant or as friend or as parent or as an object of conjugal love. Everyone thus can enjoy the company of the Lord in the spiritual realm if one at all desires and sincerely tries for it by the process of bhakti-yoga.

1.7.42

tathāhṛtaṁ paśuvat pāśa-baddham
avāṅ-mukhaṁ karma-jugupsitena
nirīkṣya kṛṣṇāpakṛtaṁ guroḥ sutaṁ
vāma-svabhāvā kṛpayā nanāma ca

SYNONYMS

tathā—thus; *āhṛtam*—brought in; *paśu-vat*—like an animal; *pāśa-baddham*—tied with ropes; *avāk-mukham*—without a word in his mouth; *karma*—activities; *jugupsitena*—being heinous; *nirīkṣya*—by seeing; *kṛṣṇā*—Draupadī; *apakṛtam*—the doer of the degrading; *guroḥ*—the teacher; *sutam*—son; *vāma*—beautiful; *svabhāvā*—nature; *kṛpayā*—out of compassion; *nanāma*—offered obeisances; *ca*—and.

TRANSLATION

Śrī Sūta Gosvāmī said: Draupadī then saw Aśvatthāmā, who was bound with ropes like an animal and silent for having enacted the most inglorious murder. Due to her female nature, and due to her being naturally good and well-behaved, she showed him due respects as a brāhmaṇa.

PURPORT

Aśvatthāmā was condemned by the Lord Himself, and he was treated by Arjuna just like a culprit, not like the son of a brāhmaṇa or teacher. But when he was brought before Śrīmatī Draupadī, she, although begrieved for the murder of her sons, and although the murderer was present before her, could not withdraw the due respect generally offered to a brāhmaṇa or to the son of a brāhmaṇa. This is due to her mild nature as a woman. The woman as a class is no better than a boy, and therefore, they have no discriminatory power like a man.

Aśvatthāmā proved himself to be an unworthy son of Droṇācārya or of a brāhmaṇa, and for this reason he was condemned by the greatest authority Lord Śrī Kṛṣṇa, and yet a mild woman could not withdraw her natural courtesy for a brāhmaṇa.

Even to date, in a Hindu family a woman shows proper respect to the brāhmaṇa caste, however fallen and heinous a brahma-bandhu may be. But the men have begun to protest against brahma-bandhus who are born in families of good brāhmaṇas but by action are less than śūdras.

The specific word used in this śloka is vāma-sva-bhāvā, mild and gentle by nature". A good man or woman accepts anything very easily, but a man of average intelligence does not do so. But anyway, we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine. Aśvatthāmā may be respected by a good-natured woman, but that does not mean that he is as good as a genuine brāhmaṇa.

1.7.43

uvāca cāsahanty asya
bandhanānayanaṁ satī
mucyatāṁ mucyatām eṣa
brāhmaṇo nitarāṁ guruḥ

SYNONYMS

uvāca—said; *ca*—and; *asahantī*—being unbearable for her; *asya*—his; *bandhana*—being bound; *ānayanam*—bringing him; *satī*—the devoted; *mucyatām mucyatām*—just get him released; *eṣaḥ*—this; *brāhmaṇaḥ*—a *brāhmaṇa*; *nitarām*—our; *guruḥ*—teacher.

TRANSLATION

She could not tolerate Aśvatthāmā's being bound by ropes, and being a devoted lady, she said: Release him, for he is a brāhmaṇa, our spiritual master.

PURPORT

As soon as Aśvatthāmā was brought before Draupadī, she thought it intolerable that a brāhmaṇa should be arrested like a culprit and brought before her in that condition, especially when the brāhmaṇa happened to be a teacher's son.

Arjuna arrested Aśvatthāmā knowing perfectly well that he was the son of Droṇācārya. Kṛṣṇa also knew him to be so, but both of them condemned the murderer without consideration of his being the son of a brāhmaṇa. According to revealed scriptures, a teacher or spiritual master is liable to be rejected if he proves himself unworthy of the position of a guru or spiritual master. A guru is called also an ācārya, or a person who has personally assimilated all the essence of śāstras and has helped his disciples to adopt the ways. Aśvatthāmā failed to discharge the duties of a brāhmaṇa or teacher, and therefore he was liable

to be rejected from the exalted position of a brāhmaṇa. On this consideration, both Lord Śrī Kṛṣṇa and Arjuna were right in condemning Aśvatthāmā. But to a good lady like Draupadī, the matter was considered not from the angle of śāstric vision, but as a matter of custom. By custom, Aśvatthāmā was offered the same respect as was offered to his father. It was so because generally the people accept the son of a brāhmaṇa as a real brāhmaṇa, by sentiment only. Factually the matter is different. A brāhmaṇa is accepted on the merit of qualification and not on the merit of simply being the son of a brāhmaṇa.

But in spite of all this, Draupadī desired that Aśvatthāmā be at once released, and it was all the same a good sentiment for her. This means that a devotee of the Lord can tolerate all sorts of tribulation personally, but still such devotees are never unkind to others, even to the enemy. These are the characteristics of one who is a pure devotee of the Lord.

1.7.44

sarahasyo dhanur-vedaḥ
savisargopasaṁyamaḥ
astra-grāmaś ca bhavatā
śikṣito yad-anugrahāt

SYNONYMS

sa-rahasyaḥ—confidential; *dhanuḥ-vedaḥ*—knowledge in the art of manipulating bows and arrows; *sa-visarga*—releasing; *upasaṁyamaḥ*—controlling; *astra*—weapons; *grāmaḥ*—all kinds of; *ca*—and; *bhavatā*—by yourself; *śikṣitaḥ*—learned; *yat*—by whose; *anugrahāt*—mercy of.

TRANSLATION

It was by Droṇācārya's mercy that you learned the military art of throwing arrows and the confidential art of controlling weapons.

PURPORT

Dhanur-veda or military science was taught by Droṇācārya with all its confidential secrets of throwing and controlling by Vedic hymns. Gross military science is dependent on material weapons, but finer than that is the art of throwing the arrows saturated with Vedic hymns, which act more effectively than gross material weapons like machine guns or atomic bombs. The control is by Vedic mantras, or the transcendental science of sound. It is said in the Rāmāyaṇa that Mahārāja Daśaratha, the father of Lord Śrī Rāma, used to control arrows by sound only. He could pierce his target with his arrow by hearing the sound only, without seeing the object. So this is a finer military science than that of the gross material military weapons used nowadays. Arjuna was taught all this, and therefore Draupadī wished that Arjuna feel obliged to Ācārya Droṇa for all these benefits. And in the absence of

Droṇācārya, his son was the representative. That was the opinion of the good lady Draupadī. It may be argued why Droṇācārya, a rigid brāhmaṇa, should be a teacher in military science. But the reply is that a brāhmaṇa should become a teacher, regardless of what his department of knowledge is. A learned brāhmaṇa should become a teacher, a priest and a recipient of charity. A bona fide brāhmaṇa is authorized to accept such professions.

1.7.45

sa eṣa bhagavān droṇaḥ
prajā-rūpeṇa vartate
tasyātmano 'rdhaṁ patny āste
nānvagād vīrasūḥ kṛpī

SYNONYMS

saḥ—he; *eṣaḥ*—certainly; *bhagavān*—lord; *droṇaḥ*—Droṇācārya; *prajā-rūpeṇa*—in the form of his son Aśvatthāmā; *vartate*—is existing; *tasya*—his; *ātmanaḥ*—of the body; *ardham*—half; *patnī*—wife; *āste*—living; *na*—not; *anvagāt*—undertook; *vīrasūḥ*—having the son present; *kṛpī*—the sister of Kṛpācārya.

TRANSLATION

He [Droṇācārya] is certainly still existing, being represented by his son. His wife Kṛpī did not undergo a satī with him because she had a son.

PURPORT

The wife of Droṇācārya, Kṛpī, is the sister of Kṛpācārya. A devoted wife, who is according to revealed scripture the better half of her husband, is justified to embrace voluntary death along with her husband if she is without issue. But in the case of the wife of Droṇācārya, she did not undergo such a trial because she had her son, the representative of her husband. A widow is so called if there is a son of her husband existing. So in either case Aśvatthāmā was the representative of Droṇācārya, and therefore killing Aśvatthāmā would be like killing Droṇācārya. That was the argument of Draupadī against the killing of Aśvatthāmā.

1.7.46

tad dharmajña mahā-bhāga
bhavadbhir gauravaṁ kulam
vṛjinaṁ nārhati prāptuṁ
pūjyaṁ vandyam abhīkṣṇaśaḥ

SYNONYMS

tat—therefore; *dharma-jña*—one who is aware of the principles of religion; *mahā-bhāga*—the most fortunate; *bhavadbhiḥ*—by your good self; *gauravam*—glorified; *kulam*—the family; *vṛjinam*—that which is painful; *na*—not; *arhati*—does deserve; *prāptum*—for obtaining; *pūjyam*—the worshipable; *vandyam*—respectable; *abhīkṣṇaśaḥ*—constantly.

TRANSLATION

O most fortunate one who knows the principles of religion, it is not good for you to cause grief to glorious family members who are always respectable and worshipful.

PURPORT

A slight insult for a respectable family is sufficient to invoke grief. Therefore, a cultured man should always be careful in dealing with worshipful family members.

1.7.47

mā rodīd asya jananī
gautamī pati-devatā
yathāhaṁ mṛta-vatsārtā
rodimy aśru-mukhī muhuḥ

SYNONYMS

mā—do not; *rodīt*—make cry; *asya*—his; *jananī*—mother; *gautamī*—the wife of Droṇa; *pati-devatā*—chaste; *yathā*—as has; *aham*—myself; *mṛta-vatsā*—one whose child is dead; *ārtā*—distressed; *rodimi*—crying; *aśru-mukhī*—tears in the eyes; *muhuḥ*—constantly.

TRANSLATION

My lord, do not make the wife of Droṇācārya cry like me. I am aggrieved for the death of my sons. She need not cry constantly like me.

PURPORT

Sympathetic good lady as she was, Śrīmatī Draupadī did not want to put the wife of Droṇācārya in the same position of childlessness, both from the point of motherly feelings as well as from the respectable position held by the wife of Droṇācārya.

1.7.48

yaiḥ kopitaṁ brahma-kulaṁ
rājanyair ajitātmabhiḥ
tat kulaṁ pradahaty āśu
sānubandhaṁ śucārpitam

SYNONYMS

yaiḥ—by those; *kopitam*—enraged; *brahma-kulam*—the order of the *brāhmaṇas*; *rājanyaiḥ*—by the administrative order; *ajita*—unrestricted; *ātmabhiḥ*—by oneself; *tat*—that; *kulam*—family; *pradahati*—is burnt up; *āśu*—within no time; *sa-anubandham*—together with family members; *śucā-arpitam*—being put into grief.

TRANSLATION

If the kingly administrative order, which is unrestricted in sense control, offends the brāhmaṇa order and enrages them, then the fire of that rage burns up the whole body of the royal family and brings grief upon all.

PURPORT

The brāhmaṇa order of society, or the spiritually advanced caste or community and the members of such highly elevated families, were always held in great esteem by the other subordinate castes, namely the administrative kingly order, mercantile order and the laborers.

1.7.49

sūta uvāca
dharmyaṁ nyāyyaṁ sakaruṇaṁ
nirvyalīkaṁ samaṁ mahat
rājā dharma-suto rājñyāḥ
pratyanandad vaco dvijāḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *dharmyam*—in accordance with the principles of religion; *nyāyyam*—justice; *sa-karuṇam*—full of mercy; *nirvyalīkam*—without duplicity in *dharma*; *samam*—equity; *mahat*—glorious; *rājā*—the King; *dharma-sutaḥ*—son; *rājñyāḥ*—by

the Queen; *pratyanandat*—supported; *vacaḥ*—statements; *dvijāḥ*—O *brāhmaṇas.*

TRANSLATION

Sūta Gosvāmī said: O brāhmaṇas, King Yudhiṣṭhira fully supported the statements of the Queen, which were in accordance with the principles of religion and were justified, glorious, full of mercy and equity and were without duplicity.

PURPORT

Mahārāja Yudhiṣṭhira, who was the son of Dharmarāja or Yamarāja, fully supported the words of Queen Draupadī in asking Arjuna to release Aśvatthāmā. One should not tolerate the humiliation of a member of a great family. Arjuna and his family were indebted to the family of Droṇācārya because of Arjuna's learning the military science from him. If ingratitude were shown to such a benevolent family, it was not at all justified from the moral standpoint. The wife of Droṇācārya, who was the half body of the great soul, must be treated with compassion, and she should not be put into grief because of her son's death. That is compassion. Such statements by Draupadī are without duplicity because actions should be taken with full knowledge. The feeling of equality was there because Draupadī spoke out of her personal experience. A barren woman cannot understand the grief of a mother. Draupadī was herself a mother, and therefore her calculation of the depth of Kṛpī's grief was quite to the point. And

it was glorious because she wanted to show proper respect to a great family.

1.7.50

nakulaḥ sahadevaś ca
yuyudhāno dhanañjayaḥ
bhagavān devakī-putro
ye cānye yāś ca yoṣitaḥ

SYNONYMS

nakulaḥ—Nakula; *sahadevaḥ*—Sahadeva; *ca*—and; *yuyudhānaḥ*—Sātyaki; *dhanañjayaḥ*—Arjuna; *bhagavān*—the Personality of Godhead; *devakī-putraḥ*—the son of Devakī, Lord Śrī Kṛṣṇa; *ye*—those; *ca*—and; *anye*—others; *yāḥ*—those; *ca*—and; *yoṣitaḥ*—ladies.

TRANSLATION

The younger brothers of the King, Nakula and Sahadeva and also Sātyaki and Arjuna, the Personality of Godhead Lord Śrī Kṛṣṇa, son of Devakī, and the ladies and others all unanimously agreed with the King.

1.7.51

tatrāhāmarṣito bhīmas
tasya śreyān vadhaḥ smṛtaḥ

na bhartur nātmanaś cārthe
yo 'han suptān śiśūn vṛthā

SYNONYMS

tatra—thereupon; *āha*—said; *amarṣitaḥ*—in an angry mood; *bhīmaḥ*—Bhīma; *tasya*—his; *śreyān*—ultimate good; *vadhaḥ*—killing; *smṛtaḥ*—recorded; *na*—not; *bhartuḥ*—of the master; *na*—nor; *ātmanaḥ*—of his own self; *ca*—and; *arthe*—for the sake of; *yaḥ*—one who; *ahan*—killed; *suptān*—sleeping; *śiśūn*—children; *vṛthā*—without purpose.

TRANSLATION

Bhīma, however, disagreed with them and recommended killing this culprit who, in an angry mood, had murdered sleeping children for no purpose and for neither his nor his master's interest.

1.7.52

niśamya bhīma-gaditaṁ
draupadyāś ca catur-bhujaḥ
ālokya vadanaṁ sakhyur
idam āha hasann iva

SYNONYMS

niśamya—just after hearing; *bhīma*—Bhīma; *gaditam*—spoken by; *draupadyāḥ*—of Draupadī; *ca*—and; *catuḥ-bhujaḥ*—the four-handed (Personality of Godhead); *ālokya*—having seen; *vadanam*—the face; *sakhyuḥ*—of His friend; *idam*—this; *āha*—said; *hasan*—smiling; *iva*—as it.

TRANSLATION

Caturbhujaḥ [the four-armed one], or the Personality of Godhead, after hearing the words of Bhīma, Draupadī and others, saw the face of His dear friend Arjuna, and He began to speak as if smiling.

PURPORT

Lord Śrī Kṛṣṇa had two arms, and why He is designated as four-armed is explained by Śrīdhara Svāmī. Both Bhīma and Draupadī held opposite views about killing Aśvatthāmā. Bhīma wanted him to be immediately killed, whereas Draupadī wanted to save him. We can imagine Bhīma ready to kill while Draupadī is obstructing him. And in order to prevent both of them, the Lord discovered another two arms. Originally, the primeval Lord Śrī Kṛṣṇa displays only two arms, but in His Nārāyaṇa feature He exhibits four. In His Nārāyaṇa feature He resides with His devotees in the Vaikuṇṭha planets, while in His original Śrī Kṛṣṇa feature He resides in the Kṛṣṇaloka planet far, far above the Vaikuṇṭha planets in the spiritual sky. Therefore, if Śrī Kṛṣṇa is called caturbhujaḥ, there is no contradiction. If need be He can

display hundreds of arms, as He exhibited in His viśva-rūpa shown to Arjuna. Therefore, one who can display hundreds and thousands of arms can also manifest four whenever needed.

When Arjuna was perplexed about what to do with Aśvatthāmā, Lord Śrī Kṛṣṇa, as very dear friend of Arjuna, voluntarily took up the matter just to make a solution. And He was smiling also.

1.7.53-54

śrī-bhagavān uvāca
brahma-bandhur na hantavya
ātatāyī vadhārhaṇaḥ
mayaivobhayam āmnātaṁ
paripāhy anuśāsanam

kuru pratiśrutaṁ satyaṁ
yat tat sāntvayatā priyām
priyaṁ ca bhīmasenasya
pāñcālyā mahyam eva ca

SYNONYMS

śrī-bhagavān—the Personality of Godhead; *uvāca*—said; *brahma-bandhuḥ*—the relative of a *brāhmaṇa*; *na*—not; *hantavyaḥ*—to be killed; *ātatāyī*—the aggressor; *vadha-arhaṇaḥ*—is due to be killed; *mayā*—by Me; *eva*—certainly; *ubhayam*—both; *āmnātam*—

described according to rulings of the authority; *paripāhi*—carry out; *anuśāsanam*—rulings; *kuru*—abide by; *pratiśrutam*—as promised by; *satyam*—truth; *yat tat*—that which; *sāntvayatā*—while pacifying; *priyām*—dear wife; *priyam*—satisfaction; *ca*—also; *bhīmasenasya*—of Śrī Bhīmasena; *pāñcālyāḥ*—of Draupadī; *mahyam*—unto Me also; *eva*—certainly; *ca*—and.

TRANSLATION

The Personality of Godhead Śrī Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor he must be killed. All these rulings are in the scriptures, and you should act accordingly. You have to fulfill your promise to your wife, and you must also act to the satisfaction of Bhīmasena and Me.

PURPORT

Arjuna was perplexed because Aśvatthāmā was to be killed as well as spared according to different scriptures cited by different persons. As a brahma-bandhu, or a worthless son of a brāhmaṇa. Aśvatthāmā was not to be killed, but he was at the same time an aggressor also. And according to the rulings of Manu, an aggressor, even though he be a brāhmaṇa (and what to speak of an unworthy son of a brāhmaṇa), is to be killed. Droṇācārya was certainly a brāhmaṇa in the true sense of the term, but because he stood in the battlefield he was killed. But although Aśvatthāmā was an aggressor, he stood without any fighting weapons. The ruling is that an aggressor, when he is without

weapon or chariot, cannot be killed. All these were certainly perplexities. Besides that, Arjuna had to keep the promise he had made before Draupadī just to pacify her. But he also had to satisfy both Bhīma and Kṛṣṇa, who advised killing him. This dilemma was present before Arjuna, and the solution was awarded by Kṛṣṇa.

1.7.55

sūta uvāca
arjunaḥ sahasājñāya
harer hārdam athāsinā
maṇiṁ jahāra mūrdhanyaṁ
dvijasya saha-mūrdhajam

SYNONYMS

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *arjunaḥ*—Arjuna; *sahasā*—just at that time; *ājñāya*—knowing it; *hareḥ*—of the Lord; *hārdam*—motive; *atha*—thus; *asinā*—by the sword; *maṇim*—the jewel; *jahāra*—separated; *mūrdhanyam*—on the head; *dvijasya*—of the twice-born; *saha*—with; *mūrdhajam*—hairs.

TRANSLATION

Just then Arjuna could understand the motive of the Lord by His equivocal orders, and thus with his sword he severed both hair and jewel from the head of Aśvatthāmā.

PURPORT

Contradictory orders of different persons are impossible to carry out. Therefore a compromise was selected by Arjuna by his sharp intelligence, and he separated the jewel from the head of Aśvatthāmā which was as good as cutting off his head, and yet his life was saved for all practical purposes. Here Aśvatthāmā is indicated as twice-born. Certainly he was twice-born, but he fell down from his position, and therefore he was properly punished.

1.7.56

> *vimucya raśanā-baddhaṁ*
> *bāla-hatyā-hata-prabham*
> *tejasā maṇinā hīnaṁ*
> *śibirān nirayāpayat*

SYNONYMS

vimucya—after releasing him; *raśanā-baddham*—from the bondage of ropes; *bāla-hatyā*—infanticide; *hata-prabham*—loss of bodily luster; *tejasā*—of the strength of; *maṇinā*—by the jewel; *hīnam*—being deprived of; *śibirāt*—from the camp; *nirayāpayat*—drove him out.

TRANSLATION

He [Aśvatthāmā] had already lost his bodily luster due to infanticide, and now, moreover, having lost the jewel

from his head, he lost even more strength. Thus he was unbound and driven out of the camp.

PURPORT

Thus being insulted, the humiliated Aśvatthāmā was simultaneously killed and not killed by the intelligence of Lord Kṛṣṇa and Arjuna.

1.7.57

> *vapanaṁ draviṇādānaṁ*
> *sthānān niryāpaṇaṁ tathā*
> *eṣa hi brahma-bandhūnāṁ*
> *vadho nānyo 'sti daihikaḥ*

SYNONYMS

vapanam—cleaving the hairs from the head; *draviṇa*—wealth; *adānam*—forfeiting; *sthānāt*—from the residence; *niryāpaṇam*—driving away; *tathā*—also; *eṣaḥ*—all these; *hi*—certainly; *brahma-bandhūnām*—of the relatives of a *brāhmaṇa*; *vadhaḥ*—killing; *na*—not; *anyaḥ*—any other method; *asti*—there is; *daihikaḥ*—in the matter of the body.

TRANSLATION

Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the

prescribed punishments for the relative of a brāhmaṇa. There is no injunction for killing the body.

1.7.58

putra-śokāturāḥ sarve
pāṇḍavāḥ saha kṛṣṇayā
svānāṁ mṛtānāṁ yat kṛtyaṁ
cakrur nirharaṇādikam

SYNONYMS

putra—son; *śoka*—bereavement; *āturāḥ*—overwhelmed with; *sarve*—all of them; *pāṇḍavāḥ*—the sons of Pāṇḍu; *saha*—along with; *kṛṣṇayā*—with Draupadī; *svānām*—of the kinsmen; *mṛtānām*—of the dead; *yat*—what; *kṛtyam*—ought to be done; *cakruḥ*—did perform; *nirharaṇa-ādikam*—undertakable.

TRANSLATION

Thereafter, the sons of Pāṇḍu and Draupadī, overwhelmed with grief, performed the proper rituals for the dead bodies of their relatives. Thus end the Bhaktivedanta purports of the First Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Son of Droṇa Punished."

Chapter 8

1.8.1

sūta uvāca
atha te samparetānāṁ
svānām udakam icchatām
dātuṁ sakṛṣṇā gaṅgāyāṁ
puraskṛtya yayuḥ striyaḥ

SYNONYMS

sūtaḥ uvāca—Sūta said; *atha*—thus; *te*—the Pāṇḍavas; *samparetānām*—of the dead; *svānām*—of the relatives; *udakam*—water; *icchatām*—willing to have; *dātum*—to deliver; *sa-kṛṣṇāḥ*—along with Draupadī; *gaṅgāyām*—on the Ganges; *puraskṛtya*—putting in the front; *yayuḥ*—went; *striyaḥ*—the women.

TRANSLATION

Sūta Gosvāmī said: Thereafter the Pāṇḍavas, desiring to deliver water to the dead relatives who had desired it, went to the Ganges with Lord Kṛṣṇa. The ladies walked in front.

PURPORT

To date it is the custom in the Hindu society to go to the Ganges or to any other sacred river to take bath when death occurs in the family. Each of the family members pours out a potful of the Ganges water for the departed soul and walks in a procession, with the ladies in the front. The Pāṇḍavas also followed the rules more than five thousand years ago. Lord Kṛṣṇa, being a cousin of the Pāṇḍavas, is also amongst the family members.

1.8.2

te ninīyodakaṁ sarve
vilapya ca bhṛśaṁ punaḥ
āplutā hari-pādābja-
rajaḥ-pūta-sarij-jale

SYNONYMS

te—all of them; *ninīya*—having offered; *udakam*—water; *sarve*—every one of them; *vilapya*—having lamented; *ca*—and; *bhṛśam*—sufficiently; *punaḥ*—again; *āplutāḥ*—took bath; *hari-pādābja*—the lotus feet of the Lord; *rajaḥ*—dust; *pūta*—purified; *sarit*—of the Ganges; *jale*—in the water.

TRANSLATION

Having lamented over them and sufficiently offered Ganges water, they bathed in the Ganges, whose water

is sanctified due to being mixed with the dust of the lotus feet of the Lord.

1.8.3

tatrāsīnaṁ kuru-patiṁ
dhṛtarāṣṭraṁ sahānujam
gāndhārīṁ putra-śokārtāṁ
pṛthāṁ kṛṣṇāṁ ca mādhavaḥ

SYNONYMS

tatra—there; *āsīnam*—sitting; *kuru-patim*—the King of the Kurus; *dhṛtarāṣṭram*—Dhṛtarāṣṭra; *saha-anujam*—with his younger brothers; *gāndhārīm*—Gāndhārī; *putra*—son; *śoka-artām*—overtaken by bereavement; *pṛthām*—Kuntī; *kṛṣṇām*—Draupadī; *ca*—also; *mādhavaḥ*—Lord Śrī Kṛṣṇa.

TRANSLATION

There the King of the Kurus, Mahārāja Yudhiṣṭhira, along with his younger brothers, Dhṛtarāṣṭra, Gāndhārī, Kuntī, Draupadī and also Lord Kṛṣṇa, all sat, overwhelmed with grief.

PURPORT

The Battle of Kurukṣetra was fought between family members, and thus all affected persons were also family members like Mahārāja Yudhiṣṭhira and brothers, Kuntī, Draupadī, Subhadrā,

Dhṛtarāṣṭra, Gāndhārī and her daughters-in-law, etc. All the principal dead bodies were in some way or other related with each other, and therefore the family grief was combined. Lord Kṛṣṇa was also one of them as a cousin of the Pāṇḍavas and nephew of Kuntī, as well as brother of Subhadrā, etc. The Lord was, therefore, equally sympathetic toward all of them, and therefore He began to pacify them befittingly.

1.8.4

sāntvayām āsa munibhir
hata-bandhūñ śucārpitān
bhūteṣu kālasya gatiṁ
darśayan na pratikriyām

SYNONYMS

sāntvayām āsa—pacified; *munibhiḥ*—along with the *munis* present there; *hata-bandhūn*—those who lost their friends and relatives; *śucārpitān*—all shocked and affected; *bhūteṣu*—unto the living beings; *kālasya*—of the supreme law of the Almighty; *gatim*—reactions; *darśayan*—demonstrated; *na*—no; *pratikriyām*—remedial measures.

TRANSLATION

Lord Śrī Kṛṣṇa and the munis began to pacify those who were shocked and affected, citing the stringent laws of the Almighty and their reactions upon living beings.

PURPORT

The stringent laws of nature under the order of the Supreme Personality of Godhead cannot be altered by any living entity. The living entities are eternally under the subjugation of the Almighty Lord. The Lord makes all the laws and orders, and these laws and orders are generally called dharma or religion. No one can create any religious formula. Bona fide religion is to abide by the orders of the Lord. The Lord's orders are clearly declared in the Bhagavad-gītā. Everyone should follow Him only or His orders, and that will make all happy, both materially and spiritually. As long as we are in the material world, it is our duty to follow the orders of the Lord, and if by the grace of the Lord we are liberated from the clutches of the material world, then in our liberated stage also we can render transcendental loving service unto the Lord. In our material stage we can neither see ourselves nor the Lord for want of spiritual vision. But when we are liberated from the material affection and are situated in our original spiritual form we can see both ourselves as well as the Lord face to face. Mukti means to be reinstated in one's original spiritual status after giving up the material conception of life. Therefore, human life is specifically meant for qualifying ourselves for this spiritual liberty. Unfortunately, under the influence of illusory material energy, we accept this spot-life for a few years only as our permanent existence and thus become illusioned by possessing so-called country, home, land, children, wife, community, wealth, etc., which are false representations created by māyā (illusion). And under the dictation of māyā, we

fight with one another to protect these false possessions. By cultivating spiritual knowledge, we can realize that we have nothing to do with all this material paraphernalia. Then at once we become free from material attachment. And this clearance of the misgivings of material existence at once takes place by association of the Lord's devotees who are able to inject the transcendental sound into the depth of the bewildered heart and thus make him practically liberated from all lamentation and illusion. That is a summary of the pacifying measures for those affected by the reaction of stringent material laws, exhibited in the forms of birth, death, old age and disease, insoluble factors of material existence. The victims of war, namely, the family members of the Kurus, were lamenting the problems of death, and the Lord pacified them on the basis of knowledge.

1.8.5

sādhayitvājāta-śatroḥ
svaṁ rājyaṁ kitavair hṛtam
ghātayitvāsato rājñaḥ
kaca-sparśa-kṣatāyuṣaḥ

SYNONYMS

sādhayitvā—having executed; *ajāta-śatroḥ*—of one who has no enemy; *svam rājyam*—own kingdom; *kitavaiḥ*—by the clever (Duryodhana and party); *hṛtam*—usurped; *ghātayitvā*—having killed; *asataḥ*—the unscrupulous; *rājñaḥ*—of the queen's; *kaca*—

bunch of hair; *sparśa*—roughly handled; *kṣata*—decreased; *āyuṣaḥ*—by the duration of life.

TRANSLATION

The clever Duryodhana and his party cunningly usurped the kingdom of Yudhiṣṭhira, who had no enemy. By the grace of the Lord, the recovery was executed, and the unscrupulous kings who joined with Duryodhana were killed by Him. Others also died, their duration of life being decreased for their having roughly handled the hair of Queen Draupadī.

PURPORT

In the glorious days, or before the advent of the age of Kali, the brāhmaṇas, the cows, the women, the children and the old men were properly given protection.

1. The protection of the brāhmaṇas maintains the institution of varṇa and āśrama, the most scientific culture for attainment of spiritual life.

2. The protection of cows maintains the most miraculous form of food, i.e., milk for maintaining the finer tissues of the brain for understanding higher aims of life.

3. The protection of women maintains the chastity of society by which we can get a good generation for peace, tranquility and progress of life.

4. The protection of children gives the human form of life its best chance to prepare the way of liberty from material bondage. Such protection of children begins from the very day of begetting a child by the purificatory process of Garbhādhāna-saṁskāra, the beginning of pure life.

5. The protection of the old men gives them a chance to prepare themselves for better life after death. This complete outlook is based on factors leading to successful humanity as against the civilization of polished cats and dogs.

The killing of these innocent creatures is totally forbidden because even by insulting them one loses one's duration of life. In the age of Kali they are not properly protected, and therefore the duration of life of the present generation has shortened considerably. In the Bhagavad-gītā it is stated that when the women become unchaste for want of proper protection, there are unwanted children called varṇa-saṅkaras. To insult a chaste woman means to bring about disaster in the duration of life. Duḥśāsana, a brother of Duryodhana, insulted Draupadī, an ideal chaste lady, and therefore the miscreants died untimely. These are some of the stringent laws of the Lord, mentioned above.

1.8.6

> *yājayitvāśvamedhais taṁ*
> *tribhir uttama-kalpakaiḥ*

tad-yaśaḥ pāvanaṁ dikṣu
śata-manyor ivātanot

SYNONYMS

yājayitvā—by performing; *aśvamedhaiḥ—yajña* in which a horse is sacrificed; *tam*—him (King Yudhiṣṭhira); *tribhiḥ*—three; *uttama*—best; *kalpakaiḥ*—supplied with proper ingredients and performed by able priests; *tat*—that; *yaśaḥ*—fame; *pāvanam*—virtuous; *dikṣu*—all directions; *śata-manyoḥ*—Indra, who performed one hundred such sacrifices; *iva*—like; *atanot*—spread.

TRANSLATION

Lord Śrī Kṛṣṇa caused three well-performed Aśvamedha-yajñas [horse sacrifices] to be conducted by Mahārāja Yudhiṣṭhira and thus caused his virtuous fame to be glorified in all directions, like that of Indra, who had performed one hundred such sacrifices.

PURPORT

This is something like the preface of the performances of Aśvamedha-yajña by Mahārāja Yudhiṣṭhira. The comparison of Mahārāja Yudhiṣṭhira to the King of heaven is significant. The King of heaven is thousands and thousands of times greater than Mahārāja Yudhiṣṭhira in opulence, yet the fame of Mahārāja Yudhiṣṭhira was not less. The reason is that Mahārāja Yudhiṣṭhira was a pure devotee of the Lord, and by His grace only he was on the level of the King of heaven, even though King

Yudhiṣṭhira performed only three yajñas, whereas the King of heaven performed hundreds. That is the prerogative of the devotee of the Lord. The Lord is equal to everyone, but a devotee of the Lord is more glorified because he is always in touch with the all-great. The sun rays are equally distributed, but still there are some places which are dark always. This is not due to the sun but to the receptive power. Similarly, those who are cent percent devotees of the Lord get the full-fledged mercy of the Lord, which is always equally distributed everywhere.

1.8.7

āmantrya pāṇḍu-putrāṁś ca
śaineyoddhava-saṁyutaḥ
dvaipāyanādibhir vipraiḥ
pūjitaiḥ pratipūjitaḥ

SYNONYMS

āmantrya—inviting; *pāṇḍu-putrān*—all the sons of Pāṇḍu; *ca*—also; *śaineya*—Sātyaki; *uddhava*—Uddhava; *saṁyutaḥ*—accompanied; *dvaipāyana-ādibhiḥ*—by the *ṛṣis* like Vedavyāsa; *vipraiḥ*—by the *brāhmaṇas*; *pūjitaiḥ*—being worshiped; *pratipūjitaḥ*—the Lord also reciprocated equally.

TRANSLATION

Lord Śrī Kṛṣṇa then prepared for His departure. He invited the sons of Pāṇḍu, after having been worshiped

by the brāhmaṇas, headed by Śrīla Vyāsadeva. The Lord also reciprocated greetings.

PURPORT

Apparently Lord Śrī Kṛṣṇa was a kṣatriya and was not worshipable by the brāhmaṇas. But the brāhmaṇas present there, headed by Śrīla Vyāsadeva, all knew Him to be the Personality of Godhead, and therefore they worshiped Him, but the Lord reciprocated the greetings just to honor the social order that a kṣatriya is obedient to the orders of the brāhmaṇas.

Although Lord Śrī Kṛṣṇa was always offered the respects of the Supreme Lord from all responsible quarters, the Lord never deviated from the customary usages between the four orders of society. The Lord purposely observed all these social customs so that others would follow Him in the future.

1.8.8

gantuṁ kṛtamatir brahman
dvārakāṁ ratham āsthitaḥ
upalebhe 'bhidhāvantīm
uttarāṁ bhaya-vihvalām

SYNONYMS

gantum—just desiring to start; *kṛtamatiḥ*—having decided; *brahman*—O *brāhmaṇa*; *dvārakām*—towards Dvārakā; *ratham*—

on the chariot; *āsthitaḥ*—seated; *upalebhe*—saw; *abhidhāvantīm*—coming hurriedly; *uttarām*—Uttarā; *bhaya-vihvalām*—being afraid.

TRANSLATION

As soon as He seated Himself on the chariot to start for Dvārakā, He saw Uttarā hurrying toward Him in fear.

PURPORT

All members of the family of the Pāṇḍavas were completely dependent on the protection of the Lord, and therefore the Lord also protected all of them in all circumstances. The Lord protects everyone, but one who depends completely upon Him is especially- looked after by the Lord. The father is more attentive to the little son who is exclusively dependent on the father.

1.8.9

uttarovāca
pāhi pāhi mahā-yogin
deva-deva jagat-pate
nānyaṁ tvad abhayaṁ paśye
yatra mṛtyuḥ parasparam

SYNONYMS

uttarā uvāca—Uttarā said; *pāhi pāhi*—protect, protect; *mahā-yogin*—the greatest mystic; *deva-deva*—the worshipable of the

worshiped; *jagat-pate*—O Lord of the universe; *na*—not; *anyam*—anyone else; *tvat*—than You; *abhayam*—fearlessness; *paśye*—do I see; *yatra*—where there is; *mṛtyuḥ*—death; *parasparam*—in the world of duality.

TRANSLATION

Uttarā said: O Lord of lords, Lord of the universe! You are the greatest of the mystics. Please protect me, for there is no one else who can save me from the clutches of death in this world of duality.

PURPORT

This material world is the world of duality in contrast with the oneness of the absolute realm. The world of duality is composed of matter and spirit, whereas the absolute world is complete spirit without any tinge of the material qualities. In the dual world everyone is falsely trying to become the master of the world, whereas in the absolute world the Lord is the Absolute Lord and all others are His absolute servitors. In the world of duality everyone is envious of all others, and death is inevitable due to the dual existence of matter and spirit. The Lord is the only shelter of fearlessness for the surrendered soul. No one can save himself from the cruel hands of death in the material world without having surrendered himself at the lotus feet of the Lord.

1.8.10

abhidravati mām īśa
śaras taptāyaso vibho
kāmaṁ dahatu māṁ nātha
mā me garbho nipātyatām

SYNONYMS

abhidravati—coming towards; *mām*—me; *īśa*—O Lord; *śaraḥ*—the arrow; *tapta*—fiery; *ayasaḥ*—iron; *vibho*—O great one; *kāmam*—desire; *dahatu*—let it burn; *mām*—me; *nātha*—O protector; *mā*—not; *me*—my; *garbhaḥ*—embryo; *nipātyatām*—be aborted.

TRANSLATION

O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.

PURPORT

This incidence took place after the death of Abhimanyu, the husband of Uttarā. As the widow of Abhimanyu, she should have followed the path of her husband, but because she was pregnant and Mahārāja Parīkṣit, a great devotee of the Lord, was lying in embryo, she was responsible for his protection. The mother of a child has a great responsibility in giving all protection to the

child, and therefore she was not ashamed to express this frankly before Lord Kṛṣṇa. Uttarā was the daughter of a great king, the wife of a great hero and student of a great devotee, and later she was the mother of a good king also. She was fortunate in every respect.

1.8.11

sūta uvāca
upadhārya vacas tasyā
bhagavān bhakta-vatsalaḥ
apāṇḍavam idaṁ kartuṁ
drauṇer astram abudhyata

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *upadhārya*—by hearing her patiently; *vacaḥ*—words; *tasyāḥ*—her; *bhagavān*—the Personality of Godhead; *bhakta-vatsalaḥ*—He who is very much affectionate towards His devotees; *apāṇḍavam*—without the existence of the Pāṇḍavas' descendants; *idam*—this; *kartum*—to do it; *drauṇeḥ*—of the son of Droṇācārya; *astram*—weapon; *abudhyata*—understood.

TRANSLATION

Sūta Gosvāmī said: Lord Śrī Kṛṣṇa, who is always very much affectionate to His devotees, having patiently heard her words, could at once understand that

Aśvatthāmā, the son of Droṇācārya, had thrown the brahmāstra to finish the last life in the Pāṇḍava family.

PURPORT

The Lord is impartial in every respect, but still He is inclined towards His devotees because there is a great necessity of this for everyone's well-being. The Pāṇḍava family is a family of devotees, and therefore the Lord wanted them to rule the world. That was the reason that He vanquished the rule of the company of Duryodhana and established the rule of Mahārāja Yudhiṣṭhira. Therefore, He wanted to protect Mahārāja Parīkṣit also, who was lying in embryo. He did not like the idea that the world should be without the Pāṇḍavas, the ideal family of devotees.

1.8.12

tarhy evātha muni-śreṣṭha
pāṇḍavāḥ pañca sāyakān
ātmano 'bhimukhān dīptān
ālakṣyāstrāṇy upādaduḥ

SYNONYMS

tarhi—then; *eva*—also; *atha*—therefore; *muni-śreṣṭha*—O chief amongst the *munis*; *pāṇḍavāḥ*—all the sons of Pāṇḍu; *pañca*—five; *sāyakān*—weapons; *ātmanaḥ*—own selves; *abhimukhān*—towards; *dīptān*—glaring; *ālakṣya*—seeing it; *astrāṇi*—weapons; *upādaduḥ*—took up.

TRANSLATION

O foremost amongst the great thinkers [munis] [Śaunaka], seeing the glaring brahmāstra proceeding towards them, the Pāṇḍavas took up their five respective weapons.

PURPORT

The brahmāstras are finer than the nuclear weapons. Aśvatthāmā discharged the brahmāstras simply to kill the Pāṇḍavas, namely the five brothers headed by Mahārāja Yudhiṣṭhira and their only grandson lying within the womb of Uttarā. Therefore the brahmāstra, more effective and finer than the atomic weapons, was not as blind as the atomic bombs. When the atomic bombs are discharged they do not discriminate between the target and others. Mainly the atomic bombs do harm to the innocent because there is no control. The brahmāstra is not like that. It marks out the target and proceeds accordingly without harming the innocent.

1.8.13

vyasanaṁ vīkṣya tat teṣām
ananya-viṣayātmanām
sudarśanena svāstreṇa
svānāṁ rakṣāṁ vyadhād vibhuḥ

SYNONYMS

vyasanam—great danger; *vīkṣya*—having observed; *tat*—that; *teṣām*—their; *ananya*—no other; *viṣaya*—means; *ātmanām*—thus inclined; *sudarśanena*—by the wheel of Śrī Kṛṣṇa; *sva-astreṇa*—by the weapon; *svānām*—of His own devotees; *rakṣām*—protection; *vyadhāt*—did it; *vibhuḥ*—the Almighty.

TRANSLATION

The Almighty Personality of Godhead Śrī Kṛṣṇa, having observed that a great danger was befalling His unalloyed devotees who were fully surrendered souls, at once took up His Sudarśana disc in order to protect them.

PURPORT

The brahmāstra or the supreme weapon released by Aśvatthāmā was something similar to the nuclear weapon but with more radiation and heat. This brahmāstra is the product of a more subtle science, being the product of a finer sound or mantra recorded in the Vedas. Another advantage of this weapon is that it is not blind like the nuclear weapon because it can be directed only to the target and nothing else. Aśvatthāmā released the weapon just to finish all the male members of Pāṇḍu's family: therefore in one sense it was more dangerous than the atomic bombs because it could penetrate even the most protected place and would never miss the target. Knowing all this, Lord Śrī Kṛṣṇa took up at once His personal weapon to protect His devotees,

who did not know anyone other than Kṛṣṇa. In the Bhagavad-gītā the Lord has clearly promised that His devotees are never to be vanquished. And He behaves according to the quality or degree of the devotional service by the devotees. Here the word ananya-viṣayātmanām is significant. The Pāṇḍavas were cent percent dependent on the protection of the Lord, although they were all great warriors themselves. But the Lord neglects even the greatest warrior and also vanquishes them in no time. When the Lord saw that there was no time for the Pāṇḍavas to counteract the brahmāstra of Aśvatthāmā, He took up the weapon even at the risk of breaking His own vow. Although the Battle of Kurukṣetra was almost finished, still, according to His vow, He should not have taken up His own weapon. But the emergency was more important than the vow. He is better known as the bhakta-vatsala, or the lover of His devotee, and thus He preferred to continue as bhakta-vatsala than to be a worldly moralist who never breaks his solemn vow.

1.8.14

antaḥsthaḥ sarva-bhūtānām
ātmā yogeśvaro hariḥ
sva-māyayāvṛṇod garbhaṁ
vairāṭyāḥ kuru-tantave

SYNONYMS

antaḥsthaḥ—being within; *sarva*—all; *bhūtānām*—of the living beings; *ātmā*—soul; *yoga-īśvaraḥ*—the Lord of all mysticism; *hariḥ*—the Supreme Lord; *sva-māyayā*—by the personal energy; *āvṛṇot*—covered; *garbham*—embryo; *vairāṭyāḥ*—of Uttarā; *kuru-tantave*—for the progeny of Mahārāja Kuru.

TRANSLATION

The Lord of supreme mysticism Śrī Kṛṣṇa resides within everyone's heart as the Paramātmā. As such, just to protect the progeny of the Kuru dynasty, He covered the embryo of Uttarā by His personal energy.

PURPORT

The Lord of supreme mysticism can simultaneously reside within everyone's heart, or even within the atoms, by His Paramātmā feature, His plenary portion. Therefore, from within the body of Uttarā He covered the embryo to save Mahārāja Parīkṣit and protect the progeny of Mahārāja Kuru in which King Pāṇḍu was also a descendant. Both the sons of Dhṛtarāṣṭra and those of Pāṇḍu all belonged to the same dynasty of Mahārāja Kuru; therefore both of them were generally known as Kurus. But particularly, when there were differences between the two brothers' families, the sons of Dhṛtarāṣṭra were known as Kurus while the sons of Pāṇḍu were known as Pāṇḍavas. Since the sons and grandsons of Dhṛtarāṣṭra were all killed in the Battle of

Kurukṣetra, the last son of the dynasty is thus designated as the son of the Kurus.

1.8.15

> *yadyapy astraṁ brahma-śiras*
> *tv amoghaṁ cāpratikriyam*
> *vaiṣṇavaṁ teja āsādya*
> *samaśāmyad bhṛgūdvaha*

SYNONYMS

yadyapi—although; *astram*—weapon; *brahma-śiraḥ*—supreme; *tu*—but; *amogham*—without check; *ca*—and; *apratikriyam*—not to be counteracted; *vaiṣṇavam*—in relation with Viṣṇu; *tejaḥ*—strength; *āsādya*—being confronted with; *samaśāmyat*—was neutralized; *bhṛgu-udvaha*—O glory of the family of Bhṛgu.

TRANSLATION

O Śaunaka, although the supreme brahmāstra weapon released by Aśvatthāmā was irresistible and without check or counteraction, when confronted by the strength of Viṣṇu [Lord Kṛṣṇa], it was neutralized and foiled.

PURPORT

In the Bhagavad-gītā it is said that the brahmajyoti or the glowing effulgence transcendental is resting on Lord Śrī Kṛṣṇa.

In other words, the glowing effulgence known as brahmatejas is nothing but the rays of the Lord, just as the sun rays are rays of the sun disc. So this Brahma weapon also, although materially irresistible, could not surpass the supreme strength of the Lord. The weapon called brahmaśīras, released by Aśvatthāmā, was neutralized and foiled by Lord Śrī Kṛṣṇa by His own energy; that is to say. He did not wait for any other's help because He is absolute.

1.8.16

mā maṁsthā hy etad āścaryaṁ
sarvāścaryamaye 'cyute
ya idaṁ māyayā devyā
sṛjaty avati hanty ajaḥ

SYNONYMS

mā—do not; *maṁsthāḥ*—think; *hi*—certainly; *etat*—all these; *āścaryam*—wonderful; *sarva*—all; *āścarya-maye*—in the all-mysterious; *acyute*—the infallible; *yaḥ*—one who; *idam*—this (creation); *māyayā*—by His energy; *devyā*—transcendental; *sṛjati*—creates; *avati*—maintains; *hanti*—annihilates; *ajaḥ*—unborn.

TRANSLATION

O brāhmaṇas, do not think this to be especially wonderful in the activities of the mysterious and infallible Personality of Godhead. It is so because He, by

His own transcendental energy, maintains and annihilates all material things, although He Himself is unborn.

PURPORT

The activities of the Lord are always inconceivable to the tiny brain of the living entities. Nothing is impossible for the Supreme Lord, but all His actions are wonderful for us, and thus He is always beyond the range of our conceivable limits. The Lord is the all-powerful, all-perfect Personality of Godhead. The Lord is cent percent perfect, whereas others, namely Brahmā, Nārāyaṇa, Śiva, the demigods and all other living beings, possess only different percentages of such perfection. No one is equal to or greater than Him. He is unrivalled.

1.8.17

brahma-tejo-vinirmuktair
ātmajaiḥ saha kṛṣṇayā
prayāṇābhimukhaṁ kṛṣṇam
idam āha pṛthā satī

SYNONYMS

brahma-tejaḥ—the radiation of the *brahmāstra*; *vinirmuktaiḥ*—being saved from; *ātma-jaiḥ*—along with her sons; *saha*—with; *kṛṣṇayā*—Draupadī; *prayāṇa*—outgoing; *abhimukham*—towards;

kṛṣṇam—unto Lord Kṛṣṇa; *idam*—this; *āha*—said; *pṛthā*—Kuntī; *satī*—chaste, devoted to the Lord.

TRANSLATION

Thus saved from the radiation of the brahmāstra, Kuntī, the chaste devotee of the Lord, and her five sons and Draupadī, addressed Lord Kṛṣṇa as He started for home.

PURPORT

Kuntī is described herein as satī, or chaste, due to her unalloyed devotion to Lord Śrī Kṛṣṇa. Her mind will just now be expressed in the following prayers for Lord Kṛṣṇa. A chaste devotee of the Lord does not look to others, namely any other living being or demigod, even for deliverance from danger. That was all along the characteristic of the whole family of the Pāṇḍavas. They knew nothing except Kṛṣṇa, and therefore the Lord was also always ready to help them in all respects and in all circumstances. That is the transcendental nature of the Lord. He reciprocates the dependence of the devotee. One should not, therefore, look for help from imperfect living beings or demigods, but one should look for all help from Lord Kṛṣṇa, who is competent to save His devotees. Such a chaste devotee also never asks the Lord for help, but the Lord, out of His own accord, is always anxious to render it.

1.8.18

kunty uvāca
namasye puruṣaṁ tvādyam
īśvaraṁ prakṛteḥ param
alakṣyaṁ sarva-bhūtānām
antar bahir avasthitam

SYNONYMS

kuntī uvāca—Śrīmatī Kuntī said; *namasye*—let me bow down; *puruṣam*—the Supreme Person; *tvā*—You; *ādyam*—the original; *īśvaram*—the controller; *prakṛteḥ*—of the material cosmos; *param*—beyond; *alakṣyam*—the invisible; *sarva*—all; *bhūtānām*—of living beings; *antaḥ*—within; *bahiḥ*—without; *avasthitam*—existing.

TRANSLATION

Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

PURPORT

Śrīmatī Kuntīdevī was quite aware that Kṛṣṇa was the original Personality of Godhead, although He was playing the part of her nephew. Such an enlightened lady could not commit a mistake

by offering obeisances unto her nephew. Therefore, she addressed Him as the original puruṣa beyond the material cosmos. Although all living entities are also transcendental, they are neither original nor infallible. The living entities are apt to fall down under the clutches of material nature, but the Lord is never like that. In the Vedas, therefore, He is described as the chief amongst all living entities. Then again He is addressed as īśvara, or the controller. The living entities or the demigods like Indra, Candra, Sūrya, etc., are also to some extent īśvara, but none of them is the supreme īśvara or the ultimate controller. He is the parameśvara, or the Supersoul. He is both within and with out. Although He was present before Śrīmatī Kuntī as her nephew, He was also within her and everyone else. In the Bhagavad-gītā the Lord says (Bg. 15.15), "I am situated in everyone's heart, and due to Me only one remembers, forgets and is cognizant, etc. Through all the Vedas I am to be known because I am the compiler of the Vedas, and I am the teacher of the Vedānta." Queen Kuntī affirms that the Lord, although both within and without all living beings, is still invisible. The Lord is, so to speak, a puzzle for the common man. Queen Kuntī experienced personally that Lord Kṛṣṇa was present before her, yet He entered within the womb of Uttarā to save her embryo from the attack of Aśvatthāmā's brahmāstra. Kuntī herself was puzzled whether Śrī Kṛṣṇa is all-pervasive or localized. In fact, He is both, but He reserves the right of not being exposed to persons who are not surrendered souls. This checking curtain is called the māyā energy of the Supreme Lord, and it controls the limited vision of the rebelled soul. It is explained as follows.

1.8.19

māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
naṭo nāṭyadharo yathā

SYNONYMS

māyā—deluding; *javanikā*—curtain; *ācchannam*—covered by; *ajñā*—ignorant; *adhokṣajam*—beyond the range of material conception (transcendental); *avyayam*—irreproachable; *na*—not; *lakṣyase*—observed; *mūḍha-dṛśā*—by the foolish observer; *naṭaḥ*—artist; *nāṭya-dharaḥ*—dressed as a player; *yathā*—as.

TRANSLATION

Being beyond the range of limited sense perception, the eternally irreproachable factor covered by the curtain of deluding energy, You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

PURPORT

In the Bhagavad-gītā the Lord affirms that less intelligent persons mistake Lord Śrī Kṛṣṇa to be an ordinary man like us, and thus they deride Him. The same is confirmed herein by Queen Kuntī. The less intelligent persons are those who rebel

against the authority of the Lord. Such persons are known as asuras. The asuras cannot recognize the Lord's authority. When the Lord appears Himself amongst us, as Rāma, Nṛsiṁha, Varāha or in His original form as Kṛṣṇa, He performs many wonderful acts which are humanly impossible. As we shall find in the Tenth Canto of this great literature, Lord Śrī Kṛṣṇa exhibited His humanly impossible activities even from the days of His lying in the lap of His mother. He killed the Pūtanā witch, although she smeared her breast with poison just to kill the Lord. The Lord sucked her breast like a natural baby, and He sucked out her very life also. Similarly, He lifted the Govardhana Hill, just as a boy picks up a frog's umbrella, and stood several days continually just to give protection to the residents of Vṛndāvana. These are some of the super human activities of the Lord described in the authoritative Vedic literatures like the Purāṇas, Itihāsas (histories), Upaniṣads, etc. He has delivered wonderful instructions in the shape of the Bhagavad-gītā. He has shown marvelous capacities as a hero, as a householder, as a teacher and as a renouncer. He is accepted as the Supreme Personality of Godhead by such authoritative personalities as Vyāsa, Devala, Asita, Nārada, Madhva, Śaṅkara, Rāmānuja, Śrī Caitanya Mahāprabhu, Jīva Gosvāmī, Viśvanātha Cakravartī, Bhaktisiddhānta Sarasvatī and all other authorities of the line. He has Himself declared as much in many places of the authentic literatures. And yet there is a class of men with demoniac mentality who are always reluctant to accept the Lord as the Supreme Absolute Truth. This is partially due to their poor fund of knowledge and partially due to their stubborn obstinacy which

results from various misdeeds in the past and present. Such persons could not recognize Lord Śrī Kṛṣṇa even when He was present before them. Another difficulty is that those who depend more on their imperfect senses cannot realize Him as the Supreme Lord. Such persons are like the modern scientist. They want to know everything by their experimental knowledge. But it is not possible to know the Supreme Person by imperfect experimental knowledge. He is described herein as adhokṣaja, or beyond the range of experimental knowledge. All our senses are imperfect. We claim to observe everything and anything, but we must admit that we can observe things under certain material conditions only, which are also beyond our control. The Lord is beyond the observation of sense perception. Queen Kuntī accepts this deficiency of the conditioned soul, especially of the woman class who are less intelligent. For less intelligent men there must be such things as temples, mosques or churches so that they may begin to recognize the authority of the Lord and hear about Him from authorities in such holy places. For less intelligent men, such beginning of spiritual life is essential, and only foolish men decry the establishment of such places of worship, which are required to raise the standard of spiritual attributes for the mass of people. For less intelligent persons, bowing down before the authority of the Lord, as is generally done in the temples, mosques or churches, is as beneficial as it is for the advanced devotees to meditate upon Him by active service.

1.8.20

tathā paramahaṁsānāṁ
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ

SYNONYMS

tathā—besides that; *paramahaṁsānām*—of the advanced transcendentalists; *munīnām*—of the great philosophers or mental speculators; *amala-ātmanām*—those whose minds are competent to discern between spirit and matter; *bhakti-yoga*—the science of devotional service; *vidhāna-artham*—for executing; *katham*—how; *paśyema*—can observe; *hi*—certainly; *striyaḥ*—women.

TRANSLATION

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

PURPORT

Even the greatest philosophical speculators cannot have access to the region of the Lord. It is said in the Upaniṣads that the

Supreme Truth Absolute Personality of Godhead is beyond the range of the thinking power of the greatest philosopher. He is unknowable by great learning or by the greatest brain. He is only knowable by one who has His mercy. Others may go on thinking about Him for years together, yet He is unknowable. This very fact is corroborated by the Queen, and she is playing the part of an innocent woman. Women in general are unable to speculate like philosophers, but they are blessed by the Lord because they believe at once in the superiority and almightiness of the Lord, and thus they offer obeisances without reservation. The Lord is so kind that He does not only show special favor to one who is a great philosopher. He knows the sincerity of purpose. For this reason only, women generally assemble in great number in any sort of religious function. In every country and in every sect of religion it appears that the women are more interested than the men. This simplicity of acceptance of the authority of the Lord is more effective than showy insincere religious fervor.

1.8.21

> *kṛṣṇāya vāsudevāya*
> *devakī-nandanāya ca*
> *nanda-gopa-kumārāya*
> *govindāya namo namaḥ*

SYNONYMS

kṛṣṇāya—the Supreme Lord; *vāsudevāya*—unto the son of Vasudeva; *devakī-nandanāya*—unto the son of Devakī; *ca*—and; *nanda-gopa*—Nanda and the cowherd men; *kumārāya*—unto their son; *govindāya*—unto the Personality of Godhead, who enlivens the cows and the senses; *namaḥ*—respectful obeisances; *namaḥ*—obeisances.

TRANSLATION

Let me, therefore, offer my respectful obeisances unto the Lord who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

PURPORT

The Lord, being thus unapproachable by any material assets, out of unbounded and causeless mercv descends on the earth as He is in order to show His special mercy upon His unalloyed devotees and to diminish the upsurges of the demoniac persons. Queen Kuntī specifically adores the incarnation or descent of Lord Kṛṣṇa above all other incarnations because in this particular incarnation He is more approachable. In the Rāma incarnation He remained a king's son from His very childhood, but in the incarnation of Kṛṣṇa, although He was son of a king, He at once left the shelter of His real father and mother (King Vasudeva and Queen Devakī) just after His appearance and went

to the lap of Yaśodāmāyī to play the part of an ordinary cowherd boy in the blessed Vrajabhūmi, which is very sanctified because of His childhood pastimes. Therefore Lord Kṛṣṇa is more merciful than Lord Rāma. He was undoubtedly very kind to Kuntī's brother Vasudeva and the family. Had He not become the son of Vasudeva and Devakī, Queen Kuntī could not claim Him to be her nephew and thus address Kṛṣṇa in parental affection. But Nanda and Yaśodā are more fortunate because they could relish the Lord's childhood pastimes, which are more attractive than all other pastimes. There is no parallel to His childhood pastimes as exhibited at Vrajabhūmi, which are the proto types of His eternal affairs in the original Kṛṣṇaloka described as the cintāmaṇi-dhāma in the Brahma-saṁhitā . Lord Śrī Kṛṣṇa descended Himself at Vrajabhūmi with all His transcendental entourage and paraphernalia. Śrī Caitanya Mahāprabhu therefore confirmed that no one is as fortunate as the residents of Vrajabhūmi, and specifically the cowherd girls who dedicated their everything for the satisfaction of the Lord. His pastimes with Nanda and Yaśodā and His pastimes with the cowherd men and especially with the cowherd boys and the cows have caused Him to be known as Govinda. Lord Kṛṣṇa as Govinda is more inclined to the brāhmaṇas and the cows, indicating thereby that human prosperity depends more on these two items, namely brahminical culture and cow protection. Lord Kṛṣṇa is never satisfied where these are lacking.

1.8.22

namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namas te paṅkajāṅghraye

SYNONYMS

namaḥ—all respectful obeisances; *paṅkaja-nābhāya*—unto the Lord who has a specific depression resembling a lotus flower in the center of His abdomen; *namaḥ*—obeisances; *paṅkaja-māline*—one who is always decorated with a garland of lotus flowers; *namaḥ*—obeisances; *paṅkaja-netrāya*—one whose glance is as cooling as a lotus flower; *namaḥ te*—respectful obeisances unto You; *paṅkaja-aṅghraye*—unto You, the soles of whose feet are engraved with lotus flowers (and who are therefore said to possess lotus feet).

TRANSLATION

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who is always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

PURPORT

Here are some of the specific symbolical marks on the spiritual body of the Personality of Godhead which distinguish His body from the bodies of all others. They are all special features of the body of the Lord. The Lord may appear as one of us, but He is always distinct by His specific bodily features. Śrīmatī Kuntī claims herself as unfit to see the Lord because of her being a woman. This is claimed because women, śūdras (the laborer class) and the dvija-bandhus, or the wretched descendants of the higher three classes, are unfit by intelligence to understand transcendental subject matter concerning the spiritual name, fame, attributes, forms, etc., of the Supreme Absolute Truth. Such persons, although they are unfit to enter into the spiritual affairs of the Lord, can see Him as the arca-vigraha who descends on the material world just to distribute favors to the fallen souls, including the above-mentioned women, śūdras and dvija-bandhus. Because such fallen souls cannot see anything beyond matter, the Lord condescends to enter into each and every one of the innumerable universes as the Garbhodakaśāyī Viṣṇu, who grows a lotus stem from the lotus-like depression in the center of His transcendental abdomen, and thus Brahmā, the first living being in the universe, is born. Therefore, the Lord is known as the Paṅkajanābhi. The Paṅkajanābha Lord accepts the arca-vigraha (His transcendental form) in different elements, namely a form within the mind, a form made of wood, a form made of earth, a form made of metal, a form made of jewel, a form made of painting, a form drawn on sand, etc. All such forms

of the Lord are always decorated with garlands of lotus flower, and there should be a soothing atmosphere in the temple of worship to attract the burning attention of the nondevotees always engaged in material wranglings. The meditators worship a form within the mind. Therefore, the Lord is merciful even to the women, śūdras and dvija-bandhus, provided they agree to visit the temple of worship in different forms made for them. Such temple visitors are not idolators, as alleged by-some men with a poor fund of knowledge. All the great ācāryas established such temples of worship in all places just to favor the less intelligent, and one should not pose himself as transcending the stage of temple worship while one is actually in the category of the śūdras and the women or less. One should begin to see the Lord from His lotus feet, gradually rising to the thighs, waist, chest and face. One should not try to look at the face of the Lord without being accustomed to seeing the lotus feet of the Lord. Śrīmatī Kuntī, because of her being the aunt of the Lord, did not begin to see the Lord from the lotus feet because the Lord might feel ashamed, and thus Kuntīdevī, just to save a painful situation for the Lord, began to see the Lord just above His lotus feet, i.e., from the waist of the Lord, gradually rising to the face, and then down to the lotus feet. In the round, everything there is in order.

1.8.23

> *yathā hṛṣīkeśa khalena devakī*
> *kaṁsena ruddhāticiraṁ śucārpitā*

vimocitāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt

SYNONYMS

yathā—as it were; *hṛṣīkeśa*—the master of the senses; *khalena*—by the envious; *devakī*—Devakī (the mother of Śrī Kṛṣṇa); *kaṁsena*—by King Kaṁsa; *ruddhā*—imprisoned; *ati-ciram*—for a long time; *śuca-arpitā*—distressed; *vimocitā*—released; *aham ca*—also myself; *saha-ātma-jā*—along with my children; *vibho*—O great one; *tvayā eva*—by Your Lordship; *nāthena*—as the protector; *muhuḥ*—constantly; *vipat-gaṇāt*—from a series of dangers.

TRANSLATION

O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother Devakī. who was long imprisoned and distressed by the envious King Kaṁsa, and myself and my children from a series of constant dangers.

PURPORT

Devakī. the mother of Kṛṣṇa and sister of King Kaṁsa, was put into prison along with her husband Vāsudeva because the envious King was afraid of being killed by the eighth son (Kṛṣṇa) of Devakī. He therefore killed all the sons of Devakī who were born before Kṛṣṇa. but Kṛṣṇa escaped the danger of child-slaughter because He was transferred to the house of Nanda Mahārāja. Lord Kṛṣṇa's foster father. Kuntīdevī was also saved

from a series of dangers along with her children. But Kuntīdevī was shown more favor because Lord Kṛṣṇa did not save the other children of Devakī, whereas He saved the children of Kuntīdevī. This was done because Devakī's husband, Vasudeva, was living, but Kuntīdevī was a widow, and there was none to help her except Kṛṣṇa. The conclusion is that Kṛṣṇa endows more favor to a devotee who is in greater dangers. Sometimes He puts His pure devotees in such dangers because in that condition of helplessness the devotee becomes more attached to the Lord. The more the attachment is there for the Lord, the more success is there for the devotee.

1.8.24

> *viṣān mahāgneḥ puruṣāda-darśanād*
> *asat-sabhāyā vana-vāsa-kṛcchrataḥ*
> *mṛdhe mṛdhe 'neka-mahārathāstrato*
> *drauṇy-astrataś cāsma hare 'bhirakṣitāḥ*

SYNONYMS

viṣāt—from poison; *mahā-agneḥ*—from the great fire; *puruṣa-ada*—the man-eaters; *darśanāt*—by combating; *asat*—vicious; *sabhāyāḥ*—assembly; *vana-vāsa*—exiled to the forest; *kṛcchrataḥ*—sufferings; *mṛdhe mṛdhe*—again and again in battle; *aneka*—many; *mahā-ratha*—great generals; *astrataḥ*—weapons; *drauṇi*—the son of Droṇācārya; *astrataḥ*—from the weapon of; *ca*—and; *āsma*—

indicating past tense; *hare*—O my Lord; *abhirakṣitāḥ*—protected completely.

TRANSLATION

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā.

PURPORT

The list of dangerous encounters is submitted herein. Devakī was once put into difficulty by her envious brother, otherwise she was well. But Kuntīdevī and her sons were put into one difficulty after another for years and years together. They were put into trouble by Duryodhana and party due to the kingdom, and each and every time the sons of Kuntī were saved by the Lord. Once Bhīma was administered poison in a cake form, once they were put into the house made of shellac and set afire, and once Draupadī was dragged out, and attempts were made to insult her by stripping her naked in the vicious assembly of the Kurus. The Lord saved Draupadī by supplying an immeasurable length of cloth, and Duryodhana's party failed to see her naked. Similarly, when they were exiled in the forest, Bhīma had to fight with the man-eater demon Hiḍimba Rākṣasa, but the Lord saved him. So it was not finished there. After all these tribulations, there was the great

Battle of Kurukṣetra, and Arjuna had to meet such great generals as Droṇa, Bhīṣma, Karṇa, etc., all powerful fighters. And at last, even when everything was done away with, there was the brahmāstra released by the son of Droṇācārya within the womb of Uttarā, and so the Lord saved the only surviving descendant of the Kurus, Mahārāja Parīkṣit.

1.8.25

vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanaṁ yat syād
apunar bhava-darśanam

SYNONYMS

vipadaḥ—calamities; *santu*—let there be; *tāḥ*—all; *śaśvat*—again and again; *tatra*—there; *tatra*—and there; *jagat-guro*—O Lord of the universe; *bhavataḥ*—Your; *darśanam*—meeting; *yat*—that which; *syāt*—is; *apunaḥ*—not again; *bhava-darśanam*—seeing repetition of birth and death.

TRANSLATION

I wish that all those calamities would happen again and again so that we can see You again and again, for seeing You means that we will no longer see repeated births and deaths.

PURPORT

Generally the distressed, the needy, the intelligent and the inquisitive, who have performed some pious activities, worship or begin to worship the Lord. Others, who are thriving on misdeeds only, regardless of status, cannot approach the Supreme due to being misled by the illusory energy. Therefore, for a pious person if there is some calamity there is no other alternative than to take shelter of the lotus feet of the Lord. Constantly remembering the lotus feet of the Lord means preparing for liberation from birth and death. Therefore, even though there are so-called calamities, they are welcome because they give us opportunity to remember the Lord, which means liberation.

One who has taken shelter of the lotus feet of the Lord, which are accepted as the most suitable boat for crossing the ocean of nescience, can be liberated as easily as one leaps over the holes made by the hoofs of a calf. Such persons are meant to reside in the abode of the Lord, and they have nothing to do with a place where there is danger in every step.

This material world is certified by the Lord in the Bhagavad-gītā as a dangerous place full of calamities. Less intelligent persons prepare plans to adjust to those calamities without knowing that the nature of this place is itself full of calamities. They have no information of the abode of the Lord, which is full of bliss and without trace of calamity. The duty of the sane person is, therefore, not to be disturbed by the worldly

calamities, which are sure to happen in all circumstances, but suffering all sorts of unavoidable misfortunes, one should make progress in spiritual realization, because that is the mission of human life. The spirit soul is transcendental to all material calamities: therefore, the so-called calamities are called false. A man may see a tiger swallowing him in a dream, and he may cry for this calamity. Actually there is no tiger and there is no suffering, but it is simply a case of dreams. In the same way, all calamities of life are said to be dreams. If someone is lucky enough to get in contact with the Lord by devotional service, it is all gain. Contact with the Lord by any one of the nine devotional services is always a forward step on the path of going back to Godhead.

1.8.26

janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai
tvām akiñcana-gocaram

SYNONYMS

janma—birth; *aiśvarya*—opulence; *śruta*—education; *śrībhiḥ*—by the possession of beauty; *edhamāna*—progressively increasing; *madaḥ*—intoxication; *pumān*—the human being; *na*—never; *eva*—ever; *arhati*—deserves; *abhidhātum*—to address in feeling; *vai*—

certainly; *tvām*—You; *akiñcana-gocaram*—one who is approached easily by the materially exhausted man.

TRANSLATION

My Lord, Your Lordship can easilv be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

PURPORT

Being materially advanced means taking birth in an aristocratic family, possessing great wealth, an education and attractive personal beauty. All materialistic men are mad after possessing all these material opulences, and this is known as advancement of material civilization. But the result is that by possessing all these material assets one becomes artificially puffed up, intoxicated by such temporary possessions. Consequently, such materially puffed up persons are incapable of uttering the holy name of the Lord by addressing Him feelingly as "O Govinda, O Kṛṣṇa." It is said in the śāstras that by once uttering the holy name of the Lord, the sinner gets rid of a quantity of sins that he is unable to commit. Such is the power of uttering the holy name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is a quality to such utterances also. It depends on the

quality of feeling. A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere. Therefore, a materially puffed up person may utter the holy name of the Lord occasionally, but he is incapable of uttering the name in quality. Therefore, the four principles of material advancement. namely 1) high parentage. 2) good wealth. 3) high education, and 4) attractive beauty, etc., are, so to speak, disqualifications for progress on the path of spiritual advancement. Material covering of the pure spirit soul is an external feature, as much as fever is an external feature of the unhealthy body. The general process is to decrease the degree of the fever and not to aggravate it by maltreatment. Sometimes it is seen that spiritually advanced persons become materially impoverished. This is no discouragement. On the other hand, such impoverishment is a good sign as much as the falling of temperature is a good sign. The principle of life should be to decrease the degree of material intoxication which leads one to be more and more illusioned about the aim of life. Grossly illusioned persons are quite unfit for entrance into the kingdom of God.

1.8.27

namo 'kiñcana-vittāya
nivṛtta-guṇa-vṛttaye
ātmārāmāya śāntāya
kaivalya-pataye namaḥ

SYNONYMS

namaḥ—all obeisances unto You; *akiñcana-vittāya*—unto the property of the materially impoverished; *nivṛtta*—completely transcendental to the actions of the material modes; *guṇa*—material modes; *vṛttaye*—affection; *ātma-ārāmāya*—one who is self-satisfied; *śāntāya*—the most gentle; *kaivalya-pataye*—unto the master of the monists; *namaḥ*—bowing down.

TRANSLATION

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

PURPORT

A living being is finished as soon as there is nothing to possess. Therefore a living being cannot be in the real sense of the term, a renouncer. A living being renounces something for gaining something more valuable. A student sacrifices his childish proclivities to gain better education. A servant gives up his job for a better job. Similarly, a devotee renounces the material world not for nothing but for something tangible in spiritual value. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī and Śrīla Raghunātha Gosvāmī and others gave up their worldly pomp and prosperity for the sake of the service of the Lord. They were big men in the worldly sense. The Gosvāmīs were ministers in the

government service of Bengal, and Śrīla Dāsa Gosvāmī was the son of a big zamindar of his time. But they left everything to gain something superior to what they previously possessed. The devotees are generally without material prosperity, but they have a very secret treasure house in the lotus feet of the Lord. There is a nice story about Śrīla Sanātana Gosvāmī. He had a touchstone with him, and this stone was left in a pile of refuse. A needy man took it, but later on wondered why the valuable stone was kept in such a neglected place. He therefore asked for the most valuable thing from him, and then he was given the holy name of the Lord. Akiñcana means one who has nothing to give materially. A factual devotee or the mahātmā does not give anything material to anyone because he has already left all material assets. He can, however, deliver the supreme asset, namely the Personality of Godhead, because He is the only property of a factual devotee. The touchstone of Sanātana Gosvāmī which was thrown in the rubbish was not the property of the Gosvāmī, otherwise it would not have been kept in such a place. This specific example is given for the neophyte devotees just to convince them that material hankerings and spiritual advancement go ill together. Unless one is able to see everything as spiritual in relation with the Supreme Lord, one must always distinguish between spirit and matter. A spiritual master like Śrīla Sanātana Gosvāmī, although personally able to see everything as spiritual, set this example for us only because we have no such spiritual vision.

Advancement of material vision or material civilization is a great stumbling block for spiritual advancement. Such material

advancement entangles the living being in the bondage of a material body followed by all sorts of material miseries. Such material advancement is called anartha or things not wanted. Actually this is so. In the present context of material advancement one uses lipstick at a cost of fifty cents and there are so many unwanted things which are all products of the material conception of life. By diverting attention to so many unwanted things, human energy is spoiled without achievement of spiritual realization, the prime necessity of human life. The attempt to reach the moon is another example of spoiling energy because even if the moon is reached, the problems of life will not be solved. The devotees of the Lord are called akiñcanas because they have practically no material assets. Such material assets are all products of the three modes of material nature. They foil spiritual energy, and thus the less we possess such products of material nature, the more we have a good chance for spiritual progress.

The Supreme Personalily of Godhead has no direct connection with material activities. All His acts and deeds, which are exhibited even in this material world, are spiritual and without affection of the modes of material nature. In the Bhagavad-gītā the Lord says that all His acts, even His appearence and disappearence in and out of the material world, are all transcendental, and one who knows this perfectly shall not take his birth again in this material world, but he will go back to Godhead.

The material disease is due to hankering after lording it over material nature. This hankering is due to an interaction of the three modes of nature, and both the Lord and the devotees have no attachment for such false enjoyment. Therefore, the Lord as well as the devotees are called nivṛtta-guṇa-vṛtti. The perfect nivṛtta-guṇa-vṛtti is the Supreme Lord because He never becomes attracted by the modes of material nature, whereas the living beings have such a tendency. Some of them are entrapped by the illusory attraction of material nature.

Because the Lord is the property of the devotees and the devotees are the property of the Lord, reciprocally the devotees are certainly transcendental to the modes of material nature. That is a natural conclusion. Such unalloyed devotees are distinct from the mixed devotees who approach the Lord for mitigation of miseries and poverty, inquisitiveness and speculation. The unalloyed devotees and the Lord are transcendentally attached to one another. For others, the Lord has nothing to reciprocate, and therefore He is called ātmārāma, self-satisfied. Self-satisfied as He is, He is the master of all monists who seek to merge into the existence of the Lord. Such monists merge within the personal effulgence of the Lord called the brahmajyoti, but the devotees enter into the transcendental pastimes of the Lord, which are never to he misunderstood as material.

1.8.28

manye tvāṁ kālam īśānam
anādi-nidhanaṁ vibhum
samaṁ carantaṁ sarvatra
bhūtānāṁ yan mithaḥ kaliḥ

SYNONYMS

manye—I consider; *tvām*—Your Lordship; *kālam*—the eternal time; *īśānam*—the Supreme Lord; *anādi-nidhanam*—without beginning and end; *vibhum*—all-pervading; *samam*—equally merciful; *carantam*—distributing; *sarvatra*—everywhere; *bhūtānām*—of the living beings; *yat mithaḥ*—by intercourse; *kaliḥ*—dissension.

TRANSLATION

My Lord, I consider Your Lordship to be eternal time, the supreme controller, -without beginning and end, the all-pervasive one. In distributing Your mercy, you are equal to everyone. The dissensions between living beings are due to social intercourse.

PURPORT

Kuntīdevī knew that Kṛṣṇa was neither her nephew nor an ordinary family member of her paternal house. She knew perfectly well that Kṛṣṇa is the primeval Lord who lives in everyone's heart as the Supersoul Paramātmā. Another name of

the Paramātmā feature of the Lord is kāla, or eternal time. Eternal time is the witness of all our actions good and bad. and thus resultant reactions are destined by Him. It is no use saying that we do not know why and for what we are suffering. We may forget the misdeed for which we may suffer at this present moment, but we must remember that Paramātmā is our constant companion, and therefore He knows everything, past, present, and future. And because the Paramātmā feature of Lord Kṛṣṇa destines all actions and reactions, He is the supreme controller also. Without His sanction not a blade of grass can move. The living beings are given as much freedom as they deserve, and misuse of that freedom is the cause of suffering. The devotees of the Lord do not misuse their freedom, and therefore they are the good sons of the Lord. Others, who misuse freedom, are put into miseries destined by the eternal kāla. The kāla offers the conditioned souls both happiness and miseries. It is all predestined by eternal time. As we have miseries uncalled-for, so we may have happiness also without being asked, for they are all predestined by kāla. No one is therefore either an enemy or friend of the Lord. Every one is suffering and enjoying the result of his own destiny. This destiny is made by the living beings in course of social intercourse. Everyone wants here to lord it over the material nature, and thus everyone creates his own destiny under the supervision of the Supreme Lord. He is all-pervading, and therefore He can see everyone's activities. And because the Lord has no beginning or end, He is known also as the eternal time, kāla.

1.8.29

> *na veda kaścid bhagavaṁś cikīrṣitaṁ*
> *tavehamānasya nṛṇāṁ viḍambanam*
> *na yasya kaścid dayito 'sti karhicid*
> *dveṣyaś ca yasmin viṣamā matir nṛṇām*

SYNONYMS

na—does not; *veda*—know; *kaścit*—anyone; *bhagavan*—O Lord; *cikīrṣitam*—pastimes; *tava*—Your; *īhamānasya*—like the worldly men; *nṛṇām*—of the people in general; *viḍambanam*—misleading; *na*—never; *yasya*—His; *kaścit*—anyone; *dayitaḥ*—object of specific favor; *asti*—there is; *karhicit*—anywhere; *dveṣyaḥ*—object of envy; *ca*—and; *yasmin*—unto Him; *viṣamā*—partiality; *matiḥ*—conception; *nṛṇām*—of the people.

TRANSLATION

O Lord, no one can understand Your transcendental pastimes, which appear to be human and so are misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

PURPORT

The Lord's mercy upon the fallen souls is equally distributed. He has no one as the specific object of hostility. The very conception

of the Personality of Godhead as a human being is misleading. His pastimes appear to be exactly like a human being's, but actually they are transcendental and without any tinge of material contamination. He is undoubtedly known as partial to His pure devotees, but in fact He is never partial, as much as the sun is never partial to anyone. By utilizing the sun rays, sometimes even the stones become valuable, whereas a blind man cannot see the sun, although there are enough sun rays before him. Darkness and light are two opposite conceptions, but this does not mean that the sun is partial in distributing its rays. The sun rays are open to everyone, but the capacities of the receptacles differ. Foolish people think that devotional service is flattering the Lord to get special mercy. Factually the pure devotees who are engaged in the transcendental loving service of the Lord are not a mercantile community. A mercantile house renders service to someone in exchange of values. The pure devotee does not render service unto the Lord for such exchange, and therefore the full mercy of the Lord is open for him. Suffering and needy men, inquisitive persons or the philosophers make temporary connections with the Lord to serve a particular purpose. When the purpose is served, there is no more relation with the Lord. A suffering man, if he is pious at all, prays to the Lord for his recovery. But as soon as the recovery is over, in most cases the suffering man no longer cares to keep any connection with the Lord. The mercy of the Lord is open for him, but he is reluctant to receive it. That is the difference between a pure devotee and a mixed devotee. Those who are completely against the service of the Lord are considered to be in abject darkness,

those who ask for the Lord's favor only at the time of necessity are partial recipients of the mercy of the Lord, and those who are cent percent engaged in the service of the Lord are full recipients of the mercy of the Lord. Such partiality of receiving the Lord's mercy is relative to the recipient, and it is not due to the partiality of the all-merciful Lord.

When the Lord descends on this material world by His all-merciful energy, He plays like a human being, and therefore it appears that the Lord is partial to His devotees only, but that is not a fact. Despite such apparent manifestation of partiality, His mercy is equally distributed. In the Battlefield of Kurukṣetra all persons who died in the fight before the presence of the Lord got salvation without the necessary qualifications because death before the presence of the Lord purifies the passing soul from the effects of all sins, and therefore the dying man gets a place somewhere in the transcendental abode. Somehow or other if someone puts himself open in the sun rays, he is sure to get the requisite benefit both by heat and ultraviolet rays. Therefore, the conclusion is that the Lord is never partial. It is wrong for the people in general to think of Him as partial.

1.8.30

> *janma karma ca viśvātmann*
> *ajasyākartur ātmanaḥ*

tiryaṅ-nṝṣiṣu yādaḥsu
tad atyanta-viḍambanam

SYNONYMS

janma—birth; *karma*—activity; *ca*—and; *viśva-ātman*—O soul of the universe; *ajasya*—of the unborn; *akartuḥ*—of the inactive; *ātmanaḥ*—of the vital energy; *tiryak*—animal; *nṛ*—human being; *ṛṣiṣu*—in the sages; *yādaḥsu*—in the water; *tat*—that; *atyanta*—veritable; *viḍambanam*—bewildering.

TRANSLATION

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.

PURPORT

The transcendental pastimes of the Lord are not only bewildering but also apparently contradictory. In other words, they are all inconceivable to the limited thinking power of the human being. The Lord is the all-prevailing Supersoul of all existence, and yet He appears in the form of boar amongst the animals, in the form of a human being as Rāma, Kṛṣṇa, etc., in the form of a ṛṣi like Nārāyaṇa, and in the form of an aquatic like a fish. Yet it is said that He is unborn, and He has nothing to do. In the Śruti mantra it is said that the Supreme Brahman has nothing to do. No one is

equal to or greater than Him. He has manifold energies, and everything is performed by Him perfectly by automatic knowledge, strength and activity. All these prove without any question that the Lord's activities, forms and deeds are all inconceivable to our limited thinking power, but because He is inconceivably powerful, everything is possible in Him. Therefore no one can calculate Him exactly; every action of the Lord is bewildering to the common man. He cannot be understood by the Vedic knowledge, but He can be easily understood by the pure devotees because they are intimately related with Him. The devotees therefore know that although He appears amongst the animals, He is not an animal, nor a man, nor a ṛṣi, nor a fish. He is eternally the Supreme Lord in all circumstances.

1.8.31

> *gopy ādade tvayi kṛtāgasi dāma tāvad*
> *yā te daśāśru-kalilāñjana-sambhramākṣam*
> *vaktraṁ ninīya bhaya-bhāvanayā sthitasya*
> *sā māṁ vimohayati bhīr api yad bibheti*

SYNONYMS

gopī—the cowherd lady (Yaśodā); *ādade*—took up; *tvayi*—on Your; *kṛtāgasi*—creating disturbances (by breaking the butter pot); *dāma*—rope; *tāvat*—at that time; *yā*—that which; *te*—Your; *daśā*—situation; *aśru-kalila*—overflooded with tears; *añjana*—ointment; *sambhrama*—perturbed; *akṣam*—eyes; *vaktram*—face; *ninīya*—

downwards; *bhaya-bhāvanayā*—by thoughts of fear; *sthitasya*—of the situation; *sā*—that; *mām*—me; *vimohayati*—bewilders; *bhīḥ api*—even fear personified; *yat*—whom; *bibheti*—is afraid.

TRANSLATION

My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

PURPORT

Here is another explanation of the bewilderment created by the pastimes of the Supreme Lord. The Supreme Lord is the Supreme in all circumstances, as already explained. Here is a specific example of the Lord's being the Supreme and at the same time a plaything in the presence of His pure devotee. The Lord's pure devotee renders service unto the Lord out of unalloyed love only, and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection without anything of reverential admiration. Generally the Lord is worshiped by the devotees in reverential altitude, but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord to be less

important than himself. The Lord's pastimes in the original abode of Goloka Vṛndāvana are exchanged in that spirit. The friends of Kṛṣṇa consider Him one of them. They do not consider Him to be of reverential importance. The parents of the Lord (who are all pure devotees) consider Him a child only. The Lord accepts chastisements of the parents more cheerfully than the prayers of the Vedic hymns. Similarly, He accepts the reproaches of His fiancees more palatably than the Vedic Hymns. Lord Kṛṣṇa, when He was present in this material world to manifest His eternal pastimes in the transcendental realm of Goloka Vṛndāvana for an attraction of the people in general, displayed a unique picture of subordination before His foster mother Yaśodā. The Lord, in His natural childish playful activities, used to spoil the stocked butter of mother Yaśodā by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vṛndāvana who took advantage of the Lord's munificence. Mother Yaśodā saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child. She took a rope and threatened the Lord that she would tie Him up, as is generally done in the ordinary household. Seeing the rope in the hands of mother Yaśodā, the Lord bowed down His head and began to weep just like a child, and tears rolled down His cheeks, washing off the black ointment smeared about His beautiful eyes. This picture of the Lord is adored by Kuntīdevī because she is conscious of the Lord's supreme position. He is feared often by fear personified, yet He is afraid of His mother, who wanted to

punish Him just in an ordinary manner. Kuntī was conscious of the exalted position of Kṛṣṇa, whereas Yaśodā was not.

Therefore Yaśodā's position was more exalted than Kuntī's. Mother Yaśodā got the Lord as her child, and the Lord made her forget altogether that her child was the Lord Himself. If mother Yaśodā would have been conscious of the exalted position of the Lord, she would certainly have hesitated to punish the Lord. But she was made to forget this situation because the Lord wanted to make a complete gesture of childishness before the affectionate Yaśodā. This exchange of love between the mother and the son was performed in a natural way, and Kuntī, remembering the scene, was bewildered, and she could do nothing but praise the transcendental filial love. Indirectly Mother Yaśodā is praised for her unique position of love, for she could control even the all-powerful Lord as her beloved child.

1.8.32

kecid āhur ajaṁ jātaṁ
puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam

SYNONYMS

kecit—someone; *āhuḥ*—says; *ajam*—the unborn; *jātam*—being born; *puṇya-ślokasya*—of the great pious king; *kīrtaye*—for

glorifying; *yadoḥ*—of King Yadu; *priyasya*—of the dear; *anvavāye*—in the family of; *malayasya*—Malaya hills; *iva*—as; *candanam*—sandalwood.

TRANSLATION

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.

PURPORT

Because the Lord's appearance in this material world is bewildering, there are different opinions about the birth of the Unborn. In the Bhagavad-gītā the Lord says that He takes His birth in the material world, although He is the Lord of all creations and He is unborn. So there cannot be any denial of the birth of the Unborn because He Himself establishes the truth. But still there are different opinions as to why He takes His birth. That is also declared in the Bhagavad-gītā. He appears by His own internal potency to reestablish the principles of religion and to protect the pious and to annihilate the impious. That is the mission of the appearance of the Unborn. Still, it is said that the Lord is there to glorify the pious King Yudhiṣṭhira. Lord Śrī Kṛṣṇa certainly wanted to establish the kingdom of the Pāṇḍavas for the good of all in the world. When there is a pious king ruling over the world, the people are happy. When the ruler is impious, the people are unhappy. In the age of Kali in most cases the

rulers are impious, and therefore the citizens are also continuously unhappy. But in the case of democracy, the impious citizens themselves send their representative to rule over them, and therefore they cannot blame anyone for their unhappiness. Mahārāja Nala was also celebrated as a great pious king, but he had no connection with Lord Kṛṣṇa. Therefore Mahārāja Yudhiṣṭhira is meant here to be glorified by Lord Kṛṣṇa. He had also glorified King Yadu, having taken His birth in the family. He is known as Yādava, Yaduvīra, Yadunandana, etc., although the Lord is always independent of such obligation. It is just like the sandalwood that grows in the Malaya hills. Trees can grow anywhere and everywhere, yet because the sandalwood trees grow mostly in the area of the Malaya hills, the name sandalwood and the Malaya hills are interrelated. Therefore, the conclusion is that the Lord is ever unborn like the sun, and yet He appears as the sun rises on the eastern horizon. As the sun is never the sun of the eastern horizon, so the Lord is no one's son, but He is the father of everything that be.

1.8.33

apare vasudevasya
devakyāṁ yācito 'bhyagāt
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām

SYNONYMS

apare—others; *vasudevasya*—of Vasudeva; *devakyām*—of Devakī; *yācitaḥ*—being prayed for; *abhyagāt*—took birth; *ajaḥ*—unborn; *tvam*—You are; *asya*—of him; *kṣemāya*—for the good; *vadhāya*—for the purpose of killing; *ca*—and; *sura-dviṣām*—of those who are envious of the demigods.

TRANSLATION

Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

PURPORT

It is also said that Vasudeva and Devakī, in their previous birth as Sutapa and Pṛśni, underwent a severe type of penance to get the Lord as their son, and as a result of such austerities the Lord appeared as their son. It is already declared in the Bhagavad-gītā that the Lord appears for the welfare of all people of the world and to vanquish the asuras or the materialistic atheists.

1.8.34

bhārāvatāraṇāyānye
bhuvo nāva ivodadhau

sīdantyā bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ

SYNONYMS

bhāra-avatāraṇāya—just to reduce the burden to the world; *anye*—others; *bhuvaḥ*—of the world; *nāvaḥ*—boat; *iva*—like; *udadhau*—on the sea; *sīdantyāḥ*—aggrieved; *bhūri*—extremely; *bhāreṇa*—by the burden; *jātaḥ*—You were born; *hi*—certainly; *ātma-bhuvā*—by Brahmā; *arthitaḥ*—being prayed for.

TRANSLATION

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

PURPORT

Brahmā, or the first living being born just after the creation, is the direct son of Nārāyaṇa. Nārāyaṇa, as Garbhodakaśāyī Viṣṇu, first of all entered the material universe. Without spiritual contact, matter cannot create. This principle was followed from the very beginning of the creation. The Supreme Spirit entered the universe, and the first living being, Brahmā, was born on a lotus flower grown out of the transcendental abdomen of Viṣṇu. Viṣṇu is therefore known as Padmanabha. Brahmā is known as ātma-bhū because he was begotten directly from the father without any contact of mother Lakṣmījī. Lakṣmījī was present

just before Nārāyaṇa, engaged in the service of the Lord, and still, without contact with Lakṣmījī, Nārāyaṇa begot Brahmā. That is the omnipotcncy of the Lord. One who foolishly considers Nārāyaṇa like other living beings should take a lesson from this. Nārāyaṇa is not an ordinary living being. He is the Personality of Godhead Himself, and He has all the potencies of all the senses in all parts of His transcendental body. An ordinary living being begets a child by the intercourse of sex, and he has no other means to beget a child other than the one designed for him. But Nārāyaṇa, being omnipotent, is not bound to any condition of energy. He is complete and independent to do anything and everything by His various potencies, very easily and perfectly. Brahmā is therefore directly the son of the father and was not put into the womb of a mother. Therefore he is known as ātma-bhū. This Brahmā is in charge of further creations in the universe, secondarily reflected by the potency of the Omnipotent. Within the halo of the universe there is a transcendental planet known as Śvetadvīpa, which is the abode of the Kṣīrodakaśāyī Viṣṇu, the Paramātmā feature of the Supreme Lord. When ever there is trouble in the universe that cannot be solved by the administrative demigods, they approach Brahmājī for a solution, and if it is not to be solved even by Brahmājī then Brahmājī consults and prays to the Kṣīrodakaśāyī Viṣṇu for an incarnation and solution to the problems. Such a problem arose when Kaṁsa and others were ruling over the earth and the earth became too much overburdened by the misdeeds of the asuras. Brahmājī, along with other demigods, prayed at the shore of the Kṣīrodaka Ocean, and they were advised of the descent of Kṛṣṇa as the son

of Vasudeva and Devakī. So some people say that the Lord appeared because of the prayers of Brahmājī.

1.8.35

> *bhave 'smin kliśyamānānām*
> *avidyā-kāma-karmabhiḥ*
> *śravaṇa-smaraṇārhāṇi*
> *kariṣyann iti kecana*

SYNONYMS

bhave—in the material creation; *asmin*—this; *kliśyamānānām*—of those who are suffering from; *avidyā*—nescience; *kāma*—desire; *karmabhiḥ*—by execution of fruitive work; *śravaṇa*—hearing; *smaraṇa*—remembering; *arhāṇi*—worshiping; *kariṣyan*—may perform; *iti*—thus; *kecana*—others.

TRANSLATION

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

PURPORT

In the Śrīmad-Bhagavad-gītā the Lord asserts that He appears in every millennium just to reestablish the way of religion. The way

of religion is made by the Supreme Lord. No one can manufacture a new path of religion, as is the fashion for certain ambitious persons. The factual way of religion is to accept the Lord as the supreme authority and thus render service unto Him in spontaneous love. A living being cannot help but render service because he is constitutionally made for that purpose. The only function of the living being is to render service to the Lord. The Lord is great, and living beings are subordinate to Him. Therefore, the duty of the living being is just to serve Him only. Unfortunately the illusioned living beings, out of misunderstanding only, become servants of the senses by material desire. This desire is called avidyā, or nescience. And out of such desire the living being makes different plans for material enjoyment centered about a perverted sex life. He therefore becomes entangled in the chain of birth and death by transmigrating into different bodies on different planets under the direction of the Supreme Lord. Unless, therefore, one is beyond the boundary of this nescience, one cannot get free from the threefold miseries of material life. That is the law of nature.

The Lord, however, out of His causeless mercy, because He is more merciful to the suffering living beings than they can expect, appears before them and renovates the principles of devotional service comprised of hearing, chanting, remembering, serving, worshiping, praying, cooperating and surrendering unto Him. Adoption of all the above-mentioned items, or any one of them, can help a conditioned soul get out of the tangle of nescience and thus become liberated from all material sufferings created by the

living being illusioned by the external energy. This particular type of mercy is bestowed upon the living being by the Lord in the form of Lord Śrī Caitanya Mahāprabhu.

1.8.36

> *śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ*
> *smaranti nandanti tavehitaṁ janāḥ*
> *ta eva paśyanty acireṇa tāvakaṁ*
> *bhava-pravāhoparamaṁ padāmbujam*

SYNONYMS

śṛṇvanti—hear; *gāyanti*—chant; *gṛṇanti*—take; *abhīkṣṇaśaḥ*—continuously; *smaranti*—remember; *nandanti*—take pleasure; *tava*—Your; *īhitam*—activities; *janāḥ*—people in general; *te*—they; *eva*—certainly; *paśyanti*—can see; *acireṇa*—very soon; *tāvakam*—Your; *bhava-pravāha*—the current of rebirth; *uparamam*—cessation; *pada-ambujam*—lotus feet.

TRANSLATION

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

PURPORT

The Supreme Lord Śrī Kṛṣṇa cannot be seen by our present conditional vision. In order to see Him, the present vision has to be changed by developing a different condition of life full of spontaneous love of Godhead. When Śrī Kṛṣṇa was personally present on the face of the globe, not everyone could see Him as the Supreme Personality of Godhead.

Materialists like Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, Jarāsandha, Śiśupāla, etc., were highly qualified personalities by acquisition of material assets, but they were unable to appreciate the presence of the Lord. Therefore, even though the Lord may be present before our eyes, it is not possible to see Him unless we have the necessary vision. This necessary qualification is developed by the process of devotional service only, beginning with hearing about the Lord from the right sources. The Bhagavad-gītā is one of the popular literatures which is generally heard, chanted, repeated, etc., by the people in general, but in spite of such hearing, etc., sometimes it is experienced that the performer of such devotional service does not see the Lord eye to eye. The reason is that the first item, śravaṇa, is very important. If hearing is from the right sources, it acts very quickly. Generally people hear from unauthorized persons. Such unauthorized persons may be very learned by academic qualifications, but because they do not follow the principles of devotional service, hearing from them becomes a sheer waste of time. Sometimes the texts are interpreted fashionably to suit their own purposes. Therefore, first one should select a competent and bona fide

speaker and then hear from him. When the hearing process is perfect and complete, the other processes become automatically perfect in their own way.

There are different transcendental activities of the Lord, and each and every one of them is competent to bestow the desired result, provided the hearing process is perfect. In the Bhāgavatam the activities of the Lord begin from His dealings with the Pāṇḍavas. There are many other pastimes of the Lord in connection with His dealings with the asuras and others. And in the Tenth Canto the sublime dealing with His conjugal associates the gopīs, as well as with His married wives at Dvārakā, are mentioned. Since the Lord is absolute, there is no difference in the transcendental nature of each and every dealing of the Lord. But sometimes people, in an unauthorized hearing process, take more interest in hearing about His dealings with the gopīs. Such an inclination indicates the lusty feelings of the hearer, so a bona fide speaker of the dealings of the Lord never indulges in such hearings. One must hear about the Lord from the very beginning, as in the Śrīmad-Bhāgavatam or any other scriptures, and that will help the hearer attain perfection by progressive development. One should not, therefore, consider that His dealings with the Pāṇḍavas are less important than His dealings with the gopīs. We must always remember that the Lord is always transcendental to all mundane attachment. In all the above-mentioned dealings of the Lord, He is the hero in all circumstances, and hearing about Him or about His devotees or combatants is conducive to spiritual life. It is said that the Vedas

and Purāṇas, etc., are all made to revive our lost relation with Him. Hearing of all these scriptures is essential.

1.8.37

apy adya nas tvaṁ sva-kṛtehita prabho
jihāsasi svit suhṛdo 'nujīvinaḥ
yeṣāṁ na cānyad bhavataḥ padāmbujāt
parāyaṇaṁ rājasu yojitāṁhasām

SYNONYMS

api—if; *adya*—today; *naḥ*—us; *tvam*—You; *sva-kṛta*—self-executed; *īhita*—all duties; *prabho*—O my Lord; *jihāsasi*—giving up; *svit*—possibly; *suhṛdaḥ*—intimate friends; *anujīvinaḥ*—living at the mercy of; *yeṣām*—of whom; *na*—nor; *ca*—and; *anyat*—anyone else; *bhavataḥ*—Your; *pada-ambujāt*—from the lotus feet; *parāyaṇam*—dependent; *rājasu*—unto the kings; *yojita*—engaged in; *aṁhasām*—enmity.

TRANSLATION

O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us now when all kings are at enmity with us?

PURPORT

The Pāṇḍavas are most fortunate because with all good luck they were entirely dependent on the mercy of the Lord. In the material world, to be dependent on the mercy of someone else is the utmost sign of misfortune, but in the case of our transcendental relation with the Lord, it is the most fortunate case when we can live completely dependent on Him. The material disease is due to thinking of becoming independent of everything. But the cruel material nature does not allow us to become independent. The false attempt to become independent of the stringent laws of nature is known as material advancement of experimental knowledge. The whole material world is moving on this false attempt of becoming independent of the laws of nature. Beginning from Rāvaṇa, who wanted to prepare a direct staircase to the planets of heaven, down to the present age, they are trying to overcome the laws of nature. They are trying now to approach distant planetary systems by electronic mechanical power. But the highest goal of human civilization is to work hard under the guidance of the Lord and become completely dependent on Him. The highest achievement of perfect civilization is to work with valor but at the same time depend completely on the Lord. The Pāṇḍavas were the ideal executors of this standard of civilization. Undoubtedly they were completely dependent on the good will of Lord Śrī Kṛṣṇa, but they were not idle parasites of the Lord. They were all highly qualified both by personal character and physical activities. Still they always looked for the mercy of the Lord because they knew

that every living being is dependent by constitutional position. The perfection of life is, therefore, to become dependent on the will of the Lord, instead of becoming falsely independent in the material world. Those who try to become falsely independent of the Lord are called anātha, or without any guardian, whereas those who are completely dependent on the will of the Lord are called sanātha, or those having someone to protect them. Therefore we must try to be sanātha so that we can always be protected from the unfavorable condition of material existence. By the deluding power of the external material nature we forget that the material condition of life is the most undesirable perplexity. The Bhagavad-gītā therefore directs us (7.19) that after many, many births one fortunate person becomes aware of the fact that Vāsudeva is all in all and that the best way of leading one's life is to surrender unto Him completely. That is the sign of a mahātmā. All the members of the Pāṇḍava family were mahātmās in household life. Mahārāja Yudhiṣṭhira was the head of these mahātmās, and Queen Kuntīdevī was the mother. The lessons of the Bhagavad-gītā and all the Purāṇas, specifically the Bhāgavata Purāṇa, are therefore inevitably connected with the history of the Pāṇḍava mahātmās. For them, separation from the Lord was just like the separation of a fish from water. Śrīmatī Kuntīdevī, therefore, felt such separation like a thunderbolt, and the whole prayer of the Queen is to try to persuade the Lord to stay with them. After the Battle of Kurukṣetra, although the inimical kings were killed, their sons and grandsons were still there to deal with the Pāṇḍavas. It is not only the Pāṇḍavas who were put into the condition of enmity, but all of us are always in

such a condition, and the best way of living is to become completely dependent on the will of the Lord and thereby overcome all difficulties of material existence.

1.8.38

ke vayaṁ nāma-rūpābhyāṁ
yadubhiḥ saha pāṇḍavāḥ
bhavato 'darśanaṁ yarhi
hṛṣīkāṇām iveśituḥ

SYNONYMS

ke—who are; *vayam*—we; *nāma-rūpābhyām*—without fame and ability; *yadubhiḥ*—with the Yadus; *saha*—along with; *pāṇḍavāḥ*—and the Pāṇḍavas; *bhavataḥ*—Your; *adarśanam*—absence; *yarhi*—as if; *hṛṣīkāṇām*—of the senses; *iva*—like; *īśituḥ*—of the living being.

TRANSLATION

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once.

PURPORT

Kuntīdevī is quite aware that the existence of the Pāṇḍavas is due to Śrī Kṛṣṇa only. The Pāṇḍavas are undoubtedly well established

in name and fame and are guided by the great King Yudhiṣṭhira, who is morality personified, and the Yadus are undoubtedly great allies, but without the guidance of Lord Kṛṣṇa all of them are nonentities, as much as the senses of the body are useless without the guidance of consciousness. No one should be proud of his prestige, power and fame without being guided by the favor of the Supreme Lord. The living beings are always dependent, and the ultimate dependable object is the Lord Himself. We may, therefore, invent by our advancement of material knowledge all sorts of counter acting material resources, but without being guided by the Lord all such inventions end in fiasco, however strong and stout the reactionary elements may be.

1.8.39

neyaṁ śobhiṣyate tatra
yathedānīṁ gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ

SYNONYMS

na—not; *iyam*—this land of our kingdom; *śobhiṣyate*—will appear beautiful; *tatra*—then; *yathā*—as it is now; *idānīm*—how; *gadādhara*—O Kṛṣṇa; *tvat*—Your; *padaiḥ*—by the feet; *aṅkitā*—marked; *bhāti*—is dazzling; *sva-lakṣaṇa*—Your own marks; *vilakṣitaiḥ*—by the impressions.

TRANSLATION

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

PURPORT

There are certain particular marks on the feet of the Lord which distinguish the Lord from others. The marks of a flag, thunderbolt, an instrument to drive an elephant, umbrella, lotus, disc, etc., are on the bottom of the Lord's feet. These marks are impressed upon the soft dust of the land where the Lord traverses. The land of Hastināpura was thus marked while Lord Śrī Kṛṣṇa was there with the Pāṇḍavas, and the kingdom of the Pāṇḍavas thus flourished by such auspicious signs. Kuntīdevī pointed out the distinguished features and was afraid of ill luck in the absence of the Lord.

1.8.40

ime jana-padāḥ svṛddhāḥ
supakvauṣadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ

SYNONYMS

ime—all these; *jana-padāḥ*—cities and towns; *svṛddhāḥ*—flourished; *supakva*—nature; *auṣadhi*—herbs; *vīrudhaḥ*—vegetables; *vana*—forests; *adri*—hills; *nadī*—rivers; *udanvantaḥ*—seas; *hi*—certainly; *edhante*—increasing; *tava*—by You; *vīkṣitaiḥ*—seen.

TRANSLATION

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them.

PURPORT

Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises. The gigantic industrial enterprises are products of a godless civilization, and they cause the destruction of the noble aims of human life. The more we go on increasing such troublesome industries to squeeze out the vital energy of the human being, the more there will be unrest and dissatisfaction of the people in general, although a few only can live lavishly by exploitation. The natural gifts such as grains and vegetables, fruits, rivers, the hills of jewels and minerals, and the seas full of pearls are supplied by the order of the Supreme, and as He desires, material nature produces them in abundance or restricts

them at times. The natural law is that the human being may take advantage of these godly gifts by nature and satisfactorily flourish on them without being captivated by the exploitative motive of lording it over material nature. The more we attempt to exploit material nature according to our whims of enjoyment, the more we shall become entrapped by the reaction of such exploitative attempts. If we have sufficient grains, fruits, vegetables and herbs, then what is the necessity of running a slaughterhouse and killing poor animals? A man need not kill an animal if he has sufficient grains and vegatables to eat. The flow of river waters fertilizes the fields, and there is more than what we need. .Minerals are produced in the hills and the jewels in the ocean. If the human civilization has sufficient grains, minerals, jewels, water, milk, etc., then why should it hanker after terrible industrial enterprises at the cost of the labor of some unfortunate men? But all these natural gifts are dependent on the mercy of the Lord. What we need, therefore, is to be obedient to the laws of the Lord and achieve human perfection of life by devotional service. The indications by Kuntīdevī are just to the point. She desires that God's mercy be bestowed upon them so that natural prosperity be maintained by His grace.

1.8.41

atha viśveśa viśvātman
viśva-mūrte svakeṣu me

sneha-pāśam imaṁ chindhi
dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu

SYNONYMS

atha—therefore; *viśva-īśa*—O Lord of the universe; *viśva-ātman*—O soul of the universe; *viśva-mūrte*—O personality of the universal form; *svakeṣu*—unto my own kinsmen; *me*—my; *sneha-pāśam*—tie of affection; *imam*—this; *chindhi*—cut off; *dṛḍham*—deep; *pāṇḍuṣu*—for the Pāṇḍavas; *vṛṣṇiṣu*—for the Vṛṣṇis also.

TRANSLATION

O Lord of the universe, soul of the universe, O Personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis.

PURPORT

A pure devotee of the Lord is ashamed to ask anything in self-interest from the Lord. But the householders are sometimes obliged to ask favors from the Lord, being bound by the tie of family affection. Śrīmatī Kuntīdevī was conscious of this fact, and, therefore, she prayed to the Lord to cut off the affectionate tie from her own kinsmen, the Pāṇḍavas and the Vṛṣṇis. The Pāṇḍavas are her own sons, and the Vṛṣṇis are the members of her paternal family. Kṛṣṇa was equally related to both the families. Both the families required the Lord's help because both were dependent devotees of the Lord. Śrīmatī Kuntīdevī wished

Śrī Kṛṣṇa to remain with her sons the Pāṇḍavas, but by His doing so her paternal house would be bereft of the benefit. All these partialities troubled the mind of Kuntī, and therefore she desired to cut off the affectionate tie.

A pure devotee cuts off the limited ties of affection for his family and widens his activities of devotional service for all forgotten souls. The typical example is the band of six Gosvāmīs who followed the path of Lord Caitanya. All of them belonged to the most enlightened and cultured rich families of the higher castes, but for the benefit of the mass of population they left their comfortable homes and became mendicants. To cut off all family affection means to broaden the field of activities. Without doing this, no one can be qualified as a brāhmaṇa, a king, a public leader or a devotee of the Lord. The Personality of Godhead, as an ideal King, showed this by example. Śrī Rāmacandra cut off the tie of affection of His beloved wife to manifest the qualities of an ideal king.

Such personalities as a brāhmaṇa, a devotee, a king or a public leader must be very broadminded in discharging respective duties. Weak as she was, Śrīmatī Kuntīdevī was conscious of this fact, and she prayed to be free from such bondage of family affection. The Lord is addressed as the Lord of the universe, or the Lord of the universal mind, indicating His all-powerful ability to cut the hard knot of family affection. Therefore, it is sometimes experienced that the Lord, out of His special affinity towards a weak devotee, breaks the family

affection by force of circumstances by His all-powerful energy. By doing so He causes the devotee to become completely dependent on Him and thus clears up the path for his going back to Godhead.

1.8.42

tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahatād addhā
gaṅgevaugham udanvati

SYNONYMS

tvayi—unto You; *me*—my; *ananya-viṣayā*—unalloyed; *matiḥ*—attention; *madhu-pate*—O Lord of Madhu; *asakṛt*—continuously; *ratim*—attraction; *udvahatāt*—may overflow; *addhā*—directly; *gaṅgā*—the Ganges; *iva*—like; *ogham*—flows; *udanvati*—down to the sea.

TRANSLATION

O Lord of Madhu, as the Ganges forever flows to the sea, without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.

PURPORT

Perfection of pure devotional service is attained when all attention is diverted towards the transcendental loving service of

the Lord. To cut off the tie of all other affections does not mean complete negation of the finer elements, like affection for someone else. This is not possible. A living being, whoever he may be, must have this feeling of affection for others because this is a symptom of life. The symptoms of life, namely desire, anger, hankerings, feelings of attraction, etc., cannot be annihilated. Only the objective has to be changed. Desire cannot be changed, but in devotional service the desire is changed only for the service of the Lord in place of desire for sense gratification. The so-called affection for family, society, country, etc., are different phases of sense gratification. When this desire is changed for the satisfaction of the Lord, it is called devotional service.

In the Bhagavad-gītā we can see that Arjuna desired not to fight with his brothers and relations just to satisfy his own personal desires. But when he heard the message of the Lord, Śrīmad-Bhagavad-gītā, he changed his decision and served the Lord. And for his doing so, he became a famous devotee of the Lord, for it is declared in all the scriptures that Arjuna attained spiritual perfection by devotional service to the Lord in friendship. The fighting was there, the friendship was there, Arjuna was there, and Kṛṣṇa was there, but Arjuna became a different person by devotional service. Therefore, the prayers of Kuntī also indicate the same categorical changes in activities. Śrīmatī Kuntī wanted to serve the Lord without diversion, and that was her prayer. This unalloyed devotion is the ultimate goal of life. Our attention is usually diverted in the service of something which is nongodly or not in the program of the Lord.

When the program is changed into the service of the Lord, that is to say when the senses are purified in relation with the service of the Lord, it is called pure unalloyed devotional service. Śrīmatī Kuntīdevī wanted that perfection and prayed for it from the Lord.

Her affection for the Pāṇḍavas and the Vṛṣṇisis not out of the range of devotional service because service of the Lord and the service of the devotees are identical. Sometimes service of the devotee is more valuable than the service of the Lord. But here the affection of Kuntīdevī for the Pāṇḍavas and the Vṛṣṇis was due to family relation. This tie of affection in terms of material relation is the relation of māyā because the relations of the body or the mind are due to the influence of the external energy. Relations of the soul, established in relation with the Supreme Soul, are factual relations. When Kuntīdevī wanted to cut off the family relation, she meant to cut off the relation of the skin. The skin relation is the cause of material bondage, but the relation of the soul is the cause of freedom. This relation of the soul to the soul can be established by the via medium of the relation with the Supersoul. Seeing in the darkness is not seeing. But seeing by the light of the sun means to see the sun and everything else which was unseen in the darkness. That is the way of devotional service.

1.8.43

> *śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-*
> *rājanya-vaṁśa-dahanānapavarga-vīrya*
> *govinda go-dvija-surārti-harāvatāra*
> *yogeśvarākhila-guro bhagavan namas te*

SYNONYMS

śrī-kṛṣṇa—O Śrī Kṛṣṇa; *kṛṣṇa-sakha*—O friend of Arjuna; *vṛṣṇi*—of descendants of Vṛṣṇi; *ṛṣabha*—O chief; *avani*—the earth; *dhruk*—rebellious; *rājanya-vaṁśa*—dynasties of the kings; *dahana*—O annihilator; *anapavarga*—without deterioration of; *vīrya*—prowess; *govinda*—O proprietor of Golokadhāma; *go*—of the cows; *dvija*—the *brāhmaṇas*; *sura*—the demigods; *arti-hara*—to relieve distress; *avatāra*—O Lord who descends; *yoga-īśvara*—O master of all mystic powers; *akhila*—universal; *guro*—O preceptor; *bhagavan*—O possessor of all opulences; *namaḥ te*—respectful obeisances unto You.

TRANSLATION

O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the

brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the Almighty God, and I offer You my respectful obeisances.

PURPORT

A summary of the Supreme Lord Śrī Kṛṣṇa is made herein by Śrīmatī Kuntīdevī. The Almighty Lord has His eternal transcendental abode where He is engaged in keeping surabhi cows. He is served by hundreds and thousands of goddesses of fortune. He descends on the material world to reclaim His devotees and to annihilate the disturbing elements in groups of political parties and kings who are supposed to be in charge of administration work. He creates, maintains and annihilates by His unlimited energies, and still He is always full with prowess and does not deteriorate in potency. The cows, the brāhmaṇas and the devotees of the Lord are all objects of His special attention because they are very important factors for the general welfare of living beings.

1.8.44

sūta uvāca
pṛthayetthaṁ kala-padaiḥ
pariṇūtākhilodayaḥ
mandaṁ jahāsa vaikuṇṭho
mohayann iva māyayā

SYNONYMS

sūtaḥ uvāca—Sūta said; *pṛthayā*—by Pṛthā (Kuntī); *ittham*—this; *kala-padaiḥ*—by chosen words; *pariṇūta*—being worshiped; *akhila*—universal; *udayaḥ*—glories; *mandam*—mildly; *jahāsa*—smiled; *vaikuṇṭhaḥ*—the Lord; *mohayan*—captivating; *iva*—like; *māyayā*—His mystic power.

TRANSLATION

Sūta Gosvāmī said: The Lord, thus hearing the prayers of Kuntīdevī, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power.

PURPORT

Anything that is enchanting in the world is said to be a representation of the Lord. The conditioned souls who are engaged in trying to lord it over the material world are also enchanted by His mystic powers, but His devotees are enchanted in a different way by the glories of the Lord, and His merciful blessings are upon them. His energy is displayed in different ways, as electrical energy works in manifold capacities. Śrīmatī Kuntīdevī has prayed to the Lord just to enunciate a fragment of His glories. All His devotees worship Him in that way, by chosen words, and therefore the Lord is known as uttama-śloka. No amount of chosen words is sufficient to enumerate the Lord's glory, and yet He is satisfied by such prayers as the father is satisfied even by the broken linguistic attempts of the growing

child. The word māyā is used both in the sense of delusion and mercy also. Herein the word māyā is used in the sense of the Lord's mercy upon Kuntīdevī.

1.8.45

tāṁ bāḍham ity upāmantrya
praviśya gajasāhvayam
striyaś ca sva-puraṁ yāsyan
premṇā rājñā nivāritaḥ

SYNONYMS

tām—all those; *bāḍham*—accepted; *iti*—thus; *upāmantrya*—subsequently informed; *praviśya*—entering; *gajasāhvayam*—the palace of Hastināpura; *striyaḥ ca*—other ladies; *sva-puram*—own residence; *yāsyan*—while starting for; *premṇā*—with love; *rājñā*—by the King; *nivāritaḥ*—stopped.

TRANSLATION

Thus accepting the prayers of Śrīmatī Kuntīdevī, the Lord subsequently informed other ladies of His departure by entering the palace of Hastināpura. But upon preparing to leave, He was stopped by King Yudhiṣṭhira, who implored Him lovingly.

PURPORT

No one could make Lord Kṛṣṇa stay at Hastināpura when He decided to start for Dvārakā, but the simple request of King Yudhiṣṭhira that the Lord remain there for a few days more was immediately effective. This signifies that the power of the King is loving affection, which the Lord could not deny. The almighty God is thus conquered only by loving service and nothing else. He is fully independent in all His dealings, but He voluntarily accepts obligations by the loving affection of His pure devotees.

1.8.46

vyāsādyair īśvarehājñaiḥ
kṛṣṇenādbhuta-karmaṇā
prabodhito 'pītihāsair
nābudhyata śucārpitaḥ

SYNONYMS

vyāsa-ādyaiḥ—by great sages headed by Vyāsa; *īśvara*—the almighty God; *īhā*—by the will of; *jñaiḥ*—by the learned; *kṛṣṇena*—by Kṛṣṇa Himself; *adbhuta-karmaṇā*—by one who performs all superhuman work; *prabodhitaḥ*—being solaced; *api*—although; *itihāsaiḥ*—by evidences from the histories; *na*—not; *abudhyata*—satisfied; *śucā arpitaḥ*—distressed.

TRANSLATION

King Yudhiṣṭhira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyāsa and the Lord Kṛṣṇa Himself, the performer of superhuman feats, and despite all historical evidence.

PURPORT

The pious King Yudhiṣṭhira was mortified because of the mass massacre of human beings in the Battle of Kurukṣetra, especially on his account. Duryodhana was there on the throne, and he was doing well in his administration, and in one sense there was no need of fighting. But on the principle of justice Yudhiṣṭhira was to be replaced. The whole clique of politics centered round this point, and all the kings and residents of the whole world became involved in this fight between the rival brothers. Lord Kṛṣṇa was also there in the side of King Yudhiṣṭhira. It is said in the Mahābhārata (Ādi, Chap. 20) that 6,400,000 men were killed in eighteen days in the Battle of Kurukṣetra, and some hundreds of thousands were missing. Practically this was the greatest battle in the world within five thousand years.

This mass killing simply to enthrone Mahārāja Yudhiṣṭhira was too mortifying, so he tried to be convinced with evidences from histories by great sages like Vyāsa and the Lord Himself that the fight was just because the cause was just. But Mahārāja Yudhiṣṭhira would not be satisfied, even though he was

instructed by the greatest personalities of the time. Kṛṣṇa is designated herein as the performer of superhuman actions, but in this particular instance neither He nor Vyāsa could convince King Yudhiṣṭhira. Does it mean that He failed to be a superhuman actor? No, certainly not. The interpretation is that the Lord as īśvara or the Supersoul both in the heart of King Yudhiṣṭhira and Vyāsa performed still more superhuman action because the Lord desired it. As Supersoul of King Yudhiṣṭhira, He did not allow the King to be convinced by the words of Vyāsa and others, including Himself, because He desired that the King hear instructions from the dying Bhīṣmadeva, who was another great devotee of the Lord. The Lord wanted that at the last stage of his material existence the great warrior Bhīṣmadeva see the Lord personally as well as his beloved grandchildren, King Yudhiṣṭhira, etc., now situated on the throne, and thus pass away very peacefully. Bhīṣmadeva was not at all satisfied to fight against the Pāṇḍavas, who were his beloved fatherless grandchildren. But the kṣatriyas are also very stern people, and therefore he was obliged to take the side of Duryodhana because he was maintained at the expense of Duryodhana. Besides this, the Lord also desired that King Yudhiṣṭhira be pacified by the words of Bhīṣmadeva so that the world could see that Bhīṣmadeva excelled all in knowledge, including the Lord Himself.

1.8.47

āha rājā dharma-sutaś
cintayan suhṛdāṁ vadham
prākṛtenātmanā viprāḥ
sneha-moha-vaśaṁ gataḥ

SYNONYMS

āha—said; *rājā*—King Yudhiṣṭhira; *dharma-sutaḥ*—the son of Dharma (Yamarāja); *cintayan*—thinking of; *suhṛdām*—of the friends; *vadham*—killing; *prākṛtena*—by material conception only; *ātmanā*—by the self; *viprāḥ*—O *brāhmaṇa*; *sneha*—affection; *moha*—delusion; *vaśam*—being carried away by; *gataḥ*—having gone.

TRANSLATION

King Yudhiṣṭhira, son of Dharma, overwhelmed by the death of his friends, was aggrieved just like a common, materialistic man. O sages, thus deluded by affection, he began to speak.

PURPORT

King Yudhiṣṭhira, though he was not expected to become aggrieved like a common man, became deluded by worldly affection by the will of the Lord (just as Arjuna was apparently deluded). A man who sees knows it well that the living entity is neither the body nor the mind but is transcendental to the

material conception of life. The common man thinks of violence and nonviolence in terms of the body, but that is a kind of delusion. Everyone is duty-bound according to one's occupational duties. A kṣatriya is bound to fight for the right cause, regardless of the opposite party. In such discharge of duty, one should not be disturbed by annihilation of the material body, which is only an external dress of the living soul. All this was perfectly known to Mahārāja Yudhiṣṭhira, but by the will of the Lord he became just like a common man because there was another great idea behind this delusion: the King would be instructed by Bhīṣma as Arjuna was instructed by the Lord Himself.

1.8.48

aho me paśyatājñānaṁ
hṛdi rūḍhaṁ durātmanaḥ
pārakyasyaiva dehasya
bahvyo me 'kṣauhiṇīr hatāḥ

SYNONYMS

aho—O; *me*—my; *paśyata*—just see; *ajñānam*—ignorance; *hṛdi*—in the heart; *rūḍham*—situated in; *durātmanaḥ*—of the sinful; *pārakyasya*—meant for others; *eva*—certainly; *dehasya*—of the body; *bahvyaḥ*—many, many; *me*—by me; *akṣauhiṇīḥ*—combination of military phalanxes; *hatāḥ*—killed.

TRANSLATION

King Yudhiṣṭhira said: O my lot! I am the most sinful man! Just see my heart, which is full of ignorance! This body, which is ultimately meant for others, has killed many, many phalanxes of men.

PURPORT

A solid phalanx of 21,870 chariots, 21,870 elephants, 109,650 infantry and 65,600 cavalry is called an akṣauhiṇī. And many akṣauhiṇīs were killed on the Battlefield of Kurukṣetra. Mahārāja Yudhiṣṭhira, as the most pious king of the world, takes for himself the responsibility of killing such a huge number of living beings because the battle was fought to reinstate him on the throne. This body is after all, meant for others. While there is life in the body, it is meant for the service of others, and when it is dead it is meant to be eaten up by dogs and jackals or maggots. He is sorry because for such a temporary body such a huge massacre was committed.

1.8.49

bāla-dvija-suhṛn-mitra-
pitṛ-bhrātṛ-guru-druhaḥ
na me syān nirayān mokṣo
hy api varṣāyutāyutaiḥ

SYNONYMS

bāla—boys; *dvi-ja*—the twice-born; *suhṛt*—well-wishers; *mitra*—friends; *pitṛ*—parents; *bhrātṛ*—brothers; *guru*—preceptors; *druhaḥ*—one who has killed; *na*—never; *me*—my; *syāt*—there shall be; *nirayāt*—from hell; *mokṣaḥ*—liberation; *hi*—certainly; *api*—although; *varṣa*—years; *ayuta*—millions; *āyutaiḥ*—being added.

TRANSLATION

I have killed many boys, brāhmaṇas, well-wishers, friends, parents, preceptors and brothers. Though I live millions of years, I will not be relieved from the hell that awaits me for all these sins.

PURPORT

Whenever there is a war. there is certainly a massacre of many innocent living beings, such as boys, brāhmaṇas and women, whose killing is considered to be the greatest of sins. They are all innocent creatures, and in all circumstances killing of them is forbidden in the scriptures. Mahārāja Yudhiṣṭhira was aware of these mass killings. Similarly, there were friends, parents and preceptors also on both sides, and all of them were killed. It was simply horrible for him to think of such killing, and therefore he was thinking of residing in hell for millions and billions of years.

1.8.50

naino rājñaḥ prajā-bhartur
dharma-yuddhe vadho dviṣām
iti me na tu bodhāya
kalpate śāsanaṁ vacaḥ

SYNONYMS

na—never; *enaḥ*—sins; *rājñaḥ*—of the king; *prajā-bhartuḥ*—of one who is engaged in the maintenance of the citizens; *dharma*—for the right cause; *yuddhe*—in the fight; *vadhaḥ*—killing; *dviṣām*—of the enemies; *iti*—all these; *me*—for me; *na*—never; *tu*—but; *bodhāya*—for satisfaction; *kalpate*—they are meant for administration; *śāsanam*—injunction; *vacaḥ*—words of.

TRANSLATION

There is no sin for a king who kills for the right cause, who is engaged in maintaining his citizens. But this injunction is not applicable to me.

PURPORT

Mahārāja Yudhiṣṭhira thought that although he was not actually involved in the administration of the kingdom, which was being carried on well by Duryodhana without harm to the citizens, he caused the killing of so many living beings only for his personal gain of the kingdom from the hands of Duryodhana. The killing

was committed not in the course of administration but for the sake of self-aggrandizement, and as such he thought himself responsible for all the sins.

1.8.51

> *strīṇāṁ mad-dhata-bandhūnāṁ*
> *droho yo 'sāv ihotthitaḥ*
> *karmabhir gṛhamedhīyair*
> *nāhaṁ kalpo vyapohitum*

SYNONYMS

strīṇām—of the women; *mat*—by me; *hata-bandhūnām*—of the friends who are killed; *drohaḥ*—enmity; *yaḥ*—that; *asau*—all those; *iha*—herewith; *utthitaḥ*—has accrued; *karmabhiḥ*—by dint of work; *gṛhamedhīyaiḥ*—by persons engaged in material welfare; *na*—never; *aham*—I; *kalpaḥ*—can expect; *vyapohitum*—undoing the same.

TRANSLATION

I have killed many friends of women, and I have thus caused enmity to such an extent that it is not possible to undo it by material welfare work.

PURPORT

The gṛhamedhīs are those whose only business is to perform welfare work for the sake of material prosperity. Such material

prosperity is some times hampered by sinful activities, and the materialist is sure to commit sins, even unintentionally, in course of discharging material duties. To get relief from such sinful reactions, the Vedas prescribe several kinds of sacrifices. It is said in the Vedas that by performing the aśvamedha yajña (horse sacrifice) one can get relief from even brahmahatyā (killing of a brāhmaṇa).

Yudhiṣṭhira Mahārāja performed this aśvamedha yajña , but he thinks that even by performing such yajñas it is not possible to get relief from the great sins committed. In the war either the husband or the brother or even the father or sons go to fight. And when they are killed, a fresh enmity is created, and thus a chain of actions and reactions increases which is not possible to be counteracted even by thousands of aśvamedha yajñas.

The way of work (karma) is like that. It creates one action and another reaction simultaneously and thus increases the chain of material activities, binding the performer in material bondage. In the Bhagavad-gītā (Bg. 9.27-28) the remedy is suggested that such actions and reactions of the path of work can be checked only when work is done on behalf of the Supreme Lord. The Battle of Kurukṣetra was actually fought by the will of the Supreme Lord Śrī Kṛṣṇa, as it is evident from His version, and by His will only Yudhiṣṭhira was replaced on the throne of Hastināpura. Therefore, factually no sin whatsoever touched the Pāṇḍavas, who were only the order carriers of the Lord. For

others, who declare war out of personal interest, the whole responsibility lies on them.

1.8.52

yathā paṅkena paṅkāmbhaḥ
surayā vā surākṛtam
bhūta-hatyāṁ tathaivaikāṁ
na yajñair mārṣṭum arhati

SYNONYMS

yathā—as much as; *paṅkena*—by the mud; *paṅka-ambhaḥ*—water mixed with mud; *surayā*—by wine; *vā*—either; *surākṛtam*—impurity caused by the slight touch of wine; *bhūta-hatyām*—killing of animals; *tathā*—like that; *eva*—certainly; *ekām*—one; *na*—never; *yajñaiḥ*—by the prescribed sacrifices; *mārṣṭum*—to counteract; *arhati*—is worthwhile.

TRANSLATION

As it is not possible to filter muddy water through mud, nor purify a wine stained pot with wine, it is not possible to counteract the killing of men by sacrificing animals.

PURPORT

Aśvamedha yajñas or gomedha yajñas, or the sacrifices in which a horse or a bull is sacrificed, were not, of course, for the purpose

of killing the animals. Lord Caitanya said that such animals sacrificed on the altar of yajña were rejuvenated and a new life was given to them. It was just to prove the efficacy of the hymns of the Vedas. By recitation of the hymns of the Vedas in the proper way, certainly the performer gets relief from the reactions of sins, but in case of such sacrifices not properly done under expert management, surely one has to become responsible for animal sacrifice. In this age of quarrel and hypocrisy there is no possibility of performing the yajñas perfectly for want of expert brāhmaṇas who are able to conduct such yajñas. Mahārāja Yudhiṣṭhira, therefore, gives a hint to performing sacrifices in the age of Kali. In the Kali-yuga the only sacrifice recommended is the performance of Harināma yajña inaugurated by Lord Śrī Caitanya Mahāprabhu. But one should not indulge in animal killing and counteract it by performing the Harināma yajña. Those who are devotees of the Lord never kill an animal for self-interest, and (as the Lord ordered Arjuna) they do not refrain from performing the duty of a kṣatriya. The whole purpose is, therefore, served when everything is done for the will of the Lord. This is possible only for the devotees.

Thus end the Bhaktivedanta Purports of the First Canto, Eighth Chapter, of Śrīmad-Bhāgavatam. entitled "Prayers by Queen Kuntī and Parīkṣit Saved."

Chapter 9

1.9.1

sūta uvāca
iti bhītaḥ prajā-drohāt
sarva-dharma-vivitsayā
tato vinaśanaṁ prāgād
yatra deva-vrato 'patat

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *iti*—thus; *bhītaḥ*—being afraid of; *prajā-drohāt*—because of killing the subjects; *sarva*—all; *dharma*—acts of religion; *vivitsayā*—for understanding; *tataḥ*—thereafter; *vinaśanam*—the place where the fight was held; *prāgāt*—he went; *yatra*—where; *deva-vrataḥ*—Bhīṣmadeva; *apatat*—lay down for passing away.

TRANSLATION

Sūta Gosvāmī said: Being afraid for having killed so many subjects on the Battlefield of Kurukṣetra, Mahārāja Yudhiṣṭhira went to the scene of the massacre. There, Bhīṣmadeva was lying on a bed of arrows about to pass away.

PURPORT

In this Ninth Chapter, as it is willed by Lord Śrī Kṛṣṇa, Bhīṣmadeva will impart instructions to King Yudhiṣṭhira on the subject of occupational duties. Bhīṣmadeva will also offer his last prayer to the Lord on the verge of passing away from this mortal world and thus become liberated from the bondage of further material engagements. Bhīṣmadeva was endowed with the power of leaving his material body at will, and his lying down on the bed of arrows was his own choice. This passing away of the great warrior attracted the attention of all the contemporary elites, and all of them assembled there to show their feelings of love, respect and affection for the great soul.

1.9.2

tadā te bhrātaraḥ sarve
sadaśvaiḥ svarṇa-bhūṣitaiḥ
anvagacchan rathair viprā
vyāsa-dhaumyādayas tathā

SYNONYMS

tadā—at that time; *te*—all of them; *bhrātaraḥ*—the brothers; *sarve*—all together; *sat-aśvaiḥ*—drawn by first-class horses; *svarṇa*—gold; *bhūṣitaiḥ*—being decorated with; *anvagacchan*—followed one after another; *rathaiḥ*—on the chariots; *viprāḥ*—O *brāhmaṇas*;

vyāsa—the sage Vyāsa; *dhaumya*—Dhaumya; *ādayaḥ*—and others; *tathā*—also.

TRANSLATION

At that time all his brothers followed him on beautiful chariots drawn by first-class horses decorated with gold ornaments. With them were Vyāsa and ṛṣis like Dhaumya [the learned priest of the Pāṇḍavas] and others.

1.9.3

bhagavān api viprarṣe
rathena sa-dhanañjayaḥ
sa tair vyarocata nṛpaḥ
kuvera iva guhyakaiḥ

SYNONYMS

bhagavān—the Personality of Godhead (Śrī Kṛṣṇa); *api*—also; *vipra-ṛṣe*—O sage among the *brāhmaṇas*; *rathena*—on the chariot; *sa-dhanañjayaḥ*—with Dhanañjaya (Arjuna); *saḥ*—He; *taiḥ*—by them; *vyarocata*—appeared to be highly aristocratic; *nṛpaḥ*—the King (Yudhiṣṭhira); *kuvera*—Kuvera, the treasurer of the demigods; *iva*—as; *guhyakaiḥ*—companions known as Guhyakas.

TRANSLATION

O sage amongst the brāhmaṇas, Lord Śrī Kṛṣṇa the Personality of Godhead also followed, seated on a chariot with Arjuna. Thus King Yudhiṣṭhira appeared very aristocratic, like Kuvera surrounded by his companions [the Guhyakas].

PURPORT

Lord Śrī Kṛṣṇa wanted the Pāṇḍavas to be present before Bhīṣmadeva in the most aristocratic order so that he might be pleased to see them happy at the time of his death. Kuvera is the richest of all the demigods, and herein King Yudhiṣṭhira appeared like him (Kuvera), for the procession along with Śrī Kṛṣṇa was quite appropriate to the royalty of King Yudhiṣṭhira.

1.9.4

dṛṣṭvā nipatitaṁ bhūmau
divaś cyutam ivāmaram
praṇemuḥ pāṇḍavā bhīṣmaṁ
sānugāḥ saha cakriṇā

SYNONYMS

dṛṣṭvā—thus seeing; *nipatitam*—lying down; *bhūmau*—on the ground; *divaḥ*—from the sky; *cyutam*—fallen; *iva*—like; *amaram*—demigod; *praṇemuḥ*—bowed down; *pāṇḍavāḥ*—the sons of Pāṇḍu;

bhīṣmam—unto Bhīṣma; *sa-anugāḥ*—with the younger brothers; *saha*—also with; *cakriṇā*—the Lord (carrying the disc).

TRANSLATION

Seeing him [Bhīṣma] lying on the ground, like a demigod fallen from the sky, the Pāṇḍava King Yudhiṣṭhira, along with his younger brothers and Lord Kṛṣṇa, bowed down before him.

PURPORT

Lord Kṛṣṇa was also a younger cousin of Mahārāja Yudhiṣṭhira as well as the intimate friend of Arjuna. But all the family members of the Pāṇḍavas knew Lord Kṛṣṇa as the Supreme Personality of Godhead. The Lord, although conscious of His supreme position, always behaved in a humanly custom, and so He also bowed down before the dying Bhīṣmadeva as if He were one of the younger brothers of King Yudhiṣṭhira.

1.9.5

tatra brahmarṣayaḥ sarve
devarṣayaś ca sattama
rājarṣayaś ca tatrāsan
draṣṭuṁ bharata-puṅgavam

SYNONYMS

tatra—there; *brahma-ṛṣayaḥ—ṛṣis* among the *brāhmaṇas*; *sarve*—all; *deva-ṛṣayaḥ—ṛṣis* among the demigods; *ca*—and; *sattama*—situated in the quality of goodness; *rāja-ṛṣayaḥ—ṛṣis* among the kings; *ca*—and; *tatra*—in that place; *āsan*—were present; *draṣṭum*—just to see; *bharata*—the descendants of King Bharata; *puṅgavam*—the chief of.

TRANSLATION

Just to see the chief of the descendants of King Bhārata [Bhīṣma], all the great souls in the universe, namely the ṛṣis amongst the demigods, brāhmaṇas and kings, all situated in the quality of goodness, were assembled there.

PURPORT

The ṛṣis are those who have attained perfection by spiritual achievements. Such spiritual achievements can be earned by all, whether one is a king or a mendicant. Bhīṣmadeva himself was also one of the brahmarṣis and the chief of the descendants of King Bharata. All ṛṣis are situated in the quality of goodness. All of them assembled there on hearing the news of the great warrior's impending death.

1.9.6-7

parvato nārado dhaumyo
bhagavān bādarāyaṇaḥ
bṛhadaśvo bharadvājaḥ
saśiṣyo reṇukā-sutaḥ

vasiṣṭha indrapramadas
trito gṛtsamado 'sitaḥ
kakṣīvān gautamo 'triś ca
kauśiko 'tha sudarśanaḥ

SYNONYMS

parvataḥ—Parvata Muni; *nāradaḥ*—Nārada Muni; *dhaumyaḥ*—Dhaumya; *bhagavān*—incarnation of Godhead; *bādarāyaṇaḥ*—Vyāsadeva; *bṛhadaśvaḥ*—Bṛhadaśva; *bharadvājaḥ*—Bharadvāja; *sa-śiṣyaḥ*—along with disciples; *reṇukā-sutaḥ*—Paraśurāma; *vasiṣṭhaḥ*—Vasiṣṭha; *indrapramadaḥ*—Indrapramada; *tritaḥ*—Trita; *gṛtsamadaḥ*—Gṛtsamada; *asitaḥ*—Asita; *kakṣīvān*—Kakṣīvān; *gautamaḥ*—Gautama; *atriḥ*—Atri; *ca*—and; *kauśikaḥ*—Kauśika; *atha*—as well as; *sudarśanaḥ*—Sudarśana.

TRANSLATION

All the sages like Parvata Muni, Nārada, Dhaumya, Vyāsa, the incarnation of God, Bharadvāja and Paraśurāma and disciples, Vasiṣṭha, Indrapramada,

Trita, Gṛtsamada, Asita, Kakṣīvān, Gautama, Atri, Kauśika and Sudarśana were present.

PURPORT

Parvata Muni is considered to be one of the oldest sages. He is almost always a constant companion of Nārada Muni. They are also spacemen competent to travel in the air without help of any material vehicle. Parvata Muni is also a devarṣi, or a great sage amongst the demigods, like Nārada. He was present along with Nārada at the sacrificial ceremony of Mahārāja Janamejaya, son of Mahārāja Parīkṣit. In this sacrifice all the snakes of the world were to be killed. Parvata Muni and Nārada Muni are called Gandharvas also because they can travel in the air singing the glories of the Lord. As they can travel in the air, they observed the svayaṁvara ceremony (selecting her own husband) of Draupadī from the air. Like Nārada Muni, Parvata Muni also used to visit the royal assembly in the heaven of King Indra. As a Gandharva, sometimes he visited the royal assembly of Kuvera, one of the important demigods. Both Nārada and Parvata were once in trouble with the daughter of Mahārāja Sṛñjaya. Mahārāja Sṛñjaya got the benediction of a son by Parvata Muni.

Nārada Muni is inevitably associated with the narrations of the Purāṇas. He is described in the Bhāgavatam. In his previous life he was the son of a maidservant, but by good association of pure devotees he became enlightened in devotional service, and in the next lift; he became a perfect man comparable with himself only. In the Mahābhārata his name is mentioned in

many places. He is the principal devarṣi, or the chief sage amongst the demigods. He is the son and disciple of Brahmājī, and from him the disciplic succession in the line of Brahmā has been spread. He initiated Prahlāda Mahārāja, Dhruva Mahārāja and many celebrated devotees of the Lord. He initiated even Vyāsadeva, the author of the Vedic literatures, and from Vyāsadeva, Madhvācārya was initiated, and thus the Madhva-sampradāya, in which the Gauḍīya-sampradāya is also included, has spread all over the universe. Śrī Caitanya Mahāprabhu belonged to this Madhva-sampradāya; therefore Brahmājī, Nārada, Vyāsa, down to Madhva, Caitanya and the Gosvāmīs all belonged to the same line of disciplic succession. Nāradajī has instructed many kings from time immemorial. In the Bhāgavatam we can see that he instructed Prahlāda Mahārāja while he was in the womb of his mother, and he instructed Vasudeva, father of Kṛṣṇa, as well as Mahārāja Yudhiṣṭhira.

Dhaumya. A great sage who practiced severe penances at Utkochak Tīrtha and was appointed royal priest of the Pāṇḍava kings. He acted as the priest in many religious functions of the Pāṇḍavas (saṁskāra), but also each of the Pāṇḍavas was attended by him at the betrothal of Draupadī. He was present even during the exile of the Pāṇḍavas and used to advise them in circumstances when they were perplexed. He instructed them how to live incognito for one year, and his instructions were strictly followed by the Pāṇḍavas during that time. His name is mentioned also when the general funeral ceremony was performed after the Battle of Kurukṣetra. In the Anuśāsana Parva

of Mahābhārata (Ch. 127.15-16) he gave religious instructions very elaborately to Mahārāja Yudhiṣṭhira. He was actually the right type of priest of a householder, for he could guide the, Pāṇḍavas on the right path of religion. A priest is meant for guiding the householder progressively in the right path of āśrama-dharma, or the occupational duty of a particular caste. There is practically no difference between the family priest and the spiritual master. The sages, saints and brāhmaṇas were especially meant for such functions.

Bādarāyaṇa (Vyāsadeva). He is known as Kṛṣṇa, Kṛṣṇa-dvaipāyana, Dvaipāyana, Satyavatīsuta, Pārāśarya, Parāśarātmaja, Bādarāyaṇa, Vedavyāsa, etc. He was the son of Mahāmuni Parāśara in the womb of Satyavatī prior to her betrothal with Mahārāja Śantanu, the father of the great general Grandfather Bhīṣmadeva. He is a powerful incarnation of Nārāyaṇa, and he broadcasts the Vedic wisdom to the world. As such, Vyāsadeva is offered respects before chanting the Vedic literature, especially the Purāṇas. Śukadeva Gosvāmī was his son, and ṛṣis like Vaiśampāyana, etc., were his disciples for different branches of the Vedas. He is the author of the great epic Mahābhārata and the great transcendental literature Bhāgavatam. The Brahma-sūtras or the Vedānta-sūtras or Bādarāyaṇi-sūtras are compiled by him. Amongst sages he is the most respected author by dint of severe penances. When he wanted to record the great epic Mahābhārata for the welfare of all people in the age of Kali, he was feeling the necessity of a powerful writer who could take up his dictation. By the order of

Brahmājī, Śrī Gaṇeśajī took up the charge of noting down the dictation on the condition that Vyāsadeva would not stop dictation for a moment. The Mahābhārata was thus compiled by the joint endeavor of Vyāsa and Gaṇeśa.

By the order of his mother Satyavatī, who was later married to Mahārāja Śantanu, and by the request of Bhīṣmadeva, the eldest son of Mahārāja Śantanu by his first wife, the Ganges, he begot three brilliant sons whose names are Dhṛtarāṣṭra, Pāṇḍu and Vidura. The Mahābhārata was compiled by Vyāsadeva after the Battle of Kurukṣetra and after the death of all the heroes of Mahābhārata. It was first spoken in the royal assembly of Mahārāja Janamejaya, the son of Mahārāja Parīkṣit.

Bṛhadaśva. An ancient sage who used to meet Mahārāja Yudhiṣṭhira now and then. First of all he met Mahārāja Yudhiṣṭhira at Kamyavana. This sage narrated the history of Mahārāja Nala. There is another Bṛhadaśva who is the son of the Ikṣvāku dynasty (Mahā. Van. 209.4-5).

Bharadvāja: He is one of the seven great ṛṣis and was present at the time of the birth ceremony of Arjuna. The powerful ṛṣi sometimes undertook severe penances on the shore of the Ganges, and his āśrama is still celebrated at Prayāgadhāma. It is learned that this ṛṣi, while taking bath in the Ganges, happened to meet Ghṛtacī, one of the beautiful society girls of heaven, and thus he discharged semina, which was kept and preserved in an earthen pot and from which Droṇa was born. So Droṇācārya is the son of Bharadvāja Muni. Others say that Bharadvāja, the

father of Droṇa, is a different person from Maharṣi Bharadvāja. He was a great devotee of Brahmā. Once he approached Droṇācārya and requested him to stop the Battle of Kurukṣetra.

Paraśurāma or Reṇukāsuta. He is the son of Maharṣi Jamadagni and Śrīmatī Reṇukā. Thus he is also known as Reṇukāsuta. He is one of the powerful incarnations of God, and he killed the kṣatriya community as a whole twenty-one times. With the blood of the kṣatriyas he pleased the souls of his forefathers. Later on he underwent severe penances at the Mahendra Parvata. After taking the whole earth from the kṣatriyas, he gave it in charity to Kaśyapa Muni. Paraśurāma instructed the Dhanur-veda or the science of fighting to Droṇācārya because he happened to be a brāhmaṇa. He was present during the coronation of Mahārāja Yudhiṣṭhira, and he celebrated the function along with other great ṛṣis.

Paraśurāma is so old that he met both Rāma and Kṛṣṇa at different times. He fought with Rāma, but he accepted Kṛṣṇa as the Supreme Personality of Godhead. He also praised Arjuna when he saw him with Kṛṣṇa. When Bhīṣma refused to marry Ambā, who wanted him to become her husband, Ambā met Paraśurāma, and by her request only he asked Bhīṣmadeva to accept her as his wife. Bhīṣma refused to obey his order, although he was one of the spiritual masters of Bhīṣmadeva. He fought with Bhīṣmadeva when he neglected his warning. Both of them fought very severely, and at last Paraśurāma was pleased with

Bhīṣma and gave him the benediction of becoming the greatest fighter in the world.

Vasiṣṭha: The great celebrated sage among the brāhmaṇas, well known as the Brahmarṣi Vasiṣṭhadeva. He is a prominent figure both in the Rāmāyaṇa and Mahābhārata periods. He celebrated the coronation ceremony of the Personality of Godhead Śrī Rāma. He was present also on the Battlefield of Kurukṣetra. He could approach all the higher and lower planets, and his name is also connected with the history of Hiraṇyakaśipu. There was a great tension between him and Viśvāmitra, who wanted his kāmadhenu. Vasiṣṭha Muni refused to spare his kāmadhenu, and for this Viśvāmitra killed his one hundred sons. As a perfect brāhmaṇa he tolerated all the taunts of Viśvāmitra. Once he tried to commit suicide on account of Viśvāmitra's torture, but all his attempts were unsuccessful. He jumped from a hill, but the stones on which he fell became a stack of cotton, and thus he was saved. He jumped into the ocean, but the waves washed him ashore. He jumped in the river, but the river also washed him ashore. Thus all his suicide attempts were unsuccessful. He is also one of the seven ṛṣis and husband of Arundhatī, the famous star.

Indrapramada. Another celebrated ṛṣi.

Trita. One of the three sons of Prajāpati Gautama. He was the third son, and his other two brothers were known as Ekat and Dvita. All the brothers were great sages and strict followers of the principles of religion. By dint of severe penances they were

promoted to Brahmaloka (the planet where Brahmājī lives). Once Trita Muni fell in a well. He was an organizing worker of many sacrifices, and as one of the great sages he also came to show respect to Bhīṣmajī at his deathbed. He was one of the seven sages in the Varuṇaloka. He hailed from the Western countries of the world. As such, most probably he belonged to the European countries. At that time the whole world was under one Vedic culture.

Gṛtsamada. One of the sages of the heavenly kingdom. He was a close friend of Indra the King of heaven and was as great as Bṛhaspati. He used to visit the royal assembly of Mahārāja Yudhiṣṭhira, and he also visited the place where Bhīṣmadeva breathed his last. Sometimes he explained the glories of Lord Śiva before Mahārāja Yudhiṣṭhira. He was the son of Vitahavya, and he resembled in features the body of Indra. Sometimes the enemies of Indra mistook him to be Indra and arrested him. He was a great scholar of the Ṛg-veda, and thus he was highly respected by the brāhmaṇa community. He lived a life of celibacy and was powerful in every respect.

Asita. There was a king of the same name, but herein the Asita mentioned is the Asita Devala Ṛṣi, a great powerful sage of the time. He explained to his father 1,500,000 verses from the Mahābhārata. He was one of the members in the snake sacrifice of Mahārāja Janamejaya. He was also present during the coronation ceremony of Mahārāja Yudhiṣṭhira along with other great ṛṣis. He also gave Mahārāja Yudhiṣṭhira instructions while

he was on the Añjana Hill. He was also one of the devotees of Lord Śiva.

Kakṣīvān. One of the sons of Gautama Muni and the father of the great sage Candakausika. He was one of the members of Parliament of Mahārāja Yudhiṣṭhira.

Atri. Atri Muni was a great brāhmaṇa sage and was one of the mental sons of Brahmājī. Brahmājī is so powerful that simply by thinking of a son he can have it. These sons are known as mānasa-putras. Out of seven mānasa-putras of Brahmājī and out of the seven great brāhmaṇa sages. Atri was one. In his family the great Pracetas were also born. Atri Muni had two kṣatriya sons who became kings. King Arthama is one of them. He is counted as one of the twenty-one Prajāpatis. His wife's name was Anasūyā, and he helped Mahārāja Parīkṣit in his great sacrifices.

Kauśika. One of the permanent ṛṣi members in the royal assembly of Mahārāja Yudhiṣṭhira. He sometimes met Lord Kṛṣṇa. There are several other sages of the same name.

Sudarśana: This wheel which is accepted by the Personality of Godhead (Viṣṇu or Kṛṣṇa) as His personal weapon is the most powerful weapon, greater than the brahmāstras or similar other disastrous weapons. In some of the Vedic literatures it is said that Agnideva, the fire-god, presented this weapon to Lord Śrī Kṛṣṇa, but factually this weapon is eternally carried by the Lord. Agnideva presented this weapon to Kṛṣṇa in the same way that Rukmiṇī was given by Mahārāja Rukma to the Lord. The Lord

accepts such presentations from His devotees, even though such presentations are eternally His property. There is an elaborate description of this weapon in the Ādi-parva of the Mahābhārata. Lord Śrī Kṛṣṇa used this weapon to kill Śiśupāla, a rival of the Lord. He also killed Śālva by this weapon, and sometimes He wanted His friend Arjuna to use it to kill his enemies. (Mahā. Virāṭa. 56.3)

1.9.8

anye ca munayo brahman
brahmarātādayo 'malāḥ
śiṣyair upetā ājagmuḥ
kaśyapāṅgirasādayaḥ

SYNONYMS

anye—many others; *ca*—also; *munayaḥ*—sages; *brahman*—O *brāhmaṇas*; *brahmarāta*—Śukadeva Gosvāmī; *ādayaḥ*—and such others; *amalāḥ*—completely purified; *śiṣyaiḥ*—by the disciples; *upetāḥ*—accompanied; *ājagmuḥ*—arrived; *kaśyapa*—Kaśyapa; *āṅgirasa*—Āṅgirasa; *ādayaḥ*—others.

TRANSLATION

And many others like Śukadeva Gosvāmī and other purified souls, Kaśyapa and Āṅgira and others, all accompanied by their respective disciples, arrived there.

PURPORT

Śukadeva Gosvāmī (Brahmarata). The famous son and disciple of Śrī Vyāsadeva, who taught him first the Mahābhārata and then Śrīmad-Bhāgavatam. Śukadeva Gosvāmī recited 1,400,000 verses of the Mahābhārata in the councils of the Gandharvas, Yakṣas and Rākṣasas, and he recited Śrīmad-Bhāgavatam for the first time in the presence of Mahārāja Parīkṣit. He thoroughly studied all the Vedic literatures from his great father. Thus he was a completely purified soul by dint of his extensive knowledge in the principles of religion. From Mahābhārata (Sabhā Parva 4.11) it is understood that he was also present in the royal assembly of Mahārāja Yudhiṣṭhira and at the fasting of Mahārāja Parīkṣit. As a bona fide disciple of Śrī Vyāsadeva, he inquired from his father very extensively about religious principles and spiritual values, and his great father also satisfied him by teaching him the yoga system by which one can attain the spiritual kingdom, the difference between fruitive work and empiric knowledge, the ways and means of attaining spiritual realization, the four āśramas, namely the student life, the householder's life, the retired life and the renounced life, the sublime position of the Supreme Personality of Godhead, the process of seeing Him eye to eye, the bona fide candidate for receiving knowledge, the consideration of the five elements, the unique position of intelligence, the consciousness of the material nature and the living entity, the symptoms of the self-realized soul, the working principles of the material body, the symptoms of the influential modes of nature, the tree of perpetual desire,

and psychic activities. Sometimes he went to the sun planet with the permission of his father and Nāradajī. Descriptions of his travel in space are given in the Śānti Parva of the Mahābhārata(332). At last he attained the transcendental realm. He is known by different names like Araṇeya, Aruṇisuta, Vaiyāsaki and Vyāsātmaja, etc.

Kaśyapa: One of the Prajāpatis, the son of Marīci and one of the sons-in-law of Prajāpati Dakṣa. He is the father of the gigantic bird Garuḍa, who was given elephants and tortoises as eatables. He married thirteen daughters of Prajāpati Dakṣa, and their names are Aditi, Diti, Denu, Kela, Danayu, Singhika, Krodhā, Pradhā, Viśva, Vinatā, Kapilā, Muni and Kadru. He begot many children, both demigods and demons, by those wives. From his first wife, Aditi, all the twelve Ādityas were born; one of them is Vāmana, the incarnation of Godhead. This great sage was also present at the time of Arjuna's birth. He received a presentation of the whole world from Paraśurāma, and later on he asked Paraśurāma to go out of the world. His other name is Ariṣṭanemi. He lives on the northern side of the universe.

Aṅgirā. He is the son of Maharṣi Aṅgirā and is known as Bṛhaspati, the priest of the demigods. It is said that Droṇācārya was his partial incarnation. Śukrācārya was the spiritual master of the demons, and Bṛhaspati challenged him. His son is Kacha, and he delivered the fire weapon first to Bharadvāja Muni. He begot six sons (like the fire-god) by his wife Candramāsī, one of the reputed stars. He could travel in space, and therefore he

could present himself even in the planets of Brahmaloka and Indraloka. He advised the King of heaven, Indra, about conquering the demons. Once he cursed Indra, who thus had to become a hog on the earth and was unwilling to return to heaven. Such is the power of the attraction of the illusory energy. Even a hog does not wish to part with its earthly possessions in exchange of a heavenly kingdom. He was the religious preceptor of the natives of different planets.

1.9.9

> *tān sametān mahā-bhāgān*
> *upalabhya vasūttamaḥ*
> *pūjayām āsa dharma-jño*
> *deśa-kāla-vibhāgavit*

SYNONYMS

tān—all of them; *sametān*—assembled together; *mahā-bhāgān*—all greatly powerful; *upalabhya*—having received; *vasu-uttamaḥ*—the best among the Vasus (Bhīṣmadeva); *pūjayām āsa*—welcomed; *dharma-jñaḥ*—one who knows religious principles; *deśa*—place; *kāla*—time; *vibhāga-vit*—one who knows the adjustment of place and time.

TRANSLATION

Bhīṣmadeva, who was the best amongst the eight Vasūs, received and welcomed all the great and powerful ṛṣis

who were assembled there, for he knew perfectly all the religious principles according to time and place.

PURPORT

Expert religionists know perfectly well how to adjust religious principles in terms of time and place. All the great ācāryas or religious preachers or reformers of the world executed their mission by adjustment of religious principles in terms of time and place. There are different climates and situations in different parts of the world, and if one has to discharge his duties to preach the message of the Lord, he must be expert in adjusting things in terms of the time and place. Bhīṣmadeva was one of the twelve great authorities of preaching this cult of devotional service, and therefore he could receive and welcome all the powerful sages from all parts of the universe assembled there at his deathbed. He was certainly unable at that time to welcome and receive them physically because he was neither at his home nor in a normal healthy condition. But he was quite fit by the activities of his sound mind, and therefore he could utter sweet words with hearty expressions, and all of them were well received. One can perform one's duty by physical work, by mind and by words. And he knew well how to utilize them in the proper place, and therefore there was no difficulty for him to receive them, although physically unfit.

1.9.10

kṛṣṇaṁ ca tat-prabhāva-jña
āsīnaṁ jagad-īśvaram
hṛdi-sthaṁ pūjayām āsa
māyayopātta-vigraham

SYNONYMS

kṛṣṇam—unto Lord Śrī Kṛṣṇa; *ca*—also; *tat*—of Him; *prabhāva-jñaḥ*—the knower of the glories (Bhīṣma); *āsīnam*—sitting; *jagat-īśvaram*—the Lord of the universe; *hṛdi-stham*—situated in the heart; *pūjayām āsa*—worshiped; *māyayā*—by internal potency; *upātta*—manifested; *vigraham*—a form.

TRANSLATION

Lord Śrī Kṛṣṇa is situated in everyone's heart, yet He manifests His transcendental form by His internal potency. This very Lord was sitting before Bhīṣmadeva, and since he knew of His glories, he worshiped Him duly.

PURPORT

The Lord's omnipotency is displayed by His simultaneous presence in every place. He is present always in His eternal abode Goloka Vṛndāvana, and still He is present in everyone's heart and even within every invisible atom. When He manifests

His eternal transcendental form in the material world, He does so by His internal potency. The external potency or the material energy has nothing to do with His eternal form. All these truths were known to Śrī Bhīṣmadeva, and he worshiped Him accordingly.

1.9.11

pāṇḍu-putrān upāsīnān
praśraya-prema-saṅgatān
abhyācaṣṭānurāgāśrair
andhībhūtena cakṣuṣā

SYNONYMS

pāṇḍu—the late father of Mahārāja Yudhiṣṭhira and his brothers; *putrān*—the sons of; *upāsīnān*—sitting silently nearby; *praśraya*—being overtaken; *prema*—in feelings of love; *saṅgatān*—having gathered; *abhyācaṣṭa*—congratulated; *anurāga*—feelingly; *aśraiḥ*—by tears of ecstasy; *andhībhūtena*—overwhelmed; *cakṣuṣā*—with his eyes.

TRANSLATION

The sons of Mahārāja Pāṇḍu were sitting silently nearby, overtaken with affection for their dying grandfather. Seeing this, Bhīṣmadeva congratulated them with feeling. There were tears of ecstasy in his eyes, for he was overwhelmed by love and affection.

PURPORT

When Mahārāja Pāṇḍu died, his sons were all small children, and naturally they were brought up under the affection of elderly members of the royal family, specifically by Bhīṣmadeva. Later on when the Pāṇḍavas were grown up they were cheated by cunning Duryodhana and company, and Bhīṣmadeva, although he knew that the Pāṇḍavas were innocent and were unnecessarily put into trouble, could not take the side of the Pāṇḍavas for political reasons. At the last stage of his life, when Bhīṣmadeva saw his most exalted grandsons headed by Mahārāja Yudhiṣṭhira sitting very gently at his side, the great warrior grandfather could not check his loving tears, which were automatically flowing from his eyes. He remembered the great tribulations suffered by his most pious grandsons. Certainly he was the most satisfied man because of Yudhiṣṭhira's being enthroned in place of Duryodhana, and thus he began to congratulate them.

1.9.12

aho kaṣṭam aho 'nyāyyaṁ
yad yūyaṁ dharma-nandanāḥ
jīvituṁ nārhatha kliṣṭaṁ
vipra-dharmācyutāśrayāḥ

SYNONYMS

aho—oh; *kaṣṭam*—what terrible sufferings; *aho*—oh; *anyāyyam*—what terrible injustice; *yat*—because; *yūyam*—all of you good souls; *dharma-nandanāḥ*—sons of religion personified; *jīvitum*—to remain alive; *na*—never; *arhatha*—deserve; *kliṣṭam*—suffering; *vipra—brāhmaṇas*; *dharma*—piety; *acyuta*—God; *āśrayāḥ*—being protected by.

TRANSLATION

Bhīṣmadeva said: Oh, what terrible sufferings and what terrible injustices you good souls suffer for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the brāhmaṇas, God and religion.

PURPORT

Mahārāja Yudhiṣṭhira was disturbed due to the great massacre in the Battle of Kurukṣetra. Bhīṣmadeva could understand this, and therefore he spoke first of the terrible sufferings of Mahārāja Yudhiṣṭhira. He was put into difficulty by injustice only, and the Battle of Kurukṣetra was fought just to counteract this injustice. Therefore, he should not regret the great massacre. He wanted to point out particularly that they were always protected by the brāhmaṇas, the Lord and religious principles. As long as they were protected by these three important items, there was no cause of disappointment. Thus Bhīṣmadeva encouraged Mahārāja Yudhiṣṭhira to dissipate his despondency. As long as a

person is fully in cooperation with the wishes of the Lord, guided by the bona fide brāhmaṇas and Vaiṣṇavas and strictly following religious principles, one has no cause for despondency, however trying the circumstances of life. Bhīṣmadeva, as one of the authorities in the line, wanted to impress this point upon the Pāṇḍavas.

1.9.13

saṁsthite 'tirathe pāṇḍau
pṛthā bāla-prajā vadhūḥ
yuṣmat-kṛte bahūn kleśān
prāptā tokavatī muhuḥ

SYNONYMS

saṁsthite—after the demise; *ati-rathe*—of the great general; *pāṇḍau*—Pāṇḍu; *pṛthā*—Kuntī; *bāla-prajā*—having young children; *vadhūḥ*—my daughter-in-law; *yuṣmat-kṛte*—on your account; *bahūn*—multifarious; *kleśān*—afflictions; *prāptā*—underwent; *toka-vatī*—in spite of having grown-up boys; *muhuḥ*—constantly.

TRANSLATION

As far as my daughter-in-law Kuntī is concerned, upon the great General Pāṇḍu's death, she became a widow with many children, and therefore she suffered greatly. And when you were grown up she suffered a great deal also because of your actions.

PURPORT

The sufferings of Kuntīdevī are doubly lamented. She suffered greatly because of early widowhood and to get her minor children brought up in the royal family. And when her children were grown up, she continued to suffer because of her sons' actions. So her sufferings continued. This means that she was destined to suffer by providence, and this one has to tolerate without being disturbed.

1.9.14

> *sarvaṁ kāla-kṛtaṁ manye*
> *bhavatāṁ ca yad-apriyam*
> *sapālo yad-vaśe loko*
> *vāyor iva ghanāvaliḥ*

SYNONYMS

sarvam—all this; *kāla-kṛtam*—done by inevitable time; *manye*—I think; *bhavatām ca*—for you also; *yat*—whatever; *apriyam*—detestable; *sa-pālaḥ*—with the rulers; *yat-vaśe*—under the control of that time; *lokaḥ*—everyone in every planet; *vāyoḥ*—the wind carries; *iva*—as; *ghana-āvaliḥ*—a line of clouds.

TRANSLATION

In my opinion, this is all due to inevitable time, under whose control everyone in every planet is carried, just as the clouds are carried by the wind.

PURPORT

There is control of time all over the space within the universe, as there is control of time all over the planets. All the big gigantic planets, including the sun, are being controlled by the force of air, as the clouds are carried by the force of air. Similarly, the inevitable kāla, or time, controls even the action of the air and other elements. Everything is, therefore, controlled by the supreme kāla, a forceful representative of the Lord within the material world. Thus Yudhiṣṭhira should not be sorry for the inconceivable action of time. Everyone has to bear the actions and reactions of time as long as one is within the conditions of the material world. Yudhiṣṭhira should not think that he had committed sins in his previous birth and is suffering the consequence. Even the most pious has to suffer the condition of material nature. But a pious man is faithful to the Lord, for he is guided by the bona fide brāhmaṇa and Vaiṣṇava following the religious principles. These three guiding principles should be the aim of life. One should not be disturbed by the tricks of eternal time. Even the great controller of the universe, Brahmājī, is also under the control of that time; no one should, therefore, grudge being thus controlled by time, despite being a true follower of religious principles.

1.9.15

yatra dharma-suto rājā
gadā-pāṇir vṛkodaraḥ
kṛṣṇo 'strī gāṇḍivaṁ cāpaṁ
suhṛt kṛṣṇas tato viṗat

SYNONYMS

yatra—where there is; *dharma-sutaḥ*—the son of Dharmarāja; *rājā*—the King; *gadā-pāṇiḥ*—with his mighty club in hand; *vṛkodaraḥ*—Bhīma; *kṛṣṇaḥ*—Arjuna; *astrī*—carrier of the weapon; *gāṇḍivam*—Gāṇḍīva; *cāpam*—bow; *suhṛt*—well-wisher; *kṛṣṇaḥ*—Lord Kṛṣṇa, the Personality of Godhead; *tataḥ*—thereof; *viṗat*—reverse.

TRANSLATION

O how wonderful is the influence of inevitable time. It is irreversible—otherwise, how can there be reverses in the presence of King Yudhiṣṭhira, the son of the demigod controlling religion, Bhīma, the great fighter with a club, the great bowman Arjuna with his mighty weapon Gāṇḍīva, and above all, the Lord, the direct well-wisher of the Pāṇḍavas?

PURPORT

As far as material or spiritual resources were required, there was no scarcity in the case of the Pāṇḍavas. Materially they were well

equipped because two great warriors, namely Bhīma and Arjuna, were there. Spiritually the King himself was the symbol of religion, and above all of them the Personality of Godhead Lord Śrī Kṛṣṇa was personally concerned with their affairs as the well-wisher. And yet there were so many reverses on the side of the Pāṇḍavas. Despite the power of pious acts, the power of personalities, the power of expert management and the power of weapons under the direct supervision of Lord Kṛṣṇa, the Pāṇḍavas suffered so many practical reverses, which can only be explained as due to the influence of kāla, the inevitable time. Kāla is identical with the Lord Himself, and therefore the influence of kāla indicates the inexplicable wish of the Lord Himself. There is nothing to be lamented when a matter is beyond the control of any human being.

1.9.16

na hy asya karhicid rājan
pumān veda vidhitsitam
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi

SYNONYMS

na—never; *hi*—certainly; *asya*—His; *karhicit*—whatsoever; *rājan*—O King; *pumān*—anyone; *veda*—knows; *vidhitsitam*—plan; *yat*—which; *vijijñāsayā*—with exhaustive inquiries; *yuktāḥ*—being

engaged; *muhyanti*—bewildered; *kavayaḥ*—great philosophers; *api*—even; *hi*—certainly.

TRANSLATION

O King, no one can know the plan of the Lord [Śrī Kṛṣṇa]. Even though great philosophers inquire exhaustively, they are bewildered.

PURPORT

The bewilderment of Mahārāja Yudhiṣṭhira over his past sinful acts and the resultant sufferings, etc., is completely negated by a great authority like Bhīṣma (one of the twelve authorized persons). Bhīṣma wanted to impress upon Mahārāja Yudhiṣṭhira that since time immemorial no one, including such demigods as Śiva and Brahmā, could ascertain the real plan of the Lord. So what can we understand about it? It is useless also to inquire about it. Even the exhaustive philosophical inquiries of sages cannot ascertain the plan of the Lord. The best policy is simply to abide by the orders of the Lord without argument. The sufferings of the Pāṇḍavas are never due to their past deeds. The Lord had to execute the plan of establishing the kingdom of virtue, and therefore His own devotees suffered temporarily in order to establish the conquest of virtue. Bhīṣmadeva was certainly satisfied by seeing the triumph of virtue, and he was glad to see King Yudhiṣṭhira on the throne, although he himself fought against him. Even a great fighter like Bhīṣma could not win the Battle of Kurukṣetra because the Lord wanted to show that vice

cannot conquer virtue, regardless of who tries to execute it. Bhīṣmadeva was a great devotee of the Lord, but he chose to fight against the Pāṇḍavas by the will of the Lord because the Lord wanted to show that a fighter like Bhīṣma cannot win on the wrong side.

1.9.17

> *tasmād idaṁ daiva-tantraṁ*
> *vyavasya bharatarṣabha*
> *tasyānuvihito 'nāthā*
> *nātha pāhi prajāḥ prabho*

SYNONYMS

tasmāt—therefore; *idam*—this; *daiva-tantram*—enchantment of providence only; *vyavasya*—ascertaining; *bharata-ṛṣabha*—O best among the descendants of Bharata; *tasya*—by Him; *anuvihitaḥ*—as desired; *anāthāḥ*—helpless; *nātha*—O master; *pāhi*—just take care of; *prajāḥ*—of the subjects; *prabho*—O Lord.

TRANSLATION

O best amongst the descendants of Bharata [Yudhiṣṭhira], I maintain, therefore, that all this is within the plan of the Lord. Accepting the inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head, and my lord, you

should now take care of those subjects who are now rendered helpless.

PURPORT

The popular saying is that a housewife teaches the daughter-in-law by teaching the daughter. Similarly, the Lord teaches the world by teaching the devotee. The devotee does not have to learn anything new from the Lord because the Lord teaches the sincere devotee always from within. Whenever, therefore, a show is made to teach the devotee, as it was in the case of teaching the Bhagavad-gītā, it is for teaching the less intelligent men. A devotee's duty is, therefore, to ungrudgingly accept tribulations from the Lord as a benediction. The Pāṇḍavas are advised by Bhīṣmadeva to accept the responsibility of administration without hesitation. The poor subjects were without protection due to the Battle of Kurukṣetra, and they were awaiting the assumption of power by Mahārāja Yudhiṣṭhira. A pure devotee of the Lord accepts tribulations as favors from the Lord. Since the Lord is absolute, there is no mundane difference between the two.

1.9.18

> *eṣa vai bhagavān sākṣād*
> *ādyo nārāyaṇaḥ pumān*
> *mohayan māyayā lokaṁ*
> *gūḍhaś carati vṛṣṇiṣu*

SYNONYMS

eṣaḥ—this; *vai*—positively; *bhagavān*—the Personality of Godhead; *sākṣāt*—original; *ādyaḥ*—the first; *nārāyaṇaḥ*—the Supreme Lord (who lies down on the water); *pumān*—the supreme enjoyer; *mohayan*—bewildering; *māyayā*—by His self-created energy; *lokam*—the planets; *gūḍhaḥ*—who is inconceivable; *carati*—moves; *vṛṣṇiṣu*—among the Vṛṣṇi family.

TRANSLATION

This Śrī Kṛṣṇa is no other than the original Personality of Godhead. He is the first Nārāyaṇa, the supreme enjoyer. But He is moving amongst the descendants of King Vṛṣṇi, just like one of us, and He is bewildering us with His Self-created energy.

PURPORT

The Vedic system of acquiring knowledge is the deductive process. The Vedic knowledge is received perfectly by disciplic succession from authorities. Such knowledge is never dogmatic, as is ill-conceived by less intelligent persons. The mother is the authority to verify the identity of the father. She is the authority for such confidential knowledge. Therefore, authority is not dogmatic. In the Bhagavad-gītā this truth is confirmed in the Fourth Chapter (Bg. 4.2), and the perfect system of learning is to receive it from authority. The very same system is accepted universally as truth, but only the false arguer speaks against this system. For example, modern spacecraft fly in the sky, and they

say that they travel to the other side of the moon, and men believe these stories blindly because they have accepted the modern scientists as authorities. The authorities speak, and the people in general believe them. But in the case of Vedic truths, they have been taught not to believe. Even if they accept them they give a different interpretation. Each and every man wants a direct perception of Vedic knowledge, but foolishly they deny it. This means that the misguided man can believe one authority, the scientist, but will reject the authority of the Vedas. The result is that people have degenerated.

Here is an authority speaking about Śrī Kṛṣṇa as the original Personality of Godhead and the first Nārāyaṇa. Even an impersonalist like Ācārya Śaṅkara has said in the beginning of his commentation on the Bhagavad-gītā* that Nārāyaṇa the Personality of Godhead is beyond the material creation. The universe is one of the material creations, but Nārāyaṇa is transcendental to such material paraphernalia.

Bhīṣmadeva is one of the twelve mahājanas who know the principles of transcendental knowledge. His confirmation of Lord Śrī Kṛṣṇa's being the original Personality of Godhead is also corroborated by the impersonalist Śaṅkara. All other ācāryas have also confirmed this statement, and thus there is no chance of not accepting Lord Śrī Kṛṣṇa as the original Personality of Godhead. Bhīṣmadeva says that He is the first Nārāyaṇa. This is also confirmed by Brahmājī in the Bhāgavatam (10.14.14). Kṛṣṇa is the first Nārāyaṇa. In the spiritual world (Vaikuṇṭhas) there

are unlimited numbers of Nārāyaṇas, who are all the same Personality of Godhead and are considered to be the plenary expansions of the original Personality of Godhead Śrī Kṛṣṇa. The first form of the Lord Śrī Kṛṣṇa first expands Himself as the form of Baladeva, and Baladeva expands in so many other forms, such as Saṅkarṣaṇa, Pradyumna, Aniruddha, Vāsudeva, Nārāyaṇa, Puruṣa, Rāma, Nṛsiṁha, etc. All these expansions are one and the same Viṣṇu-tattva, and Śrī Kṛṣṇa is the original source of all the plenary expansions. He is, therefore, the direct Personality of Godhead. He is the creator of the material world, and He is the predominating Deity known as Nārāyaṇa in all the Vaikuṇṭha planets. Therefore, His movements amongst human beings is another sort of bewilderment. The Lord therefore says in the Bhagavad-gītā that foolish persons consider Him to be one of the human beings without knowing the intricacies of His movements.

The bewilderment regarding Śrī Kṛṣṇa is due to the action of His two fold internal and external energies upon the third one, called marginal energy. The living entities are expansions of His marginal energy, and thus they are sometimes bewildered by the internal energy and sometimes by the external energy. By internal energetic bewilderment, Śrī Kṛṣṇa expands Himself into unlimited numbers of Nārāyaṇas and exchanges or accepts transcendental loving service from the living entities in the transcendental world. And by His external energetic expansions, He incarnates Himself in the material world amongst the men, animals or demigods to reestablish His forgotten relation with

the living entities in different species of life. Great authorities like Bhīṣma, however, escape His bewilderment by the mercy of the Lord.

*nārāyaṇaḥ paro 'vyaktāt aṇḍa-avyakta sambhavam avyaktantas tu ime loka sapta dvīpa ca medina

(Bg. Bhāṣya of Śaṅkara)

1.9.19

asyānubhāvaṁ bhagavān
veda guhyatamaṁ śivaḥ
devarṣir nāradaḥ sākṣād
bhagavān kapilo nṛpa

SYNONYMS

asya—of Him; *anubhāvam*—glories; *bhagavān*—the most powerful; *veda*—knows; *guhya-tamam*—very confidentially; *śivaḥ*—Lord Śiva; *deva-ṛṣiḥ*—the great sage among the demigods; *nāradaḥ*—Nārada; *sākṣāt*—directly; *bhagavān*—the Personality of Godhead; *kapilaḥ*—Kapila; *nṛpa*—O King.

TRANSLATION

O King, Lord Śiva, Nārada, the sage amongst the demigods, and Kapila, the incarnation of Godhead, all

know very confidentially about His glories through direct contact.

PURPORT

Pure devotees of the Lord are all bhāvas, or persons who know the glories of the Lord in different transcendental loving services. As the Lord has innumerable expansions of His plenary form, similarly there are innumerable pure devotees of the Lord who are engaged in the exchange of service of different humors. Ordinarily there are twelve great devotees of the Lord, namely Brahmā, Nārada, Śiva, Kumāra, Kapila, Manu, Prahlāda, Bhīṣma, Janaka, Śukadeva Gosvāmī, Bali Mahārāja and Yamarāja. Bhīṣmadeva, although one of them, has mentioned only three important names of the twelve who know the glories of the Lord. According to Śrīla Viśvanātha Cakravartī Ṭhākur, one of the great ācāryas in the modern age, anubhāva, or the glory of the Lord, is first appreciated by the devotee in ecstasy manifesting the symptoms of perspiring, trembling, weeping, bodily eruptions, etc., which are further enhanced by steady understanding of the glories of the Lord. Such different understandings of bhāvas are exchanged between Yaśodā and the Lord (binding the Lord by ropes) and in the chariot driving by the Lord in the exchange of love with Arjuna, etc. These glories of the Lord are exhibited in His being subordinated before His devotees, and that is another feature of the glories of the Lord. Śukadeva Gosvāmī and the Kumāras, although situated in the transcendental position, became converted by another feature of bhāva and turned into pure devotees of the Lord. Tribulations of

the devotees by the Lord constitute another exchange of transcendental bhāva between the Lord and the devotees. The Lord says (Bhāg. 10), "I put My devotee into difficulty, and thus the devotee becomes more purified in exchanging transcendental bhāva with Me." Placing the devotee into material troubles necessitates delivering him from the illusory material relations. The material relations are based on reciprocation of material enjoyment, which depends mainly on material resources. Therefore, when material resources are withdrawn by the Lord, the devotee is cent percent attracted towards transcendental loving service of the Lord. Thus the Lord snatches the fallen soul from the mire of material existence. Tribulations offered by the Lord to His devotee are different from the tribulations resulting from vicious action. All these glories of the Lord are especially known to the great mahājanas like Brahmā, Śiva, Nārada, Kapila, Kumāra and Bhīṣma, as mentioned above, and one is able to grasp it by their grace.

1.9.20

yaṁ manyase mātuleyaṁ
priyaṁ mitraṁ suhṛttamam
akaroḥ sacivaṁ dūtaṁ
sauhṛdād atha sārathim

SYNONYMS

yam—the person; *manyase*—you think; *mātuleyam*—maternal cousin; *priyam*—very dear; *mitram*—friend; *suhṛt-tamam*—ardent well-wisher; *akaroḥ*—executed; *sacivam*—counsel; *dūtam*—messenger; *sauhṛdāt*—by good will; *atha*—thereupon; *sārathim*—charioteer.

TRANSLATION

O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counsellor, messenger, benefactor, etc., is that very Personality of Godhead Śrī Kṛṣṇa.

PURPORT

Lord Śrī Kṛṣṇa, although acting as the cousin, brother, friend, well-wisher, counsellor, messenger, benefactor, etc., of the Pāṇḍavas, was still the Supreme Personality of Godhead. Out of His causeless mercy and favor upon His unalloyed devotees, He accepts all kinds of service, but that does not mean that He has changed His position as the Absolute Person. To think of Him as an ordinary man is the grossest type of ignorance.

1.9.21

> *sarvātmanaḥ sama-dṛśo*
> *hy advayasyānahaṅkṛteḥ*

tat-kṛtaṁ mati-vaiṣamyaṁ
niravadyasya na kvacit

SYNONYMS

sarva-ātmanaḥ—of one who is present in everyone's heart; *sama-dṛśaḥ*—of one who is equally kind to one and all; *hi*—certainly; *advayasya*—of the Absolute; *anahaṁkṛteḥ*—free from all material identity of false ego; *tat-kṛtam*—everything done by Him; *mati*—consciousness; *vaiṣamyam*—differentiation; *niravadyasya*—freed from all attachment; *na*—never; *kvacit*—at any stage.

TRANSLATION

Being the Absolute Personality of Godhead, He is present in every one's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.

PURPORT

Being absolute, there is nothing different from Him. He is kaivalya; there is nothing except Himself. Everything and everyone is the manifestation of His energy, and thus He is present everywhere by His energy, being nondifferent from it. The sun is identified with every inch of the sun rays and every molecular particle of the rays. Similarly, the Lord is distributed by His different energies. He is Paramātmā or the Supersoul, present in everyone as the supreme guidance, and therefore He is

already the chariot driver and counsel of all living beings. When He, therefore, exhibits Himself as chariot driver of Arjuna, there is no change in His exalted position. It is the power of devotional service only that demonstrates Him as the chariot driver or the messenger. Since He has nothing to do with the material conception of life because He is absolute spiritual identity, there is for Him no superior or inferior action. Being the Absolute Personality of Godhead, He has no false ego, and so He does not identify Himself with anything different from Him. The material conception of ego is equibalanced in Him. He does not feel, therefore, inferior by becoming the chariot driver of His pure devotee. It is the glory of the pure devotee only that he can bring about service from the affectionate Lord.

1.9.22

tathāpy ekānta-bhakteṣu
paśya bhūpānukampitam
yan me 'sūṁs tyajataḥ sākṣāt
kṛṣṇo darśanam āgataḥ

SYNONYMS

tathāpi—still; *ekānta*—unflinching; *bhakteṣu*—unto the devotees; *paśya*—see here; *bhū-pa*—O King; *anukampitam*—how sympathetic; *yat*—for which; *me*—my; *asūn*—life; *tyajataḥ*—ending; *sākṣāt*—directly; *kṛṣṇaḥ*—the Personality of Godhead; *darśanam*—in my view; *āgataḥ*—has kindly come.

TRANSLATION

Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor.

PURPORT

The Supreme Lord Absolute Personality of Godhead Śrī Kṛṣṇa, although equal to everyone, is still more inclined to His unflinching devotee who is completely surrendered and knows no one else as his protector and master. Having unflinching faith in the Supreme Lord as one's protector, friend and master is the natural condition of eternal life. A living entity is so made by the will of the Almighty that he is most happy when placing himself in a condition of absolute dependence.

The opposite tendency is the cause of falldown. The living entity has this tendency of falling down by dint of misidentifying himself as fully independent to lord it over the material world. The root cause of all troubles is there in false egoism. One must draw towards the Lord in all circumstances.

The appearance of Lord Kṛṣṇa at the deathbed of Bhīṣmajī is due to his being an unflinching devotee of the Lord. Arjuna had some bodily relation with Kṛṣṇa because the Lord happened to be his maternal cousin. But Bhīṣma had no such bodily relation. Therefore the cause of attraction was due to the intimate relation of the soul. Yet because the relation of the body is very pleasing and natural, the Lord is more pleased when He is addressed as

the son of Mahārāja Nanda, the son of Yaśodā, the lover of Rādhārāṇī. This affinity by bodily relation with the Lord is another feature of reciprocating loving service to the Lord. Bhīṣmadeva is conscious of this sweetness of transcendental humor, and therefore he likes to address the Lord as Vijaya Sakhe, Pārtha Sakhe, etc., exactly like Nanda-Nandana or Yaśodā-Nandana. The best way to establish our relation in transcendental sweetness is to approach Him through His recognized devotees. One should not try to establish the relation directly: there must be a via medium which is transparent and competent to lead us to the right path.

1.9.23

> *bhaktyāveśya mano yasmin*
> *vācā yan-nāma kīrtayan*
> *tyajan kalevaraṁ yogī*
> *mucyate kāma-karmabhiḥ*

SYNONYMS

bhaktyā—with devout attention; *āveśya*—meditating; *manaḥ*—mind; *yasmin*—in whose; *vācā*—by words; *yat*—Kṛṣṇa; *nāma*—holy name; *kīrtayan*—by chanting; *tyajan*—quitting; *kalevaram*—this material body; *yogī*—the devotee; *mucyate*—gets release; *kāma-karmabhiḥ*—from fruitive activities.

TRANSLATION

The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

PURPORT

Yoga means concentration of the mind detached from all other subject matter. And actually such concentration is samādhi, or cent percent engagement in the service of the Lord. And one who concentrates his attention in that manner is called a yogī. Such a yogī devotee of the Lord engages himself twenty-four hours daily in the service of the Lord so that his whole attention is engrossed with the thoughts of the Lord in ninefold devotional service, namely hearing, chanting, remembering, worshiping, praying, becoming a voluntary servant, carrying out orders, establishing friendly relationship, or offering all that one may possess, in the service of the Lord. By such practice of yoga or linking up in the service of the Lord, one is recognized by the Lord Himself, as it is explained in the Bhagavad-gītā concerning the highest perfectional stage of samādhi. The Lord calls such a rare devotee the best amongst all the yogīs. Such a perfect yogī is enabled by the divine grace of the Lord to concentrate his mind upon the Lord with a perfect sense of consciousness, and thus by chanting His holy name before quitting the body the yogī is at once transferred by the internal energy of the Lord to one of the

eternal planets where there is no question of material life and its concomitant factors. In material existence a living being has to endure the material conditions of threefold miseries, life after life, according to his fruitive work. Such material life is produced by material desires only. Devotional service of the Lord does not kill the natural desires of the living being, but they are applied in the right cause of devotional service. This qualifies the desire to be transferred in the spiritual sky. General Bhīṣmadeva is referring to a particular type of yoga called bhakti-yoga, and he was fortunate enough to have the Lord directly in his presence before he quitted his material body. He therefore desired that the Lord stay before his view in the following verses.

1.9.24

sa deva-devo bhagavān pratīkṣatāṁ
kalevaraṁ yāvad idaṁ hinomy aham
prasanna-hāsāruṇa-locanollasan-
mukhāmbujo dhyāna-pathaś catur-bhujaḥ

SYNONYMS

saḥ—He; *deva-devaḥ*—the Supreme Lord of the lords; *bhagavān*—the Personality of Godhead; *pratīkṣatām*—may kindly wait; *kalevaram*—body; *yāvat*—as long as; *idam*—this (material body); *hinomi*—may quit; *aham*—I; *prasanna*—cheerful; *hāsa*—smiling; *aruṇa-locana*—eyes red like the morning sun; *ullasat*—beautifully decorated; *mukha-ambujaḥ*—the lotus flower of His face; *dhyāna-*

pathaḥ—in the path of my meditation; *catur-bhujaḥ*—the four-handed form of Nārāyaṇa (the worshipable Deity of Bhīṣmadeva).

TRANSLATION

May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.

PURPORT

Bhīṣmadeva knew well that Lord Kṛṣṇa is the original Nārāyaṇa. His worshipable Deity was four-handed Nārāyaṇa, but he knew that four-handed Nārāyaṇa is a plenary expansion of Lord Kṛṣṇa. Indirectly he desired Lord Śrī Kṛṣṇa to manifest Himself in His four-handed feature of Nārāyaṇa. A Vaiṣṇava is always humble in his behavior. Although it was cent percent certain that Bhīṣmadeva was approaching Vaikuṇṭha-dhāma just after leaving his material body, still as a humble Vaiṣṇava he desired to see the beautiful face of the Lord, for after quitting the present body he might not be in a position to see the Lord any more. A Vaiṣṇava is not puffed up, although the Lord guarantees His pure devotee entrance into His abode. Here Bhīṣmadeva says, "as long as I do not quit this body." This means that the great General would quit the body by his own will; he was not being forced by the laws of nature. He was so powerful that he could stay in his body as long as he desired. He got this benediction from his father. He desired that the Lord stay before him in His four-

handed Nārāyaṇa feature so that he might concentrate upon Him and thus be in trance in that meditation. Then his mind might be sanctified with thinking of the Lord. Thus he did not mind wherever he might go. A pure devotee is never very anxious to go back to the kingdom of God. He entirely depends on the good will of the Lord. He is equally satisfied even if the Lord desires him to go to hell. The only desire that a pure devotee entertains is that he may always be in rapt attention with thinking of the lotus feet of the Lord, regardless. Bhīṣmadeva wanted this much only: that his mind be absorbed in thinking of the Lord and that he pass away thus. That is the highest ambition of a pure devotee.

1.9.25

sūta uvāca
yudhiṣṭhiras tad ākarṇya
śayānaṁ śara-pañjare
apṛcchad vividhān dharmān
ṛṣīṇāṁ cānuśṛṇvatām

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *yudhiṣṭhiraḥ*—King Yudhiṣṭhira; *tat*—that; *ākarṇya*—hearing; *śayānam*—lying down; *śara-pañjare*—on the bed of arrows; *apṛcchat*—asked; *vividhān*—multifarious; *dharmān*—duties; *ṛṣīṇām*—of the *ṛṣis*; *ca*—and; *anuśṛṇvatām*—hearing after.

TRANSLATION

Sūta Gosvāmī said: Mahārāja Yudhiṣṭhira, after hearing Bhīṣmadeva speak in that appealing tone, asked him, in the presence of all the great ṛṣis, about the essential principles of various religious duties.

PURPORT

Bhīṣmadeva, speaking in that appealing tone, convinced Mahārāja Yudhiṣṭhira that he was very soon passing away. And Mahārāja Yudhiṣṭhira was inspired by Lord Śrī Kṛṣṇa to ask him of the principles of religion. Lord Śrī Kṛṣṇa inspired Mahārāja Yudhiṣṭhira to ask Bhīṣmadeva in the presence of many great sages, indicating thereby that the Lord's devotee like Bhīṣmadeva, although apparently living as a worldly man, is far superior to many great sages, even Vyāsadeva. Another point is that Bhīṣmadeva at that time was not only lying on a deathbed of arrows, but he was greatly aggrieved because of that state. One should not have asked him any question at that time, but Lord Śrī Kṛṣṇa wanted to prove that His pure devotees are always sound in body and mind by dint of spiritual enlightenment, and thus in any circumstances a devotee of the Lord is in perfect order to speak of the right way of life. Yudhiṣṭhira also preferred to solve his problematic questions from Bhīṣmadeva rather than ask anyone else present there who was seemingly more learned than Bhīṣmadeva. This is all due to the arrangement of the great wheel-carrier Lord Śrī Kṛṣṇa, who establishes the glories of His devotee. The father likes to see the son become more famous

than himself. The Lord declares very emphatically that worship of His devotee is more valuable than the worship of the Lord Himself.

1.9.26

> *puruṣa-sva-bhāva-vihitān*
> *yathā-varṇaṁ yathāśramam*
> *vairāgya-rāgopādhibhyām*
> *āmnātobhaya-lakṣaṇān*

SYNONYMS

puruṣa—the human being; *sva-bhāva*—by his own acquired qualities; *vihitān*—prescribed; *yathā*—according to; *varṇam*—classification of castes; *yathā*—according to; *āśramam*—orders of life; *vairāgya*—detachment; *rāga*—attachment; *upādhibhyām*—out of such designations; *āmnāta*—systematically; *ubhaya*—both; *lakṣaṇān*—symptoms.

TRANSLATION

At Mahārāja Yudhiṣṭhira's inquiry, Bhīṣmadeva first of all defined all the classifications of castes and orders of life in terms of the individual's qualifications. Then he systematically, in twofold divisions, described counteraction by detachment and interaction by attachment.

PURPORT

The conception of four castes and four orders of life, as planned by the Lord Himself (Bg. 4.13) is to accelerate transcendental qualities of the individual person so that he may gradually realize his spiritual identification and thus act accordingly to get free from material bondage or conditional life. In almost all the Purāṇas the subject matter is described in the same spirit, and so also in the Mahābhārata it is more elaborately described by Bhīṣmadeva in the Śānti-parva beginning from the Sixtieth Chapter.

The varṇāśrama-dharma is prescribed for the civilized human being just to train him to successfully terminate human life. Self-realization is distinguished from the life of the lower animals engaged in eating, sleeping, fearing and mating. Bhīṣmadeva advised for all human beings nine qualifications: 1) not to become angry, 2) not to lie, 3) to equally distribute wealth, 4) to forgive, 5) to beget children only by one's legitimate wife. 6) to be pure in mind and hygenic in body. 7) not to be inimical toward anyone, 8) to be simple, and 9) to support servants or subordinates. One cannot be called a civilized person without acquiring the above-mentioned preliminary qualities. Besides these, the brāhmaṇas or the intelligent men, the administrative men, the mercantile community and the laborer class must acquire special qualities in terms of occupational duties mentioned in all the Vedic scriptures. For the intelligent men, controlling the senses is the most essential qualification, which is the basis of morality. Sex indulgence even with a legitimate wife

must also be controlled, and thereby family control will automatically follow. An intelligent man abuses his great qualifications if he does not follow the Vedic way of life. This means he must seriously make a study of the Yedic literatures, especially of the Śrīmad-Bhāgavatam and the Bhagavad-gītā. For learning Vedic knowledge, one must approach a person who is cent percent engaged in devotional service. He must not do things which are forbidden in the śāstras. A person cannot be a teacher if he drinks or smokes. In the modern system of education the teacher's academic qualification is taken into consideration without evaluation of his moral life. Therefore, the result of education is misuse of high intelligence in so many ways.

The kṣatriyas or the administrative class is especially advised to give in charity and not to accept charity in any circumstances. Modern administrators raise subscriptions for some political functions, but never give in charity to the citizens in any state function. It is just the reverse in the injunctions of the śāstras. The administrative class must be well versed in the śāstras, but must not take to the profession of teachers. The administrators should never pretend to become nonviolent and thereby go to hell. When Arjuna wanted to become a nonviolent coward in the Battlefield of Kurukṣetra, he was severely chastised by Lord Kṛṣṇa. The Lord degraded Arjuna at that time to the status of an uncivilized man for his avowed acceptance of the cult of nonviolence. The administrative class must be personally trained in the military education. Cowards should not be elevated to the

presidential throne by dint of numerical votes only. The monarchs were all chivalrous personalities, and therefore monarchy should be maintained provided the monarch is regularly trained in the occupational duties of a king. In fighting, the king or the president should never return home without being hurt by the enemy. The so-called king of today never visits the warfield. He is very much expert in artificially encouraging the fighting strength in the hope of false national prestige. As soon as the administrative class is turned into a gang of mercantile and laborer men, the whole machinery of government becomes polluted.

The vaiśyas or the mercantile communities are especially advised to protect the cows. Cow protection means increasing the milk productions, namely curd and butter. Agriculture and distribution of the foodstuff are the primary duties of the mercantile community backed by education in Vedic knowledge and trained to give in charity. As the kṣatriyas were given charge of the protection of the citizens, vaiśyas were given the charge of the protection of animals. Animals are never meant to be killed. Killing of animals is a symptom of barbarian society. For a human being, agricultural produce, fruits and milk are sufficient and compatible foodstuffs. The human society should give more attention to animal protection. The productive energy of the laborer is misused when he is occupied by industrial enterprises. Industry of various types cannot produce the essential needs of man, namely rice, wheat, grains, milk, fruits and vegetables. The production of machines and machine tools increases the artificial

living fashion of a class of vested interests and keeps thousands of men in starvation and unrest. This should not be the standard of civilization.

The śūdra class is less intelligent, and they have no independence. They are meant for rendering sincere service to the three higher sections of the society. The śūdra class can attain all comforts of life simply by rendering service to the higher classes. It is especially enjoined that a śūdra should never bank money. As soon as the śūdras accumulate wealth, it will be misused for sinful activities in wine, women and gambling. Wine, women and gambling indicate that the population is degraded into less than śūdra quality. The higher castes should always look after the maintenance of the śūdras, and they should provide them with old and used garments. A śūdra should not leave his master when the master is old and invalid, and the master should keep the servants satisfied in all respects. The śūdras must first of all be satisfied by sumptuous food and clothing before any sacrifice is performed. In this age so many functions are held by spending millions, but the poor laborer is not sumptuously fed or given charity, clothing, etc. The laborers are thus dissatisfied, and so they make agitation.

The varṇas are, so to speak, classifications of different occupations, and āśrama-dharma is gradual progress on the path of self-realization. Both are interrelated, and one is dependent on the other. The main purpose of āśrama-dharma is to awaken knowledge and detachment. The brahmacārī āśrama is the

training ground for the prospective candidates. In this āśrama it is instructed that this material world is not actually the home of the living being. The conditioned souls under material bondage are prisoners of matter, and therefore self-realization is the ultimate aim of life. The whole system of āśrama-dharma is a means to detachment. One who fails to assimilate this spirit of detachment is allowed to enter into family life with the same spirit of detachment. Therefore, one who attains detachment may at once adopt the fourth order, namely, renounced, and thus live on charity only, not to accumulate wealth, but just to keep body and soul together for ultimate realization. Household life is for one who is attached, and the vānaprastha and sannyāsa orders of life are for those who are detached from material life. The brahmacārī-āśrama is especially meant for training both the attached and detached.

1.9.27

dāna-dharmān rāja-dharmān
mokṣa-dharmān vibhāgaśaḥ
strī-dharmān bhagavad-dharmān
samāsa-vyāsa-yogataḥ

SYNONYMS

dāna-dharmān—the acts of charity; *rāja-dharmān*—pragmatic activities of the kings; *mokṣa-dharmān*—the acts for salvation; *vibhāgaśaḥ*—by divisions; *strī-dharmān*—duties of women;

bhagavat-dharmān—the acts of the devotees; *samāsa*—generally; *vyāsa*—explicitly; *yogataḥ*—by means of.

TRANSLATION

He then explained, by divisions, acts of charity, the pragmatic activities of a king and activities for salvation. Then he described the duties of women and devotees, both briefly and extensively.

PURPORT

To give charity is one of the householder's main functions, and he should be prepared to give in charity at least fifty percent of his hard-earned money. A brahmacārī, or student, should perform sacrifices, a householder should give charity, and a person in the retired life or in the renounced order should practice penances and austerities. Those are the general functions of all the āśramas or orders of life on the path of self-realization. In the brahmacārī life the training is sufficiently imparted to understand that the world as property belongs to the Supreme Lord, the Personality of Godhead. No one, therefore, can claim to be the proprietor of anything in the world. Therefore, in the life of a householder, which is a sort of license for sex enjoyment, one must give in charity for the service of the Lord. Everyone's energy is generated or borrowed from the reservoir of energy of the Lord; therefore, the resultant actions of such energy must be given to the Lord in the shape of transcendental loving service for Him. As the rivers draw water

from the sea through the clouds and again go down to the sea, similarly our energy is borrowed from the supreme source, the Lord's energy, and it must return to the Lord. That is the perfection of our energy. The Lord, therefore, in the Bhagavad-gītā (Bg. 9.27) says that whatever we do, whatever we undergo as penance, whatever we sacrifice, whatever we eat or whatever we give in charity must be offered to Him (the Lord). That is the way of utilizing our borrowed energy. When our energy is utilized in that way, our energy is purified from the contamination of material inebrieties, and thus we become fit for our original natural life of service to the Lord.

Rāja-dharma is a great science, unlike modern diplomacy for political supremacy. The kings were trained systematically to become munificent and not merely tax collectors. They were trained to perform different sacrifices only for the prosperity of the subjects. To lead the prajās to the attainment of salvation was a great duty of the king. The father, the spiritual master and the king are not to become irresponsible in the matter of leading their subjects to the path of ultimate liberation from birth, death, diseases and old age. When these primary duties are properly discharged, there is no need of government of the people, by the people. In modern days the people in general occupy the administration by the strength of manipulated votes, but they are never trained in the primary duties of the king, and that is also not possible for everyone. Under the circumstances the untrained administrators play havoc to make the subjects happy in all respects. On the other hand, these untrained

administrators gradually become rogues and thieves and increase the taxation to finance a top-heavy administration that is useless for all purposes. Actually the qualified brāhmaṇas are meant to give direction to the kings for proper administration in terms of the scriptures like the Manu-saṁhitā and Dharma-śāstras of Parāśara. A typical king is the ideal of the people in general, and if the king is pious, religious, chivalrous and munificent, the citizens generally follow him. Such a king is not a lazy sensuous person living at the cost of the subjects, but alert always to kill thieves and dacoits. The pious kings were not merciful to dacoits and thieves in the name of nonsensical ahiṁsā. The thieves and dacoits were punished in an exemplary way so that in the future no one would dare commit such nuisances in an organized form. Such thieves and dacoits were never meant for administration as they are now.

The taxation law was simple. There was no force, no encroachment. The king had a right to take one fourth of the production made by the subject. The king had a right to claim a fourth of ones allotted wealth. One would never grudge to part with it because due to the pious king and religious harmony there was enough natural wealth, namely grains, fruits, flowers, silk, cotton, milk, jewels, minerals, etc., and therefore, no one was materially unhappy. The citizens were rich in agriculture and animal husbandry, and therefore they had enough grains, fruits and milk without any artificial needs of soaps and toilets, cinemas and bars.

The king had to see that the reserved energy of humanity was properly utilized. Human energy is not exactly meant for fulfilling animal propensities, but for self-realization. The whole government was specifically designed to fulfill this particular purpose. As such, the king had to select properly the cabinet ministers, but not on the strength of voting background. The ministers, the military commanders or even the ordinary soldiers were all selected by personal qualification, and the king had to supervise them properly before they were appointed to their respective posts. The king was especially vigilant to see that the tapasvīs, or persons who sacrificed everything for disseminating spiritual knowledge, were never disregarded. They knew well that the Supreme Lord Personality of Godhead never tolerates any insult to His unalloyed devotees. Such tapasvīs were trusted leaders even of the rogues and thieves, who would never disobey the orders of tapasvīs. The king would give special protection to illiterates, the helpless and widows of the state. Defense measures were arranged previous to any attack by the enemies. The taxing process was easy, and it was not meant for squandering, but was for strengthening the reserve fund. The soldiers were recruited from all parts of the world, and they were trained for special duties.

As far as salvation is concerned, one has to conquer the principles of lust, anger, unlawful desires, avarice and bewilderment. To get freedom from anger, one should learn how to forgive. One should not make plans in order to be free from

unlawful desires. By spiritual culture one is able to conquer sleep. By tolerance only can one conquer desires and avarice.

Disturbances from various diseases can be avoided by regulated diets. By self-control one can be free from false hopes, and money can be saved by avoiding undesirable association. By practice of yoga one can control hunger, and worldliness can be avoided by culturing the knowledge of impermanence. Dizziness can be conquered by rising up, and false argumerits can be conquered by factual ascertainment. Talkativeness can be avoided by gravity and silence, and by prowess one can avoid fearfulness. Perfect knowledge can be obtained by self-cultivation. One must be freed from lust, avarice, anger, dreaming, etc., to attain actually the path of salvation.

As far as the women class are concerned, they are accepted as a power of inspiration for man. As such, women are more powerful than men. Mighty Julius Caesar was controlled by a Cleopatra. Such powerful women are controlled by shyness. Therefore, shyness is important for women. Once this control valve is loosened, women can create havoc in society by adultery. Adultery means production of unwanted children known as varṇa-saṅkara, who disturb the world.

The last item was taught by Bhīṣmadeva. This is the process of pleasing the Lord. We are all eternal servants of the Lord, and when we forget this essential part of our nature we are put into material conditions of life. The simple process of pleasing the Lord (for the householders especially) is to install the Deity of

the Lord at home. By concentrating on the Deity, one may progressively go on with the daily routine work. Worshiping the Deity at home, serving the devotee, hearing the Śrīmad-Bhāgavatam, residing in a holy place and chanting the holy name of the Lord are all inexpensive items by which one can please the Lord. Thus the subject matter was explained by the grandfather to his grandchildren.

1.9.28

dharmārtha-kāma-mokṣāṁś ca
sahopāyān yathā mune
nānākhyānetihāseṣu
varṇayām āsa tattvavit

SYNONYMS

dharma—occupational duties; *artha*—economic development; *kāma*—fulfillment of desires; *mokṣān*—ultimate salvation; *ca*—and; *saha*—along with; *upāyān*—means; *yathā*—as it is; *mune*—O sage; *nānā*—various; *ākhyāna*—by recitation of historical narrations; *itihāseṣu*—in the histories; *varṇayām āsa*—described; *tattva-vit*—one who knows the truth.

TRANSLATION

Then he described the occupational duties of different orders and statuses of life, citing instances from

history, for he was himself well acquainted with the truth.

PURPORT

Incidences mentioned in the Vedic literatures, such as the Purāṇas, Mahābhārata and Rāmāyaṇa, etc., are factual historical narrations which took place sometime in the past, although not in any chronological order. Such historical facts, being instructive for ordinary men, were assorted without chronological reference. Besides that, they happen on different planets, nay, in different universes, and thus the description of the narrations is sometimes measured by three dimensions. We are simply concerned with the instructive lessons of such incidences, even though they are not in order by our limited range of understanding. Bhīṣmadeva described such narrations before Mahārāja Yudhiṣṭhira in reply to his different questions.

1.9.29

dharmaṁ pravadatas tasya
sa kālaḥ pratyupasthitaḥ
yo yoginaś chanda-mṛtyor
vāñchitas tūttarāyaṇaḥ

SYNONYMS

dharmam—occupational duties; *pravadataḥ*—while describing; *tasya*—his; *saḥ*—that; *kālaḥ*—time; *pratyupasthitaḥ*—exactly

appeared; *yaḥ*—that is; *yoginaḥ*—for the mystics; *chanda-mṛtyoḥ*—of one who dies according to one's own selection of time; *vāñchitaḥ*—is desired by; *tu*—but; *uttarāyaṇaḥ*—the period when the sun runs on the northern horizon.

TRANSLATION

While Bhīṣmadeva was describing occupational duties, the sun's course ran into the northern hemisphere. This period is desired by mystics who die at their will.

PURPORT

The perfect yogīs or mystics can leave the material body at their own sweet will at a suitable time and go to a suitable planet desired by them. In the Bhagavad-gītā (Bg. 8.14) it is said that self-realized souls who have exactly identified themselves with the interest of the Supreme Lord can generally leave the material body during the time of the fire-god's effulgence and when the sun is in the northern horizon, and thus achieve the transcendental sky. In the Vedas these times are considered auspicious for quitting the body, and they are taken advantage of by the expert mystics who have perfected the system. Perfection of yoga means attainment of such supermental states as to be able to leave the material body as desired. They can also reach any planet within no time without a material vehicle. The yogīs can reach the highest planetary system within a very short time, and this is impossible for the materialist. Even attempting to reach the highest planet will take millions of years at a speed of

millions of miles per hour. This is a different science, and Bhīṣmadeva knew well how to utilize it. He was just waiting for the suitable moment to quit his material body, and the golden opportunity arrived when he was instructing his noble grandsons, the Pāṇḍavas. He thus prepared himself to quit his body before the exalted Lord Śrī Kṛṣṇa, the pious Pāṇḍavas and the great sages headed by Bhagavān Vyaśā, etc., all great souls.

1.9.30

tadopasaṁhṛtya giraḥ sahasraṇīr
vimukta-saṅgaṁ mana ādi-pūruṣe
kṛṣṇe lasat-pīta-paṭe catur-bhuje
puraḥ sthite 'mīlita-dṛg vyadhārayat

SYNONYMS

tadā—at that time; *upasaṁhṛtya*—withdrawing; *giraḥ*—speech; *sahasraṇīḥ*—Bhīṣmadeva (who was expert in thousands of sciences and arts); *vimukta-saṅgam*—completely freed from everything else; *manaḥ*—mind; *ādi-pūruṣe*—unto the original Personality of Godhead; *kṛṣṇe*—unto Kṛṣṇa; *lasat-pīta-paṭe*—decorated with yellow garments; *catur-bhuje*—unto the four-handed original Nārāyaṇa; *puraḥ*—just before; *sthite*—standing; *amīlita*—widespread; *dṛk*—vision; *vyadhārayat*—fixed.

TRANSLATION

Thereupon that man who spoke on different subjects with thousands of meanings and who fought on thousands of battlefields and protected thousands of men, stopped speaking, and being completely freed from all bondage, withdrew his mind from everything else and fixed his wide-open eyes upon the Personality of Godhead Śrī Kṛṣṇa who stood before him, four-handed, dressed in yellow garments that glittered and shined.

PURPORT

In the momentous hour of leaving this material body the glorious example set by Bhīṣmadeva is the important function of the human form of life. The subject matter which attracts the dying man becomes the beginning of his next life. If. therefore, one is absorbed in the thoughts of the Supreme Lord Śrī Kṛṣṇa. he is sure to go back to Godhead without any doubt. This is confirmed in the Bhagavad-gītā (Bg. 8.5-15):

5: And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

6: Whatever state of being one remembers when he quits his body, that state he will attain without fail.

7: Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

8: He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha [Arjuna], is sure to reach Me.

9: One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

10: One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.

11: Persons learned in the Vedas. who utter omkāra and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation.

12: The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the

mind on the heart and the life air at the top of the head, one establishes himself in yoga.

13: After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

14: For one who remembers Me without deviation. I am easy to obtain. O son of Pṛthā, because of his constant engagement in devotional service.

15: After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Śrī Bhīṣmadeva attained the perfection of quitting his body at will and was fortunate enough to have Lord Kṛṣṇa, the object of his attention, personally present at the time of death. He, therefore, fixed his open eyes upon Him. He wanted to see Śrī Kṛṣṇa for a long time out of his spontaneous love for Him. Because he was a pure devotee, he had very little to do with the detailed performance of yogic principles. Simple bhakti-yoga is enough to bring about perfection. Therefore, the ardent desire of Bhīṣmadeva was to see the person of Lord Kṛṣṇa, the most lovable object, and by the grace of the Lord, Śrī Bhīṣmadeva had this opportunity at the last stage of his breathing.

1.9.31

viśuddhayā dhāraṇayā hatāśubhas
tad-īkṣayaivāśu gatā-yudha-śramaḥ
nivṛtta-sarvendriya-vṛtti-vibhramas
tuṣṭāva janyaṁ visṛjañ janārdanam

SYNONYMS

viśuddhayā—by purified; *dhāraṇayā*—meditation; *hata-aśubhaḥ*—one who has minimized the inauspicious qualities of material existence; *tat*—Him; *īkṣayā*—by looking on; *eva*—simply; *āśu*—immediately; *gatā*—having gone away; *yudha*—from the arrows; *śramaḥ*—fatigue; *nivṛtta*—being stopped; *sarva*—all; *indriya*—senses; *vṛtti*—activities; *vibhramaḥ*—being widely engaged; *tuṣṭāva*—he prayed; *janyam*—the material tabernacle; *visṛjan*—while quitting; *janārdanam*—to the controller of the living beings.

TRANSLATION

By pure meditation, looking at Lord Śrī Kṛṣṇa, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses were at once stopped, and he prayed transcendentally to the controller of all living beings while quitting his material body.

PURPORT

The material body is a gift of the material energy technically called illusion. Identification with the material body is due to forgetfulness of our eternal relationship with the Lord. For a pure devotee of the Lord like Bhīṣmadeva, this illusion was at once removed as soon as the Lord arrived. Lord Kṛṣṇa is like the sun, and the illusory external material energy is like darkness. In the presence of the sun there is no possibility of darkness standing. Therefore, just on the arrival of Lord Kṛṣṇa, all material contamination was completely removed, and Bhīṣmadeva was thus able to be transcendentally situated by stopping the activities of the impure senses in collaboration with matter. The soul is originally pure and so also the senses. By material contamination the senses assume the role of imperfection and impurity. By revival of contact with the Supreme Pure Lord Kṛṣṇa the senses again become freed from material contaminations. Bhīṣmadeva attained all these transcendental conditions prior to his leaving the material body because of the presence of the Lord. The Lord is the controller and benefactor of all living beings. That is the verdict of all Vedas. He is the supreme eternity and living entity amongst all the eternal living beings.* And he alone provides all necessities for all kinds of living beings. Thus He provided all facilities to fulfill the transcendental desires of His great devotee Śrī Bhīṣmadeva, and thus the latter began to pray as follows.

*nityo nityānāṁ cetanaś cetanānām, eko bahūnāṁ yo vidadhāti kāmān, tam ātma-sthaṁ ye 'nupaśyanti dhīrās, teṣāṁ śāntiḥ śāśvatī netareṣām (Kaṭha Upaniṣad)

1.9.32

śrī-bhīṣma uvāca
iti matir upakalpitā vitṛṣṇā
bhagavati sātvata-puṅgave vibhūmni
sva-sukham upagate kvacid vihartuṁ
prakṛtim upeyuṣi yad-bhava-pravāhaḥ

SYNONYMS

śrī-bhīṣmaḥ uvāca—Śrī Bhīṣmadeva said; *iti*—thus; *matiḥ*—thinking, feeling and willing; *upakalpitā*—invested; *vitṛṣṇā*—freed from all sense desires; *bhagavati*—unto the Personality of Godhead; *sātvata-puṅgave*—unto the leader of the devotees; *vibhūmni*—unto the great; *sva-sukham*—self-satisfaction; *upagate*—unto Him who has attained it; *kvacit*—sometimes; *vihartum*—out of transcendental pleasure; *prakṛtim*—in the material world; *upeyuṣi*—do accept it; *yat-bhava*—from whom the creation; *pravāhaḥ*—is made and annihilated.

TRANSLATION

Bhīṣmadeva said: Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, unto the all-

powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created.

PURPORT

Because Bhīṣmadeva was a statesman, the head of the Kuru dynasty, a great general and a leader of kṣatriyas, his mind was strewn over so many subjects, and his thinking, feeling and willing were engaged in different matters. Now. in order to achieve pure devotional service, he wants to invest all powers of thinking, feeling and willing entirely in the Supreme Being Lord Kṛṣṇa. He is described herein as the leader of the devotees and all-powerful. Although Lord Kṛṣṇa is the original Personality of Godhead. He Himself descends on earth to bestow upon His pure devotees the boon of devotional service. He descends sometimes as Lord Kṛṣṇa as He is, and sometimes as Lord Caitanya. Both are leaders of the pure devotees. Pure devotees of the Lord have no desire other than the service of the Lord, and therefore they are called sātvata. The Lord is the chief amongst such sātvatas. Bhīṣmadeva. therefore, has no other desires. Unless one is purified from all sorts of material desires, the Lord does not become one's leader. Desires cannot be wiped out, but they have only to be purified. It is confirmed in the Bhagavad-gītā by the Lord Himself that He gives His instruction from within the heart of a pure devotee who is constantly engaged in the service of the Lord (Bg. 7.28). Such instruction is given not for any material

purpose but only for going back home, back to Godhead (Bg. 10.10). For the ordinary man who wants to lord it over material nature, the Lord only sanctions and becomes a witness of activities, but He never gives the nondevotee instructions for going back to Godhead. That is the difference in dealings by the Lord to different living beings, both the devotee and the nondevotee. He is leader of all the living beings, as the king of the state rules both the prisoners and the free citizens. But His dealings are different in terms of devotee and nondevotee. Non-devotees never care to take any instruction from the Lord, and therefore the Lord is silent in their case, although He witnesses all their activities and awards them the necessary results, good or bad. The devotees are above this material goodness and badness, but they are progressive on the path of transcendence, and therefore they have no desire for anything material. The devotee also knows Śrī Kṛṣṇa as the original Nārāyaṇa because Lord Śrī Kṛṣṇa, by His plenary portion, appears, as the Kāranodakaśāyī Viṣṇu, the original source of all material creation. The Lord also desires the association of His pure devotees, and for them only the Lord descends on the earth and enlivens them. The Lord appears out of His own will. He is not forced by the conditions of material nature. He is therefore described here as the vibhu, or the Almighty, for He is never conditioned by the laws of material nature.

1.9.33

tri-bhuvana-kamanaṁ tamāla-varṇaṁ
ravi-kara-gaura-varāmbaraṁ dadhāne
vapur alaka-kulāvṛtānanābjaṁ
vijaya-sakhe ratir astu me 'navadyā

SYNONYMS

tri-bhuvana—three statuses of planetary systems; *kamanam*—the most desirable; *tamāla-varṇam*—bluish like the *tamāla* tree; *ravi-kara*—sun rays; *gaura*—golden color; *varāmbaram*—glittering dress; *dadhāne*—one who wears; *vapuḥ*—body; *alaka-kula-āvṛta*—covered with paintings of sandalwood pulp; *anana-abjam*—face like a lotus; *vijaya-sakhe*—unto the friend of Arjuna; *ratiḥ astu*—may attraction be reposed upon Him; *me*—my; *anavadyā*—without desire for fruitive results.

TRANSLATION

Śrī Kṛṣṇa is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body which resembles the bluish color of the tamāla tree. His body attracts everyone in the three [upper, middle and lower] planetary systems. May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.

PURPORT

When Śrī Kṛṣṇa by His own internal pleasure appears on earth, He does so by the agency of His internal potency. The attractive features of His transcendental body are desired in all the three worlds, namely the upper, middle and lower planetary systems. Nowhere in the universe are there such beautiful bodily features as those of Lord Kṛṣṇa. Therefore His transcendental body has nothing to do with anything materially created. Arjuna is described here as the conquerer, and Kṛṣṇa is described as his intimate friend. Bhīṣmadeva on his bed of arrows after the Battle of Kurukṣetra is remembering the particular dress of Lord Kṛṣṇa which He put on as the driver of Arjuna's chariot. While fighting was going on between Arjuna and Bhīṣma, Bhīṣma's attraction was drawn by the glittering dress of Kṛṣṇa, and indirectly he admired his so-called enemy Arjuna for possessing the Lord as his friend. Arjuna was always a conquerer because the Lord was his friend. Bhīṣmadeva takes this opportunity to address the Lord as vijayasakhe (friend of Arjuna) because the Lord is pleased when He is addressed conjointly with His devotees who are related with Him in different transcendental humors. While Kṛṣṇa was the charioteer of Arjuna, sun rays glittered on the dress of the Lord, and the beautiful hue created by the reflection of such rays was never forgotten by Bhīṣmadeva. As a great fighter he was relishing the relation of Kṛṣṇa in the chivalrous humor. Transcendental relation with the Lord in any one of the different rasas (humors) is relishable by the respective devotees in the highest ecstasy. Less intelligent mundaners who want to

make a show of being transcendentally related with the Lord artificially jump at once to the relation of conjugal love, imitating the damsels of Vrajadhāma. Such a cheap relation with the Lord exhibits only the base mentality of the mundaner because one who has relished conjugal humor with the Lord cannot be attached to worldly conjugal rasa, which is condemned even by mundane ethics. The eternal relation of a particular soul with the Lord is evolved. A genuine relation of the living being with the Supreme Lord can take any form out of the five principal rasas, and it does not make anv difference in transcendental degree to the genuine devotee. Bhīṣmadeva is a concrete example of this, and it should be carefully observed how the great general is transcendentally related with the Lord.

1.9.34

> *yudhi turaga-rajo-vidhūmra-viṣvak-*
> *kaca-lulita-śramavāry-alaṅkṛtāsye*
> *mama niśita-śarair vibhidyamāna-*
> *tvaci vilasat-kavace 'stu kṛṣṇa ātmā*

SYNONYMS

yudhi—on the battlefield; *turaga*—horses; *rajaḥ*—dust; *vidhūmra*—turned an ashen color; *viṣvak*—waving; *kaca*—hair; *lulita*—scattered; *śramavāri*—perspiration; *alaṅkṛta*—decorated with; *āsye*—unto the face; *mama*—my; *niśita*—sharp; *śaraiḥ*—by the arrows; *vibhidyamāna*—pierced by; *tvaci*—in the skin; *vilasat*—enjoying

pleasure; *kavace*—protecting armor; *astu*—let there be; *kṛṣṇe*—unto Śrī Kṛṣṇa; *ātmā*—mind.

TRANSLATION

On the battlefield [where Śrī Kṛṣṇa attended Arjuna out of friendship], the flowing hair of Lord Kṛṣṇa turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Śrī Kṛṣṇa.

PURPORT

The Lord is the absolute form of eternity, bliss and knowledge. As such, transcendental loving service of the Lord in one of the five principal relations, namely, śānta, dāsya, sakhya, vātsalya and mādhurya, i.e., neutrality, servitorship, fraternity, filial affection and conjugal love, is graciously accepted by the Lord when offered to the Lord in genuine love and affection. Śrī Bhīṣmadeva is a great devotee of the Lord in the relation of servitorship. Thus his throwing of sharp arrows at the transcendental body of the Lord is as good as the worship of another devotee who throws soft roses upon Him.

It appears that Bhīṣmadeva is repenting his actions, which he committed against the person of the Lord. But factually the Lord's body was not at all pained due to His transcendental existence. His body is not matter. Both He Himself and His body

are complete spiritual identity. Spirit is never pierced, burnt, dried, moistened, etc. This is vividly explained in the Bhagavad-gītā. So also it is stated in-the Skanda Purāṇa. It is said there that spirit is always uncontaminated and indestructible. It cannot be distressed, nor can it be dried up. When Lord Viṣṇu in His incarnation appears before us, He seems to be like one of the conditioned souls materially encaged just to bewilder the asuras, or the nonbelievers, who are always alert to kill the Lord, even from the very beginning of His appearance. Kaṁsa wanted to kill Kṛṣṇa, and Rāvaṇa wanted to kill Rāma, because foolishly they were unaware of the fact that the Lord is never killed, for the spirit is never annihilated.

Therefore Bhīṣmadeva's piercing of the body of Lord Kṛṣṇa is a sort of bewildering problem for the nondevotee atheist, but those who are devotees or those who are liberated souls are not bewildered.

Bhīṣmadeva appreciated the all-merciful attitude of the Lord because He did not leave Arjuna alone, although He was disturbed by the sharpened arrows of Bhīṣmadeva, nor was He reluctant to come before Bhīṣma's deathbed, even though He was ill-treated by him in the battlefield. Bhīṣma's repentance and the Lord's merciful attitude are both unique in this picture.

Śrī Viśvanātha Cakravartī Ṭhākur, a great ācārya and devotee in the humor of conjugal love with the Lord, remarks very saliently in this regard. He says that the wounds created on the body of the Lord by the sharpened arrows of Bhīṣmadeva were as

pleasing to the Lord as the biting of a fiancee who bites the body of the Lord directed by a strong sense of sex desire. Such biting by the opposite sex is never taken as a sign of enmity, even if there is a wound on the body. Therefore, the fighting as an exchange of transcendental pleasure between the Lord and His pure devotee, Śrī Bhīṣmadeva, was not at all mundane. Besides that, since the Lord's body and the Lord are identical, there was no possibility of wounds in the absolute body. The apparent wounds caused by the sharpened arrows are misleading to the common man. but one who has a little absolute knowledge can understand the transcendental exchange in the chivalrous relation. The Lord was perfectly happy with the wounds caused by the sharpened arrows of Bhīṣmadeva. The word vibhidyamāna is significant because the Lord's skin is not different from the Lord. Because our skin is different from our soul, in our case the word vibhidyamāna, or being bruised and cut. would have been quite suitable. Transcendental bliss is of different varieties, and the variety of activities in the mundane world is but a perverted reflection of transcendental bliss. Because every thing in the mundane world is qualitatively mundane, it is full of inebrieties, whereas in the absolute realm, because everything is of the same absolute nature, there are varieties of enjovment without inebriety. The Lord enjoyed the wounds created by His great devotee Bhīṣmadeva, and because Bhīṣmadeva is a devotee in the chivalrous relation, he fixes up his mind on Kṛṣṇa in that wounded condition.

1.9.35

sapadi sakhi-vaco niśamya madhye
nija-parayor balayo ratham̐ niveśya
sthitavati para-sainikāyur akṣṇā
hṛtavati pārtha-sakhe ratir mamāstu

SYNONYMS

sapadi—on the battlefield; *sakhi-vacaḥ*—command of the friend; *niśamya*—after hearing; *madhye*—in the midst; *nija*—His own; *parayoḥ*—and the opposite party; *balayoḥ*—strength; *ratham*—chariot; *niveśya*—having entered; *sthitavati*—while staying there; *para-sainika*—of the soldiers on the opposite side; *āyuḥ*—duration of life; *akṣṇā*—by looking over; *hṛtavati*—act of diminishing; *pārtha*—of Arjuna, son of Pṛthā (Kuntī); *sakhe*—unto the friend; *ratiḥ*—intimate relation; *mama*—my; *astu*—let there be.

TRANSLATION

In obedience to the command of His friend, Lord Śrī Kṛṣṇa entered the arena of the Battlefield of Kurukṣetra between the soldiers of Arjuna and Duryodhana, and while there, He shortened the life spans of the opposite party by His merciful glance. This was done simply by His looking at the enemy. Let my mind be fixed upon that Kṛṣṇa.

PURPORT

In the Bhagavad-gītā (Bg. 1.21-25) Arjuna ordered the infallible Lord Śrī Kṛṣṇa to place his chariot between the phalanxes of the soldiers. He asked Him to stay there until he had finished observing the enemies he had to face in the battle. When the Lord was so asked, He at once did so just like an order carrier. And the Lord pointed out all the important men on the opposite side, saying, "Here is Bhīṣma, here is Droṇa," and so on. The Lord, being the supreme living being, is never the order supplier or order carrier of anyone, whoever may he be. But out of His causeless mercy and affection for His pure devotees, sometimes He carries out the order of the devotee like an awaiting servant. By executing the order of a devotee, the Lord becomes pleased, as a father is pleased to carry out the order of his small child. This is possible only out of pure transcendental love between the Lord and His devotees, and Bhīṣmadeva is quite aware of this fact. He, therefore, addressed the Lord as the friend of Arjuna.

The Lord diminished the duration of life of the opposite party by His merciful glance. It is said that all fighters who assembled on the Battlefield of Kurukṣetra attained salvation by personally seeing the Lord at the time of death. Therefore, His diminishing the duration of life of the enemy of Arjuna does not mean that He was partial to the cause of Arjuna. Factually He was merciful to the opposite party because they would not have attained salvation by dying at home in the ordinary course of life. Here was a chance to see the Lord at the time of death and thus attain salvation from material life. Therefore, the Lord is all good, and

whatever He does is for everyone's good. Apparently it was for the victory of Arjuna, His intimate friend, but factually it was for the good of Arjuna's enemies. Such are the transcendental activities of the Lord, and whoever understands this also gets salvation after quitting this material body. The Lord does no wrong in any circumstance because He is absolute, all good at all times.

1.9.36

> *vyavahita-pṛtanā-mukhaṁ nirīkṣya*
> *sva-jana-vadhād vimukhasya doṣa-buddhyā*
> *kumatim aharad ātma-vidyayā yaś*
> *caraṇa-ratiḥ paramasya tasya me 'stu*

SYNONYMS

vyavahita—standing at a distance; *pṛtanā*—soldiers; *mukham*—faces; *nirīkṣya*—by looking upon; *sva-jana*—kinsmen; *vadhāt*—from the act of killing; *vimukhasya*—one who is reluctant; *doṣa-buddhyā*—by polluted intelligence; *kumatim*—poor fund of knowledge; *aharat*—eradicated; *ātma-vidyayā*—by transcendental knowledge; *yaḥ*—He who; *caraṇa*—to the feet; *ratiḥ*—attraction; *paramasya*—of the Supreme; *tasya*—for Him; *me*—my; *astu*—let there be.

TRANSLATION

When Arjuna was seemingly polluted by ignorance upon observing the soldiers and commanders before him on the battlefield, the Lord eradicated his ignorance by delivering transcendental knowledge. May His lotus feet always remain the object of my attraction.

PURPORT

The kings and the commanders were to stand in the front of the fighting soldiers. That was the system of actual fighting. The kings and commanders were not so-called presidents or ministers of defense as they are today. They would not stay home while the poor soldiers or mercenaries were fighting face to face. This may be the regulation of modern democracy, but when actual monarchy was prevailing, the monarchs were not cowards elected without consideration of qualification. As it was evident from the Battlefield of Kurukṣetra, all the executive heads like Droṇa, Bhīṣma, Arjuna, Duryodhana, etc., of both parties, were not sleeping, but all of them were actual participants in the fighting which was selected to be executed at a place away from the civil residential quarters. This means that the innocent citizens were immuned from all effects of fighting between the rival royal parties. The citizens had no business to see what was going to happen after such fighting. They were to pay one fourth of their income to the ruler, whether he be Arjuna or Duryodhana. All the commanders of the parties on the Battlefield of Kurukṣetra were standing face to face, and Arjuna saw them

with great compassion and lamented that he was to kill his kinsmen on the battlefield for the sake of the empire. He was not at all afraid of the giant military phalanx presented by Duryodhana. but as a merciful devotee of the Lord, renunciation of worldly things was natural for him, and thus he decided not to fight for worldly possessions. But this was due to a poor fund of knowledge, and therefore it is said here that his intelligence became polluted. His intelligence could not be polluted at any time because he was a devotee and constant companion of the Lord, as is clear in the Fourth Chapter of the Bhagavad-gītā. Apparently Arjuna's intelligence became polluted because otherwise there would not have been a chance to deliver the teachings of Bhagavad-gītā for the good of all polluted conditioned souls engaged in material bondage by the conception of the false material body. The Bhagavad-gītā was delivered to the conditioned souls of the world to deliver them from the wrong conception of identifying the body with the soul and to reestablish the soul's eternal relation with the Supreme Lord. Ātmā-vidyā, or transcendental knowledge of Himself, was primarily spoken by the Lord for the benefit of all concerned in all parts of the universe.

1.9.37

> *sva-nigamam apahāya mat-pratijñām*
> *ṛtam adhikartum avapluto rathasthaḥ*

dhṛta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibhaṁ gatottarīyaḥ

SYNONYMS

sva-nigamam—own truthfulness; *apahāya*—for nullifying; *mat-pratijñām*—my own promise; *ṛtam*—factual; *adhi*—more; *kartum*—for doing it; *avaplutaḥ*—getting down; *ratha-sthaḥ*—from the chariot; *dhṛta*—taking up; *ratha*—chariot; *caraṇaḥ*—wheel; *abhyayāt*—went hurriedly; *caladguḥ*—trampling the earth; *hariḥ*—lion; *iva*—like; *hantum*—to kill; *ibham*—elephant; *gata*—leaving aside; *uttarīyaḥ*—covering cloth.

TRANSLATION

Fulfilling my desire and sacrificing His own promise. He got down from the chariot, took up its wheel, and ran towards me hurriedly, just like a lion goes to kill an elephant. He even dropped His outer garment on the way.

PURPORT

The Battle of Kurukṣetra was fought on military principles but at the same time in a sporting spirit, like a friend fights with another friend. Duryodhana criticized Bhīṣmadeva, alleging that he was reluctant to kill Arjuna because of paternal affection. A kṣatriya cannot tolerate insults on the principle of fighting. Bhīṣmadeva therefore promised that the next day he would kill all five Pāṇḍavas with special weapons made for the purpose.

Duryodhana was satisfied, and he kept the arrows with him to be delivered the next day during the fight. By tricks Arjuna took the arrows from Duryodhana, and Bhīṣmadeva could understand that this was the trick of Lord Kṛṣṇa. So he took a vow that the next day Kṛṣṇa would have to take up weapons Himself, otherwise His friend Arjuna would die. So in the next day's fighting Bhīṣmadeva fought so violently that both Arjuna and Kṛṣṇa were in trouble. Arjuna was almost defeated; the situation was so tense that he was about to be killed by Bhīṣmadeva the very next moment. At that time Lord Kṛṣṇa wanted to please His devotee, Bhīṣma, by keeping his promise, which was more important than His own. Seemingly He broke His own promise. He promised before the beginning of the Battle of Kurukṣetra that He would remain without weapons and would not use His strength for either of the parties. But to protect Arjuna He got down from the chariot, took up the wheel of the chariot and hurriedly rushed at Bhīṣmadeva in an angry mood, like a lion goes to kill an elephant. He dropped His covering cloth on the way, and out of great anger He did not know that He dropped it. Bhīṣmadeva at once gave up his weapons and stood to be killed by Kṛṣṇa, his beloved Lord. The fighting of the day was thus ended at that very moment, and Arjuna was saved. Of course there was no possibility of Arjuna's death because the Lord Himself was on the chariot, but because Bhīṣmadeva wanted to see Lord Kṛṣṇa take up some weapon to save His friend, the Lord created this situation, making Arjuna's death imminent. He stood before Bhīṣmadeva to show him that his promise was fulfilled and that He had taken up the wheel.

1.9.38

śita-viśikha-hato viśīrṇa-daṁśaḥ
kṣataja-paripluta ātatāyino me
prasabham abhisasāra mad-vadhārthaṁ
sa bhavatu me bhagavān gatir mukundaḥ

SYNONYMS

śita—sharp; *viśikha*—arrows; *hataḥ*—wounded by; *viśīrṇa-daṁśaḥ*—scattered shield; *kṣataja*—by wounds; *pariplutaḥ*—smeared with blood; *ātatāyinaḥ*—the great aggressor; *me*—my; *prasabham*—in an angry mood; *abhisasāra*—began to move on; *mat-vadha-artham*—for the purpose of killing me; *saḥ*—He; *bhavatu*—may become; *me*—my; *bhagavān*—the Personality of Godhead; *gatiḥ*—destination; *mukundaḥ*—who awards salvation.

TRANSLATION

May He, Lord Śrī Kṛṣṇa, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds.

PURPORT

The dealings of Lord Kṛṣṇa and Bhīṣmadeva on the Battlefield of Kurukṣetra are interesting because the activities of Lord Śrī Kṛṣṇa appeared to be partial to Arjuna and at enmity with Bhīṣmadeva: but factually all this was especially meant to show special favor to Bhīṣmadeva, a great devotee of the Lord. The astounding feature of such dealings is that a devotee can please the Lord by playing the part of an enemy. The Lord, being absolute, can accept service from His pure devotee even in the garb of an enemy. The Supreme Lord cannot have any enemy, nor can a so-called enemy harm Him because He is ajita, or unconquerable. But still He takes pleasure when His pure devotee beats Him like an enemy or rebukes Him from a superior position, although no one can be superior to the Lord. These are some of the transcendental reciprocatory dealings of the devotee with the Lord. And those who have no information of pure devotional service cannot penetrate into the mystery of such dealings. Bhīṣmadeva played the part of a valiant warrior, and he purposely pierced the body of the Lord so that to the common eyes it appeared that the Lord was wounded, but factually all this was to bewilder the nondevotees. The all-spiritual body cannot be wounded, and a devotee cannot become the enemy of the Lord. Had it been so, then Bhīṣmadeva would not have desired to have the very same Lord as the ultimate destination of his life. Had Bhīṣmadeva been an enemy of the Lord, He could have annihilated him without even moving. There was no need to come before Bhīṣmadeva with blood and wounds. But He did so

because the warrior devotee wanted to see the transcendental beauty of the Lord decorated with wounds created by a pure devotee. This is the way of exchanging transcendental rasas, or relations between the Lord and the servitor. By such dealings both the Lord and the devotee become glorified in their respective positions. The Lord was so angry that Arjuna checked Him when He was moving towards Bhīṣmadeva, but in spite of Arjuna's checking, He proceeded towards Bhīṣmadeva as a lover goes to a lover, without caring for hindrances. Apparently His determination was to kill Bhīṣmadeva, but factually it was to please him as a great devotee of the Lord. The Lord is undoubtedly the deliverer of all conditioned souls. The impersonalists desire salvation from Him, and He always awards them according to their aspiration, but here Bhīṣmadeva aspires to see the Lord in His personal feature. All pure devotees aspire for this.

1.9.39

> *vijaya-ratha-kuṭumba ātta-totre*
> *dhṛta-haya-raśmini tac-chriyekṣaṇīye*
> *bhagavati ratir astu me mumūrṣor*
> *yam iha nirīkṣya hatā gatāḥ sva-rūpam*

SYNONYMS

vijaya—Arjuna; *ratha*—chariot; *kuṭumbe*—the object of protection at all risk; *ātta-totre*—with a whip in the right hand; *dhṛta-haya*—

controlling the horses; *raśmini*—ropes; *tat-śriyā*—beautifully standing; *īkṣaṇīye*—to look at; *bhagavati*—unto the Personality of Godhead; *ratiḥ astu*—let my attraction be; *me*—my; *mumūrṣoḥ*—one who is about to die; *yam*—upon whom; *iha*—in this world; *nirīkṣya*—by looking; *hatāḥ*—those who died; *gatāḥ*—attained; *sva-rūpam*—original form.

TRANSLATION

At the moment of death, let my ultimate attraction be to Śrī Kṛṣṇa, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kurukṣetra attained their original forms after death.

PURPORT

A pure devotee of the Lord constantly sees the presence of the Lord within himself because of being transcendentally related by loving service. Such a pure devotee cannot forget the Lord for a moment. This is called trance. The mystic (yogī) tries to concentrate upon the Supersoul by controlling the senses from all other engagements, and thus he ultimately attains samādhi. A devotee more easily attains samādhi or trance by constantly remembering the Lord's personal feature along with His holy name, fame, pastimes, etc. Therefore, the concentration of the

mystic yogī and that of the devotee are not on the same level. The concentration of the mystic is something mechanical, whereas that of the pure devotee is natural in pure love and spontaneous affection. Bhīṣmadeva was a pure devotee, and as a military marshal he constantly remembered the battlefield feature of the Lord as Pārtha-sārathi, the chariot driver of Arjuna. Therefore, the Lord's pastime as Pārtha-sārathi is also eternal. All the pastimes of the Lord, beginning from His birth at the prison house of Kaṁsa up to the Mauśala-līlā at the end, all move one after another in all the universes, just as the clock hand moves from one point to another. And in such pastimes His associates like the Pāṇḍavas and Bhīṣma are constant eternal companions. So Bhīṣmadeva never forgot the beautiful feature of the Lord as Pārtha-sārathi, which even Arjuna could not see. Arjuna was behind the beautiful Pārtha-sārathi while Bhīṣmadeva was just in front of the Lord. As far as the military feature of the Lord is concerned, Bhīṣmadeva observed this with more relish than Arjuna.

All the soldiers and persons on the Battlefield of Kurukṣetra attained their original spiritual form like the Lord after their death because by the causeless mercy of the Lord they were all able to see Him face to face on that occasion. The conditioned souls rotating in the evolutionary cycle from the aquatics up to the form of Brahmā are all in the form of māyā, or the form obtained by one's own actions and awarded by material nature. The material forms of the conditioned souls are all foreign dresses, and when the conditioned soul becomes liberated from

the clutches of material energy, he attains his original form. The impersonalist wants to attain the impersonal Brahman effulgence of the Lord, but that is not at all congenial to the living sparks, parts and parcels of the Lord. Therefore, the impersonalists again fall down and get material forms, which are all false to the spirit soul. A spiritual form like the Lord's, either two-handed or four-handed, is attained by the devotees of the Lord either in the Vaikuṇṭhas or in the Goloka planets, according to the original nature of the soul. This form, which is cent percent spiritual, is the svarūpa of the living being, and all the living beings who participated on the Battlefield of Kurukṣetra, on both sides, attained their svarūpa, as confirmed by Bhīṣmadeva. So Lord Śrī Kṛṣṇa was not only merciful to the Pāṇḍavas, but He was also merciful to the other parties because all of them attained the same result. Bhīṣmadeva wanted the same facility also, and that was his prayer to the Lord, although his position as an associate of the Lord is assured in all circumstances. The conclusion is that whoever dies looking on the Personality of Godhead within or without attains his svarūpa, which is the highest perfection of life.

1.9.40

> *lalita-gati-vilāsa-valguhāsa-*
> *praṇaya-nirīkṣaṇa-kalpitorumānāḥ*
> *kṛta-manu-kṛta-vatya unmadāndhāḥ*
> *prakṛtim agan kila yasya gopa-vadhvaḥ*

SYNONYMS

lalita—attractive; *gati*—movements; *vilāsa*—fascinating acts; *valguhāsa*—sweet smiling; *praṇaya*—loving; *nirīkṣaṇa*—looking upon; *kalpita*—mentality; *urumānāḥ*—highly glorified; *kṛta-manu-kṛta-vatyaḥ*—in the act of copying the movements; *unmada-andhāḥ*—gone mad in ecstasy; *prakṛtim*—characteristics; *agan*—underwent; *kila*—certainly; *yasya*—whose; *gopa-vadhvaḥ*—the cowherd damsels.

TRANSLATION

Let my mind be fixed upon Lord Śrī Kṛṣṇa, whose motions and smiles of love attracted the damsels of Vrajadhāma [the gopīs]. The damsels imitated the characteristic movements of the Lord [after His disappearance from the rāsa dance].

PURPORT

By intense ecstasy of loving service, the damsels of Vrajabhūmi attained the qualitative oneness with the Lord by dancing with Him on an equal level, embracing Him in nuptial love, smiling at Him in joke, and looking at Him with a loving attitude. The relation of the Lord with Arjuna is undoubtedly praiseworthy by devotees like Bhīṣmadeva, but the relation of the gopīs with the Lord is still more praiseworthy because of their still more purified loving service. By the grace of the Lord, Arjuna was fortunate enough to have the fraternal service of the Lord as chariot driver, but the Lord did not award Arjuna with equal

strength. The gopīs, however, practically became one with the Lord by attainment of equal footing with the Lord. Bhīṣma's aspiration to remember the gopīs is to pray to have their mercy also at the last stage of his life. The Lord is satisfied more when His pure devotees are glorified, and therefore Bhīṣmadeva has not only glorified the acts of Arjuna, his immediate object of attraction, but also he has remembered the gopīs who were endowed with unrivalled opportunities by rendering loving service to the Lord. The gopīs' equality with the Lord should never be misunderstood to be like the sāyujya liberation of the impersonalist. The equality is one of perfect ecstasy where the differential conception is completely eradicated, for the interests of the lover and the beloved become identical.

1.9.41

> *muni-gaṇa-nṛpa-varya-saṅkule 'ntaḥ-*
> *sadasi yudhiṣṭhira-rājasūya eṣām*
> *arhaṇam upapeda īkṣaṇīyo*
> *mama dṛśi-gocara eṣa āvir ātmā*

SYNONYMS

muni-gaṇa—the great learned sages; *nṛpa-varya*—the great ruling kings; *saṅkule*—in the great assembly of; *antaḥ-sadasi*—conference; *yudhiṣṭhira*—of Emperor Yudhiṣṭhira; *rāja-sūye*—a royal performance of sacrifice; *eṣām*—of all the great elites; *arhaṇam*—respectful worship; *upapeda*—received; *īkṣaṇīyaḥ*—the object of

attraction; *mama*—my; *dṛśi*—sight; *gocaraḥ*—within the view of; *eṣaḥ āviḥ*—personally present; *ātmā*—the soul.

TRANSLATION

At the Rājasūya-yajña [sacrifice] performed by Mahārāja Yudiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Śrī Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.

PURPORT

After gaining victory in the Battle of Kurukṣetra, Mahārāja Yudhiṣṭhira, the Emperor of the world, performed the Rājasūya sacrificial ceremony. The emperor, in those days, upon his ascendence to the throne, would send a challenge horse all over the world to declare his supremacy, and any ruling prince or king was at liberty to accept the challenge and express his tacit willingness either to obey or to disobey the supremacy of the particular emperor. One who accepts the challenge has to fight with the emperor and establish his own supremacy by victory. The defeated challenger would have to sacrifice his life, making a place for another king or ruler. So Mahārāja Yudhiṣṭhira also dispatched such challenging horses all over the world, and every ruling prince and king all over the world accepted Mahārāja

Yudhiṣṭhira's leadership as the Emperor of the world. After this, all rulers of the world under the regime of Mahārāja Yudhiṣṭhira were invited to participate in the great sacrificial ceremony of Rājasūya. Such performances required hundreds of millions of dollars, and it was not an easy job for a petty king. Such a sacrificial ceremony, being too expensive and also difficult to perform under present circumstances, is now impossible in this age of Kali. Nor can anyone secure the required expert priesthood to take charge of the ceremony.

So, after being invited, all the kings and great learned sages of the world assembled in the capital of Mahārāja Yudhiṣṭhira. The learned society, including the great philosophers, religionists, physicians, scientists and all great sages, was invited. That is to say, the brāhmaṇas and the kṣatriyas were the topmost leading men in society, and they were all invited to participate in the assembly. The vaiśyas and śūdras were unimportant elements in society, and they are not mentioned herein. Due to the change of social activities in the modern age, the importance of men has also changed in terms of occupational positions.

So in that great assembly, Lord Śrī Kṛṣṇa was cynosure of the neighboring eyes. Everyone wanted to see Lord Kṛṣṇa, and everyone wanted to pay his humble respects to the Lord. Bhīṣmadeva remembered all this and was glad that his worshipful Lord, the Personality of Godhead, was present before him in His actual formal presence. So to meditate on the Supreme Lord is to meditate on the activities, form, pastime,

name and fame of the Lord. That is easier than what is imagined as meditation on the impersonal feature of the Supreme. In the Bhagavad-gītā it is clearly stated (Bg. 12.5) that to meditate upon the impersonal feature of the Supreme is very difficult, it is practically no meditation or simply a waste of time because very seldom is the desired result obtained. The devotees, however, meditate upon the Lord's factual form and pastimes, and therefore the Lord is easily approachable by the devotees. This is also stated in the Bhagavad-gītā (Bg. 12.9). The Lord is nondifferent from His transcendental activities. It is indicated also in this śloka that Lord Śrī Kṛṣṇa, while actually present before the human society, especially in connection with the Battle of Kurukṣetra, was accepted as the greatest Personality of the time, although He might not have been recognized as the Supreme Personality of Godhead. The propaganda that a very great man is worshiped as God after his death is misleading because a man after his death cannot be made into God. Nor can the Personality of Godhead be a human being, even when He is personally present. Both ideas are misconceptions. The idea of anthropomorphism cannot be applicable in the case of Lord Kṛṣṇa.

1.9.42

tam imam aham ajaṁ śarīra-bhājāṁ
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām

pratidṛśam iva naikadhārkam ekaṁ
samadhi-gato 'smi vidhūta-bheda-mohaḥ

SYNONYMS

tam—that Personality of Godhead; *imam*—now present before me; *aham*—I; *ajam*—the unborn; *śarīra-bhājām*—of the conditioned soul; *hṛdi*—in the heart; *hṛdi*—in the heart; *dhiṣṭhitam*—situated; *ātma*—the Supersoul; *kalpitānām*—of the speculators; *pratidṛśam* —in every direction; *iva*—like; *na ekadhā*—not one; *arkam*—the sun; *ekam*—one only; *samadhi-gataḥ asmi*—I have undergone trance in meditation; *vidhūta*—being freed from; *bheda-mohaḥ*—misconception of duality.

TRANSLATION

Now I can meditate upon that one Lord Śrī Kṛṣṇa now present before me with full concentration because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one.

PURPORT

Lord Śrī Kṛṣṇa is the one Absolute Supreme Personality of Godhead, but He has expanded Himself into His multiplenary portions by His inconceivable energy. The conception of duality is due to ignorance of His inconceivable energy. In the Bhagavad-

gītā the Lord says (Bg. 9.11) that only the foolish take Him to be a mere human being. Such foolish men are not aware of His inconceivable energies. By His inconceivable energy He is present in everyone's heart, as the sun is present before everyone all over the world. The Paramātmā feature of the Lord is an expansion of His plenary portions. He expands Himself as Paramātmā in everyone's heart by His inconceivable energy, and He also expands Himself as the glowing effulgence of brahmajyoti by expansion of His personal glow. It is stated in the Brahma-saṁhitā that the brahmajyoti is His personal glow. Therefore, there is no difference between Him and His personal glow brahmajyoti or His plenary portions as Paramātmā. Less intelligent persons who are not aware of this fact consider brahmajyoti and Paramātmā to be different from Śrī Kṛṣṇa. This misconception of duality is completely removed from the mind of Bhīṣmadeva, and he is now satisfied that it is Lord Śrī Kṛṣṇa only who is all in all in everything. This enlightenment is attained by the great mahātmās or devotees, as it is stated in the Bhagavad-gītā (Bg. 7.19) that Vāsudeva is all in all in everything, and there is no existence of anything without Vāsudeva. Vāsudeva or Lord Śrī Kṛṣṇa is the original Supreme Person, as now confirmed by a mahājana, and therefore both the neophytes and the pure devotees must try to follow in his footsteps. That is the way of the devotional line.

The worshipable object of Bhīṣmadeva is Lord Śrī Kṛṣṇa as Pārtha-sārathi, and that of the gopīs is the same Kṛṣṇa in Vṛndāvana as the most attractive Śyāmasundara. Sometimes less

intelligent scholars make a mistake and think that the Kṛṣṇa of Vṛndāvana and that of the Battle of Kurukṣetra are different personalities. But for Bhīṣmadeva this misconception is completely removed. Even the impersonalist's object of destination is Kṛṣṇa as the impersonal jyoti, and the yogī's destination of Paramātmā is also Kṛṣṇa. Kṛṣṇa is both brahmajyoti and localized Paramātmā, but in brahmajyoti or Paramātmā there is no Kṛṣṇa or sweet relations with Kṛṣṇa. In His personal feature Kṛṣṇa is both Pārtha-sārathi and Śyāmasundara of Vṛndāvana, but in His impersonal feature He is neither in the brahmajyoti nor in the Paramātmā. Great mahātmās like Bhīṣmadeva realize all these different features of Lord Śrī Kṛṣṇa, and therefore they worship Lord Kṛṣṇa, knowing Him as the origin of all features.

1.9.43

sūta uvāca
kṛṣṇa evaṁ bhagavati
mano-vāg-dṛṣṭi-vṛttibhiḥ
ātmany ātmānam āveśya
so 'ntaḥśvāsa upāramat

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *kṛṣṇe*—Lord Kṛṣṇa, the Supreme Personality of Godhead; *evam*—only; *bhagavati*—unto Him; *manaḥ*—with mind; *vāk*—speech; *dṛṣṭi*—sight; *vṛttibhiḥ*—activities;

ātmani—unto the Supersoul; *ātmānam*—the living being; *āveśya*—having merged in; *saḥ*—he; *antaḥ-śvāsaḥ*—inhaling; *upāramat*—became silent.

TRANSLATION

Sūta Gosvāmī said: Thus Bhīṣmadeva merged himself in the Supersoul Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, with his mind, speech, sight and actions, and thus he became silent, and his breathing stopped.

PURPORT

The stage attained by Bhīṣmadeva while quitting His material body is called nirvikalpa-samādhi because he merged his self into thinking of the Lord and his mind into remembering His different activities. He chanted the glories of the Lord, and by His sight he began to see the Lord personally present before him, and thus all his activities became concentrated upon the Lord without deviation. This is the highest stage of perfection, and it is possible; for everyone to attain this stage by practice of devotional service. The devotional service of the Lord consists of nine principle of service activities, and they are 1) hearing. 2) chanting. 3) remembering, 4) serving the lotus feet, 5) worshiping. 6) praying. 7) executing the orders. 8) fraternizing, and 9) fully surrendering. Any one of them or all of them are equally competent to award the desired result, but they require to be practiced persistently under the guidance of an expert devotee of the Lord. The first item, hearing, is the most

important item of all, and therefore hearing of the Bhagavad-gītā and. later on. Śrīmad-Bhāgavatam is essential for the serious candidate who wants to attain the stage of Bhīṣmadeva at the end. The unique situation at Bhīṣmadeva's time of death can be attained, even though Lord Kṛṣṇa may not be personally present. His words of the Bhagavad-gītā or those of Śrīmad-Bhāgavatam are identical with the Lord. They are sound incarnations of the Lord, and one can fully utilize them to be entitled to attain the stage of Śrī Bhīṣmadeva, who was one of the eight Vasus. Every man or animal must die at a certain stage of life, but one who dies like Bhīṣmadeva attains perfection, and one who dies forced by the laws of nature dies like an animal. That is the difference between a man and an animal, and the human form of life is especially meant for dying like Bhīṣmadeva.

1.9.44

> *sampadyamānam ājñāya*
> *bhīṣmaṁ brahmaṇi niṣkale*
> *sarve babhūvus te tūṣṇīṁ*
> *vayāṁsīva dinātyaye*

SYNONYMS

sampadyamānam—having merged into; *ājñāya*—after knowing this; *bhīṣmam*—about Śrī Bhīṣmadeva; *brahmaṇi*—into the Supreme Absolute; *niṣkale*—unlimited; *sarve*—all present;

babhūvuḥ te—all of them became; *tūṣṇīm*—silent; *vayāṁsi iva*—like birds; *dina-atyaye*—at the end of the day.

TRANSLATION

Knowing that Bhīṣmadeva had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like birds at the end of the day.

PURPORT

To enter into or to become merged into the unlimited eternity of the Supreme Absolute means to enter the original home of the living being. The living beings are all component parts and parcels of the Absolute Personality of Godhead, and therefore they are eternally related with Him as the servitor and the served. The Lord is served by all His parts and parcels, as the complete machine is served by its parts and parcels. Any part of the machine removed from the whole is no longer important. Similarly, any part and parcel of the Absolute detached from the service of the Lord is useless. The living beings who are in the material world are all disintegrated parts and parcels of the supreme whole, and they are no longer as important as the original parts and parcels. There are however, more integrated living beings who are eternally liberated. The material energy of the Lord, called Durgā-śakti, or the superintendent of the prison house, takes charge of the disintegrated parts and parcels, and thus they undergo a conditioned life under the laws of material nature. When the living being becomes conscious of this fact, he

tries to go back home, back to Godhead, and thus the spiritual urge of the living being begins. This spiritual urge is called Brahma-jijñāsā, or inquiry about Brahman. Principally this Brahmā-jijñāsā is successful by knowledge, renunciation and devotional service of the Lord. Jñāna, or knowledge, means to know everything of Brahman, the Supreme, renunciation means detachment of material affection, and devotional service is the revival by practice of the original position of the living being. The successful living beings who are eligible to enter into the realm of the Absolute are called the jñānīs, the yogīs and the bhaktas. The jñānīs and yogīs enter into the impersonal rays of the Supreme, but the bhaktas enter into the spiritual planets known as the Vaikuṇṭhas. In these spiritual planets the Supreme Lord as Nārāyaṇa predominates, and the healthy unconditioned living beings live there by rendering loving service to the Lord in the capacity of servant, friend, parents and fiancee. There the unconditioned living beings enjoy life in full freedom with the Lord, whereas the impersonalist jñānīs and yogīs enter into the impersonal glowing effulgence of the Vaikuṇṭha planets.

The Vaikuṇṭha planets are all self-illuminating like the sun, and the rays of the Vaikuṇṭha planets are called the brahmajyoti. The brahmajyoti is spread unlimitedly, and the material world is but a covered portion of an insignificant part of the same brahmajyoti. This covering is temporary, and therefore it is a sort of illusion.

Bhīṣmadeva, as a pure devotee of the Lord, entered the spiritual realm in one of the Vaikuṇṭha planets where the Lord in His eternal form of Pārtha-sārathi predominates over the unconditioned living beings who are constantly engaged in the service of the Lord. The love and affection which bind the Lord and devotee are exhibited in the case of Bhīṣmadeva. Bhīṣmadeva never forgot the Lord in His transcendental feature as the Pārtha-sārathi, and the Lord was present personally before Bhīṣmadeva while he was passing to the transcendental world. That is the highest perfection of life.

1.9.45

tatra dundubhayo nedur
deva-mānava-vāditāḥ
śaśaṁsuḥ sādhavo rājñāṁ
khāt petuḥ puṣpa-vṛṣṭayaḥ

SYNONYMS

tatra—thereafter; *dundubhayaḥ*—drums; *neduḥ*—were sounded; *deva*—the demigods from other planets; *mānava*—men from all countries; *vāditāḥ*—beaten by; *śaśaṁsuḥ*—praised; *sādhavaḥ*—honest; *rājñām*—by the royal order; *khāt*—from the sky; *petuḥ*—began to fall; *puṣpa-vṛṣṭayaḥ*—showers of flowers.

TRANSLATION

Thereafter, both men and demigods sounded drums in honor, and the honest royal order commenced demonstrations of honor and respect. And from the sky fell showers of flowers.

PURPORT

Bhīṣmadeva was respected both by the human beings and the demigods. The human beings live on earth and similar other planets in the Bhūr and Bhuvar group of planets, but the demigods live in the Svar or heavenly planets, and all of them knew Bhīṣmadeva as a great warrior and devotee of the Lord. As a mahājana (or authority) he was on the level of Brahmā, Nārada and Śiva, although he was a human being. Qualification on a par with the great demigods is possible only on attainment of spiritual perfection. Thus Bhīṣmadeva was known all over the universes, and during his time interplanetary travel was effected by finer methods than the futile endeavors of mechanical spacecraft. When the distant planets were informed of the passing away of Bhīṣmadeva, all the inhabitants of the upper planets as well as of the earth dropped showers of flowers to show due respect to the departed great personality. This showering of flowers from heaven is a sign of recognition by great demigods, and it should never be compared to the decoration of the dead body. The body of Bhīṣmadeva lost its material effects due to being surcharged with spiritual realization, and thus the body was spiritualized as when iron

becomes red-hot when in contact with fire. The body of a fully self-realized soul is not, therefore, accepted as material. Special ceremonies are observed for such spiritual bodies. The respect and recognition of Bhīṣmadeva are never to be imitated by artificial means, as it has become a fashion to observe the so-called jayanti ceremony for any and every common man. According to authorized śāstras, such a jayanti ceremony for an ordinary man, however exalted he may be materially, is an offense to the Lord because jayanti is reserved for the day when the Lord appears on the earth. Bhīṣmadeva was unique in his activities, and his passing away to the kingdom of God is also unique.

1.9.46

tasya nirharaṇādīni
samparetasya bhārgava
yudhiṣṭhiraḥ kārayitvā
muhūrtaṁ duḥkhito 'bhavat

SYNONYMS

tasya—his; *nirharaṇa-ādīni*—funeral ceremony; *samparetasya*—of the dead body; *bhārgava*—O descendant of Bhṛgu; *yudhiṣṭhiraḥ*—Mahārāja Yudhiṣṭhira; *kārayitvā*—having performed it; *muhūrtam*—for a moment; *duḥkhitaḥ*—sorry; *abhavat*—became.

TRANSLATION

O descendant of Bhṛgu [Śaunaka], after performing funeral rituals for the dead body of Bhīṣmadeva, Mahārāja Yudhiṣṭhira was momentarily overtaken with grief.

PURPORT

Bhīṣmadeva was not only a great family head of Mahārāja Yudhiṣṭhira, but also he was a great philosopher and friend of him, his brothers and his mother. Since Mahārāja Pāṇḍu, the father of the five brothers headed by Mahārāja Yudhiṣṭhira, died, Bhīṣmadeva was the most affectionate grandfather of the Pāṇḍavas and caretaker of the widow daughter-in-law Kuntīdevī. Although Mahārāja Dhṛtarāṣṭra, the elder uncle of Mahārāja Yudhiṣṭhira, was there to look after them, his affection was more on the side of his hundred sons, headed by Duryodhana. Ultimately a colossal clique was fabricated to deprive the five fatherless brothers of the rightful claim of the kingdom of Hastināpura. There was great intrigue, common in imperial palaces, and the five brothers were exiled into the wilderness. But Bhīṣmadeva was always a sincerely sympathetic well-wisher, grandfather, friend and philosopher to Mahārāja Yudhiṣṭhira, even up to the last moment of his life. He died very happily by seeing Mahārāja Yudhiṣṭhira to the throne, otherwise he would have long ago quitted his material body, instead of suffering agony over the undue sufferings of the Pāṇḍavas. He was simply waiting for the opportune moment because he was sure and

certain that the sons of Pāṇḍu would come out victorious in the Battlefield of Kurukṣetra, as His Lordship Śrī Kṛṣṇa was their protector. As a devotee of the Lord, he knew that the Lord's devotee cannot be vanquished at any rate. Mahārāja Yudhiṣṭhira was quite aware of all these good wishes of Bhīṣmadeva, and therefore he must have been feeling the great separation. He was sorry for the separation of a great soul, and not for the material body which Bhīṣmadeva relinquished. The funeral ceremony was a necessary duty, although Bhīṣmadeva was a liberated soul. Since Bhīṣmadeva was without issue, the eldest grandson, namely Mahārāja Yudhiṣṭhira, was the rightful person to perform this ceremony. It was a great boon to Bhīṣmadeva that an equally great son of the family undertook the last rites of a great man.

1.9.47

tuṣṭuvur munayo hṛṣṭāḥ
kṛṣṇaṁ tad-guhya-nāmabhiḥ
tatas te kṛṣṇa-hṛdayāḥ
svāśramān prayayuḥ punaḥ

SYNONYMS

tuṣṭuvuḥ—satisfied; *munayaḥ*—the great sages, headed by Vyāsadeva, etc.; *hṛṣṭāḥ*—all in a happy mood; *kṛṣṇam*—unto Lord Kṛṣṇa, the Personality of Godhead; *tat*—His; *guhya*—confidential; *nāmabhiḥ*—by His holy name, etc.; *tataḥ*—thereafter; *te*—they;

kṛṣṇa-hṛdayāḥ—persons who always bear Lord Kṛṣṇa in their hearts; *sva-āśramān*—to their respective hermitages; *prayayuḥ*—returned; *punaḥ*—again.

TRANSLATION

All the great sages then glorified the Lord Śrī Kṛṣṇa, who was present there, by confidential Vedic hymns. Then all of them returned to their respective hermitages, bearing always Lord Kṛṣṇa within their hearts.

PURPORT

The devotees of the Lord are always in the heart of the Lord, and the Lord is always in the heart of the devotees. That is the sweet relation between the Lord and His devotees. Due to unalloyed love and devotion for the Lord, the devotees always see Him within themselves, and the Lord also, although He has nothing to do and nothing to aspire to, is always busy in attending to the welfare of His devotees. For the ordinary living beings the law of nature is there for all actions and reactions, but He is always anxious to put His devotees on the right path. The devotees are, therefore, under the direct care of the Lord. And the Lord also voluntarily puts Himself under the care of His devotees only. So all the sages, headed by Vyāsadeva, were devotees of the Lord, and therefore they chanted the Vedic hymns after the funeral ceremony just to please the Lord, who was present there personally. All the Vedic hymns are chanted to please Lord

Kṛṣṇa. This is confirmed in the Bhagavad-gītā (Bg. 15.15). All the Vedas, Upaniṣads, Vedānta, etc., are seeking Him only, and all hymns are for glorifying Him only. The sages, therefore, performed the exact acts suitable for the purpose, and they happily departed for their respective hermitages.

1.9.48

tato yudhiṣṭhiro gatvā
saha-kṛṣṇo gajāhvayam
pitaraṁ sāntvayām āsa
gāndhārīṁ ca tapasvinīm

SYNONYMS

tataḥ—thereafter; *yudhiṣṭhiraḥ*—Mahārāja Yudhiṣṭhira; *gatvā*—going there; *saha*—with; *kṛṣṇaḥ*—the Lord; *gajāhvayam*—in the capital named Gajāhvaya Hastināpura; *pitaram*—unto his uncle (Dhṛtarāṣṭra); *sāntvayām āsa*—consoled; *gāndhārīm*—the wife of Dhṛtarāṣṭra; *ca*—and; *tapasvinīm*—an ascetic lady.

TRANSLATION

Thereafter, Mahārāja Yudhiṣṭhira at once went to his capital, Hastināpura, accompanied by Lord Śrī Kṛṣṇa, and there he consoled his uncle and aunt Gāndhārī, who was an ascetic.

PURPORT

Dhṛtarāṣṭra and Gāndhārī, the father and the mother of Duryodhana and his brothers, were the elder uncle and aunt of Mahārāja Yudhiṣṭhira. After the Battle of Kurukṣetra, the celebrated couple, having lost all their sons and grandsons, were under the care of Mahārāja Yudhiṣṭhira. They were passing their days in great agony over such heavy loss of life and were practically living the life of ascetics. The death news of Bhīṣmadeva. uncle of Dhṛtarāṣṭra, was another great shock for the King and the Queen, and therefore they required solace from Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was conscious of his duty, and he at once hurried to the spot with Lord Kṛṣṇa and satisfied the begrieved Dhṛtarāṣṭra with kind words, both from himself and the Lord also.

Gāndhārī was a powerful ascetic, although she was living the life of a faithful wife and a kind mother. It is said that Gāndhārī also voluntarily closed her eyes because of the blindness of her husband. A wife's duty is to follow the husband cent percent. And Gāndhārī was so true to her husband that she followed him even in his perpetual blindness. Therefore in her actions she was a great ascetic. Besides that, the shock which she suffered because of the wholesale killing of her one hundred sons and her grandsons also was certainly too much for a woman. But she suffered all this just like an ascetic. Gāndhārī, although a woman, is no less than Bhīṣmadeva in character. They are both remarkable personalities in the Mahābhārata.

1.9.49

pitrā cānumato rājā
vāsudevānumoditaḥ
cakāra rājyaṁ dharmeṇa
pitṛ-paitāmahaṁ vibhuḥ

SYNONYMS

pitrā—by his uncle, Dhṛtarāṣṭra; *ca*—and; *anumataḥ*—with his approval; *rājā*—King Yudhiṣṭhira; *vāsudeva-anumoditaḥ*—confirmed by Lord Śrī Kṛṣṇa; *cakāra*—executed; *rājyam*—the kingdom; *dharmeṇa*—in compliance with the codes of royal principles; *pitṛ*—father; *paitāmaham*—forefather; *vibhuḥ*—as great as.

TRANSLATION

After this, the great religious King, Mahārāja Yudhiṣṭhira, executed the royal power in the kingdom strictly according to the codes and royal principles which were approved by his uncle and confirmed by Lord Śrī Kṛṣṇa.

PURPORT

Mahārāja Yudhiṣṭhira was not a mere tax collector. He was always conscious of his duty as a king, which is no less than that of a father or spiritual master. The king is to see to the welfare of

the citizens from all angles of social, political, economic and spiritual upliftment. The king must know that human life is meant for liberating the encaged soul from the bondage of material conditions, and therefore his duty is to see that the citizens are properly looked after to attain this highest stage of perfection.

Mahārāja Yudhiṣṭhira followed these principles strictly, as it will be seen from the next chapter. Not only did he follow the principles, but he also got approval from his old uncle who was experienced in political affairs, and that was also confirmed by Lord Kṛṣṇa. the speaker of the philosophy of Bhagavad-gītā.

Mahārāja Yudhiṣṭhira is the ideal monarch, and monarchy under a trained king like Mahārāja Yudhiṣṭhira is by far the most superior form of government, superior to modern republics or governments of the people, by the people. The mass of people, especially in this age of Kali, are all born śūdras, basically low-born, ill-trained, unfortunate and badly associated. Therefore, they themselves do not know the highest perfectional aim of life. Therefore, votes cast by them actually have no value, and thus persons elected by such irresponsible votes cannot be responsible representatives like Mahārāja Yudhiṣṭhira.

Thus end the Bhaktivedanta purports of the First Canto. Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Passing Away of Bhīṣmadeva in the Presence of Lord Kṛṣṇa. "

Chapter 10

1.10.1

śaunaka uvāca
hatvā svariktha-spṛdha ātatāyino
yudhiṣṭhiro dharma-bhṛtāṁ variṣṭhaḥ
sahānujaiḥ pratyavaruddha-bhojanaḥ
kathaṁ pravṛttaḥ kim akāraṣīt tataḥ

SYNONYMS

śaunakaḥ uvāca—Śaunaka inquired; *hatvā*—after killing; *svariktha*—the legal inheritance; *spṛdhaḥ*—desiring to usurp; *ātatāyinaḥ*—the aggressor; *yudhiṣṭhiraḥ*—King Yudhiṣṭhira; *dharma-bhṛtām*—of those who strictly follow religious principles; *variṣṭhaḥ*—greatest; *saha-anujaiḥ*—with his younger brothers; *pratyavaruddha*—restricted; *bhojanaḥ*—acceptance of necessities; *katham*—how; *pravṛttaḥ*—engaged; *kim*—what; *akāraṣīt*—executed; *tataḥ*—thereafter.

TRANSLATION

Śaunaka Muni asked: After killing his enemies who desired to usurp his rightful inheritance, how did the greatest of all religious men, Mahārāja Yudhiṣṭhira,

assisted by his brothers, rule his subjects? Surely he could not freely enjoy his kingdom with unrestricted consciousness.

PURPORT

Mahārāja Yudhiṣṭhira was the greatest of all men of religion. Thus he was not at all inclined to fight with his cousins for the sake of enjoying the kingdom: he fought for the right cause because the kingdom of Hastināpura was his rightful inheritance, and his cousins wanted to usurp it for themselves. He fought, therefore, for the right cause under the guidance of Lord Śrī Kṛṣṇa, but he could not enjoy the results of his victory because his cousins were all killed in the fight. He therefore ruled over the kingdom as a matter of duty, assisted by his younger brothers. The inquiry was important for Śaunaka Ṛṣi, who wanted to know about the after-behavior of Mahārāja Yudhiṣṭhira when he was at ease to enjoy the kingdom.

1.10.2

sūta uvāca
vaṁśaṁ kuror vaṁśa-davāgni-nirhṛtaṁ
saṁrohayitvā bhava-bhāvano hariḥ
niveśayitvā nija-rājya īśvaro
yudhiṣṭhiraṁ prīta-manā babhūva ha

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī replied; *vaṁśam*—dynasty; *kuroḥ*—of King Kuru; *vaṁśa-dava-agni*—a forest fire set by the bamboos; *nirhṛtam*—exhausted; *saṁrohayitvā*—seedling of the dynasty; *bhava-bhāvanaḥ*—the maintainer of creation; *hariḥ*—the Personality of Godhead, Śrī Kṛṣṇa; *niveśayitvā*—having reestablished; *nija-rājye*—in his own kingdom; *īśvaraḥ*—the Supreme Lord; *yudhiṣṭhiram*—unto Mahārāja Yudhiṣṭhira; *prīta-manāḥ*—pleased in His mind; *babhūva ha*—became.

TRANSLATION

Sūta Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead who is the maintainer of the world, became pleased after reestablishing Mahārāja Yudhiṣṭhira in his own kingdom and after restoring the Kuru dynasty, which had been exhausted by the bamboo fire of anger.

PURPORT

This world is compared with a fire in the forest caused by the cohesion of bamboo bushes. Such a forest fire takes place automatically, for bamboo cohesion occurs without external cause. Similarly, in the material world the wrath of those who want to lord it over material nature interacts, and the fire of war takes place, exhausting the unwanted population. Such fires or wars take place, and the Lord has nothing to do with them. But because He wants to maintain the creation, He desires the mass

of people to follow the right path of self-realization, which enables the living beings to enter into the kingdom of God. The Lord wants the suffering human beings to come back home, back to Himself, and cease to suffer the threefold material pangs. The whole plan of creation is made in that way, and one who does not come to his senses suffers in the material world by pangs inflicted by the illusory energy of the Lord. The Lord therefore wants His bona fide representative to rule the world. Lord Śrī Kṛṣṇa descended to establish this sort of regime and to kill the unwanted persons who have nothing to do with His plan. The Battle of Kurukṣetra was fought according to the plan of the Lord so that undesirable persons could get out of the world and a peaceful kingdom under His devotee could be established. The Lord was therefore fully satisfied when King Yudhiṣṭhira was on the throne and the seedling of the dynasty of Kuru, in the person of Mahārāja Parīkṣit, was saved.

1.10.3

niśamya bhīṣmoktam athācyutoktaṁ
pravṛtta-vijñāna-vidhūta-vibhramaḥ
śaśāsa gām indra ivājitāśrayaḥ
paridhyupāntām anujānuvartitaḥ

SYNONYMS

niśamya—after listening; *bhīṣma-uktam*—what was spoken by Bhīṣmadeva; *atha*—as also; *acyuta-uktam*—what was spoken by the

infallible Lord Kṛṣṇa; *pravṛtta*—being engaged in; *vijñāna*—perfect knowledge; *vidhūta*—completely washed; *vibhramaḥ*—all misgivings; *śaśāsa*—ruled over; *gām*—the earth; *indra*—the king of the heavenly planet; *iva*—like; *ajita-āśrayaḥ*—protected by the invincible Lord; *paridhi-upāntām*—including the seas; *anuja*—the younger brothers; *anuvartitaḥ*—being followed by them.

TRANSLATION

Mahārāja Yudhiṣṭhira, after being enlightened by what was spoken by Bhīṣmadeva and Lord Śrī Kṛṣṇa, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers.

PURPORT

The modern English law of primogeniture, or the law of inheritance by the first-born, was also prevalent in those days when Mahārāja Yudhiṣṭhira ruled the earth and seas. In those days the King of Hastināpura (now part of New Delhi) was the emperor of the world, including the seas, up to the time of Mahārāja Parīkṣit, the grandson of Mahārāja Yudhiṣṭhira. His younger brothers were acting as his ministers and commanders of state, and there was full cooperation between the perfectly religious brothers of the king. Mahārāja Yudhiṣṭhira was the ideal king or representative of Lord Śrī Kṛṣṇa to rule over the kingdom of earth and was comparable to King Indra, the

representative ruler of the heavenly planet. The demigods like Indra, Candra, Sūrya, Varuṇa and Vāyu, etc., are representative kings of different planets of the universe, and similarly Mahārāja Yudhiṣṭhira was also one of them, ruling over the kingdom of the earth. Mahārāja Yudhiṣṭhira was not a typically unenlightened political leader of modern democracy. Mahārāja Yudhiṣṭhira was instructed by Bhīṣmadeva and the infallible Lord also, and therefore he had full knowledge of everything in perfection.

The modern elected executive head of a state is just like a puppet because he has no kingly power. Even if he is enlightened like Mahārāja Yudhiṣṭhira, he cannot do anything out of his own good will due to his constitutional position. Therefore, there are so many states over the earth quarreling because of ideological differences or other selfish motives. But a king like Mahārāja Yudhiṣṭhira had no ideology of his own. He had but to follow the instructions of the infallible Lord and the Lord's representative and the authorized agent, Bhīṣmadeva. It is instructed in the śāstras that one should follow the great authority and the infallible Lord without any personal motive and manufactured ideology. Therefore, it was possible for Mahārāja Yudhiṣṭhira to rule the whole world, including the seas, because the principles were infallible and universally applicable to every one. The conception of one world state can only be fulfilled if we can follow the infallible authority. An imperfect human being cannot create an ideology acceptable to everyone. Only the perfect and the infallible can create a program which is applicable at every place and can be followed by all in the world. It is the person who

rules, and not the impersonal government. If the person is perfect, the government is perfect. If the person is a fool, the government is a fool's paradise. That is the law of nature. There are so many stories of imperfect kings or executive heads. Therefore, the executive head must be a trained person like Mahārāja Yudhiṣṭhira, and he must have the full autocratic power to rule over the world. The conception of a world state can take shape only under the regime of a perfect king like Mahārāja Yudhiṣṭhira. The world was happy in those days because there were kings like Mahārāja Yudhiṣṭhira to rule over the world.

1.10.4

kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahī
siṣicuḥ sma vrajān gāvaḥ
payasodhasvatīr mudā

SYNONYMS

kāmam—everything needed; *vavarṣa*—was showered; *parjanyaḥ*—rains; *sarva*—everything; *kāma*—necessities; *dughā*—producer; *mahī*—the land; *siṣicuḥ sma*—moisten; *vrajān*—pasturing grounds; *gāvaḥ*—the cow; *payasā udhasvatīḥ*—due to swollen milk bags; *mudā*—because of a joyful attitude.

TRANSLATION

During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.

PURPORT

The basic principle of economic development is centered about land and cows. The necessities of human society are food grains, fruits, milk, minerals, clothing, wood, etc. One requires all these items to fulfill the material needs of the body. Certainly one does not require flesh and fish or iron tools and machinery. During the regime of Mahārāja Yudhiṣṭhira, all over the world there were regulated rainfalls. Rainfalls are not in the control of the human being. The heavenly King Indradeva is the controller of rains, and he is the servant of the Lord. When the Lord is obeyed by the king and the people under the king's administration, there are regulated rains from the horizon, and these rains are the causes of all varieties of production on the land. Regulated rains not only help ample production of grains and fruits, but when they combine with astronomical influences there is ample production of valuable stones and pearls. Grains and vegetables can sumptuously feed a man and animals, and a fatty cow delivers enough milk to supply a man sumptuously with vigor and vitality. If there is enough milk, enough grains, enough fruit, enough cotton, enough silk and enough jewels, then why do the

people need cinemas, houses of prostitution, slaughterhouses, etc.? What is the need of an artificial luxurious life of cinema, cars, radio, flesh and hotels? Has this civilization produced anything but quarreling individually and nationally? Has this civilization enhanced the cause of equality and fraternity by sending thousands of men into a hellish factory and the war fields at the whims of a particular man?

It is said here that the cows used to moisten the pasturing land with milk because their milk bags were fatty and the animals were joyful. Do they not require, therefore, proper protection for a joyful life by being fed with sufficient quantity of grass in the field? Why should men kill cows for their selfish purposes? Why should man not be satisfied with grains, fruits and milk, which, combined together, can produce hundreds and thousands of palatable dishes. Why are there slaughterhouses all over the world to kill innocent animals? Mahārāja Parīkṣit, grandson of Mahārāja Yudhiṣṭhira, while touring his vast kingdom, saw a black man attempting to kill a cow. The King at once arrested the butcher and chastised him sufficiently. Should not a king or an executive head protect the lives of the poor animals who are unable to defend themselves? Is this humanity? Are not the animals of a country citizens also? Then why are they allowed to be butchered in organized slaughterhouses? Are these signs of equality and fraternity or nonviolence?

Therefore, in contrast with the modern advanced civilized form of government, an autocracy like Mahārāja Yudhiṣṭhira's is

by far superior to so-called democracy in which animals are killed and a man less than an animal is allowed to cast votes for another less-than-animal man.

We are all creatures of material nature. In the Bhagavad-gītā it is said that the Lord Himself is the seed-giving father and material nature is the mother of all living beings in all shapes. Thus mother material nature has enough foodstuff both for animals and men, by the grace of the Father Almighty Śrī Kṛṣṇa. The human being is the elder brother of all other living beings. He is endowed with intelligence more powerful than animals for realizing the course of nature and the indications of the Almighty Father. Human civilizations should depend on the production of material nature without artificially attempting economic development to turn the world into a chaos of artificial greed and power only for the purpose of artificial luxuries and sense gratification. This is but the life of dogs and hogs.

1.10.5

nadyaḥ samudrā girayaḥ
savanaspati-vīrudhaḥ
phalanty oṣadhayaḥ sarvāḥ
kāmam anvṛtu tasya vai

SYNONYMS

nadyaḥ—rivers; *samudrāḥ*—oceans; *girayaḥ*—hills and mountains; *savanaspati*—vegetables; *vīrudhaḥ*—creepers; *phalanti*—active; *oṣadhayaḥ*—drugs; *sarvāḥ*—all; *kāmam*—necessities; *anvṛtu*—seasonal; *tasya*—for the King; *vai*—certainly.

TRANSLATION

The rivers, oceans, hills, mountains, forests, creepers and active drugs, in every season, paid their tax quota to the King in profusion.

PURPORT

Since Mahārāja Yudhiṣṭhira was under the protection of the ajita, the infallible Lord, as above mentioned, the property of the Lord, namely the rivers, oceans, hills, forests, etc., were all pleased, and they used to supply their respective quota of taxation to the King. The secret to success is to take refuge under the protection of the Supreme Lord. Without His sanction, nothing can be possible. To make economic development by our own endeavors on the strength of tools and machinery is not all. The sanction of the Supreme Lord must be there, otherwise despite all instrumental arrangements everything will be unsuccessful. The ultimate cause of success is the daiva or the Supreme. Kings like Mahārāja Yudhiṣṭhira knew perfectly well that the king is the agent of the Supreme Lord to look after the welfare of the mass of people. Actually the state belongs to the Supreme Lord. The rivers, the oceans, the forests, the hills, drugs, etc., are not creations of man.

They are all creations of the Supreme Lord, and the living being is allowed to make use of the property of the Lord for service of the Lord. Today's slogan is that everything is for the people, and therefore the government is for the people and by the people. But to produce a new species of humanity at the present moment on the basis of philosophy and religion, on the basis of justice and peace, on the basis of God consciousness and perfection of human life, the ideology of godly communism, the world has again to follow in the footsteps of kings like Mahārāja Yudhiṣṭhira or Parīkṣit. There is enough of everything by the will of the Lord, and we can make proper use of things to live comfortably without any enmity between men, or animal and man or nature. Everywhere the control of the Lord is there, and if the Lord is pleased, every part of nature will be pleased. The river will flow profusely to fertilize the land, the oceans will supply sufficient quantity of minerals, pearls and jewels, the forest will supply sufficient wood, drugs and vegetables, and the seasonal changes will effectively help produce fruits and flowers in profuse quantity. The artificial way of living depending on factories and tools can render so-called happiness only to a limited number at the cost of millions. Since the energy of the mass of people is engaged in factory production, the natural products are being hampered, and for this the mass is unhappy. Without being educated properly, the mass of people are following in the footsteps of the vested interest by exploiting natural reserve, and therefore there is acute competition between individual and individual and nation and nation. There is no control by the trained agent of the Lord. We must look into the

defects of modern civilization by comparison here, and should follow in the footsteps of Mahārāja Yudhiṣṭhira to cleanse man and wipe out anachronisms.

1.10.6

nādhayo vyādhayaḥ kleśā
daiva-bhūtātma-hetavaḥ
ajāta-śatrāv abhavan
jantūnāṁ rājñi karhicit

SYNONYMS

na—never; *ādhayaḥ*—anxieties; *vyādhayaḥ*—diseases; *kleśāḥ*—trouble due to excessive heat and cold; *daiva-bhūta-ātma*—all due to the body, supernatural power and other living beings; *hetavaḥ*—due to the cause of; *ajāta-śatrau*—unto one who has no enemy; *abhavan*—happened; *jantūnām*—of the living beings; *rājñi*—unto the King; *karhicit*—at any time.

TRANSLATION

Due to the King's having no enemy, the living beings were not at any time disturbed by mental agonies, diseases, or excessive heat or cold.

PURPORT

To be nonviolent to human beings and to be a killer or enemy of the poor animals is Satan's philosophy. In this age there is

enmity against poor animals, and therefore the poor creatures are always anxious. The reaction of the poor animals is being forced on human society, and therefore there is always the strain of cold or hot war between men, individually, collectively or nationally. At the time of Mahārāja Yudhiṣṭhira, there were no different nations, although there were different subordinate states. The whole world was united, and the supreme head, being a trained king like Yudhiṣṭhira, kept all the inhabitants free from anxiety, diseases and excessive heat and cold. They were not only economically well-to-do, but also they were physically fit and undisturbed by supernatural power, by enmity of other living beings and by disturbance of bodily and mental agonies. There is a proverb in Bengali that a bad king spoils the kingdom and a bad housewife spoils the family. This truth is applicable here also. Because the King was pious, obedient to the Lord and sages, because he was no one's enemy and because he was a recognized agent of the Lord and therefore protected by Him, all the citizens under the King's protection, were, so to speak, directly protected by the Lord and His authorized agents. Unless one is pious and recognized by the Lord, he cannot make others happy who are under his care. There is full cooperation between man and God and man and nature, and this conscious cooperation between man and God and man and nature, as exemplified by King Yudhiṣṭhira, can bring about happiness, peace and prosperity in the world. The attitude of exploiting one another, the custom of the day, will only bring misery.

1.10.7

uṣitvā hāstinapure
māsān katipayān hariḥ
suhṛdāṁ ca viśokāya
svasuś ca priya-kāmyayā

SYNONYMS

uṣitvā—staying; *hāstinapure*—in the city of Hastināpura; *māsān*—months; *katipayān*—a few; *hariḥ*—Lord Śrī Kṛṣṇa; *suhṛdām*—relatives; *ca*—also; *viśokāya*—for pacifying them; *svasuḥ*—the sister; *ca*—and; *priya-kāmyayā*—for pleasing.

TRANSLATION

Śrī Hari or Lord Śrī Kṛṣṇa resided at Hastināpura for a few months to pacify His relatives and please His own sister [Subhadrā].

PURPORT

Kṛṣṇa was to start for Dvārakā, His own kingdom, after the Battle of Kurukṣetra and Yudhiṣṭhira's being enthroned, but to oblige the request of Mahārāja Yudhiṣṭhira and to show special mercy to Bhīṣmadeva, Lord Kṛṣṇa stopped at Hastināpura, the capital of the Pāṇḍavas. The Lord decided to stay especially to pacify the aggrieved King as well as to please Subhadrā, sister of Lord Śrī Kṛṣṇa. Subhadrā was especially pacified because she lost

her only son Abhimanyu, who was just married. The boy left his wife, Uttarā, mother of Mahārāja Parīkṣit. The Lord is always pleased to satisfy; His devotees in any capacity. Only His devotees can play the part of His relatives. The Lord is absolute.

1.10.8

āmantrya cābhyanujñātaḥ
pariṣvajyābhivādya tam
āruroha rathaṁ kaiścit
pariṣvakto 'bhivāditaḥ

SYNONYMS

āmantrya—taking permission; *ca*—and; *abhyanujñātaḥ*—being permitted; *pariṣvajya*—embracing; *abhivādya*—bowing down at the feet; *tam*—unto Mahārāja Yudhiṣṭhira; *āruroha*—ascended; *ratham*—the chariot; *kaiścit*—by someone; *pariṣvaktaḥ*—being embraced; *abhivāditaḥ*—being offered obeisances.

TRANSLATION

Afterwards, when the Lord asked permission to depart and the King gave it, the Lord offered His respects to Mahārāja Yudhiṣṭhira by bowing down at his feet, and the King embraced Him. After this the Lord, being embraced by others and receiving their obeisances, got into His chariot.

PURPORT

Mahārāja Yudhiṣṭhira was the elder cousin of Lord Kṛṣṇa. and therefore while departing from him the Lord bowed down at the King's feet and the King embraced Him as a younger brother, although the King knew perfectly well that Kṛṣṇa is the Supreme Personality of Godhead. The Lord takes pleasure when some of His devotees accept Him as less important in terms of love. No one is greater than nor equal to the Lord, but He takes pleasure in being treated as younger than His devotees. These are all transcendental pastimes of the Lord. The impersonalist cannot enter into the supernatural roles played by the devotee of the Lord. Thereafter Bhīma and Arjuna embraced the Lord because they were of the same age, but Nakula and Sahadeva bowed down before the Lord because they were younger than Him.

1.10.9-10

subhadrā draupadī kuntī
virāṭa-tanayā tathā
gāndhārī dhṛtarāṣṭraś ca
yuyutsur gautamo yamau

vṛkodaraś ca dhaumyaś ca
striyo matsya-sutādayaḥ
na sehire vimuhyanto
virahaṁ śārṅga-dhanvanaḥ

SYNONYMS

subhadrā—the sister of Kṛṣṇa; *draupadī*—the wife of the Pāṇḍavas; *kuntī*—the mother of the Pāṇḍavas; *virāṭa-tanayā*—the daughter of Virāṭa (Uttarā); *tathā*—also; *gāndhārī*—the mother of Duryodhana; *dhṛtarāṣṭraḥ*—the father of Duryodhana; *ca*—and; *yuyutsuḥ*—the son of Dhṛtarāṣṭra by his *vaiśya* wife; *gautamaḥ*—Kṛpācārya; *yamau*—the twin brothers Nakula and Sahadeva; *vṛkodaraḥ*—Bhīma; *ca*—and; *dhaumyaḥ*—Dhaumya; *ca*—and; *striyaḥ*—also other ladies of the palace; *matsya-sutā-ādayaḥ*—the daughter of a fisherman (Satyavatī, Bhīṣma's stepmother); *na*—could not; *sehire*—tolerate; *vimuhyantaḥ*—almost fainting; *viraham*—separation; *śārṅga-dhanvanaḥ*—of Śrī Kṛṣṇa, who bears a conch in His hand.

TRANSLATION

At that time Subhadrā, Draupadī, Kuntī, Uttarā, Gāndhārī, Dhṛtarāṣṭra, Yuyutsu, Kṛpācārya, Nakula, Sahadeva, Bhīmasena, Dhaumya and Satyavatī all nearly fainted because it was impossible for them to bear separation from Lord Kṛṣṇa.

PURPORT

Lord Śrī Kṛṣṇa is so attractive for the living beings, especially for the devotees, that it is impossible for them to tolerate separation. The conditioned soul under the spell of illusory energy forgets the Lord, otherwise he cannot. The feeling of such separation cannot be described, but it can simply be imagined by devotees only. After His separation from Vṛndāvana from the innocent

rural cowherd boys, girls, ladies and others, they all felt shock throughout their lives, and the separation of Rādhārāṇī, the most beloved cowherd girl, is beyond expression. Once they met at Kurukṣetra during a solar eclipse, and the feeling which was expressed by them is heartrending. There is, of course, a difference in the qualities of the transcendental devotees of the Lord, but none of them who have ever contacted the Lord by direct communion or otherwise can leave Him for a moment. That is the attitude of the pure devotee.

1.10.11-12

sat-saṅgān mukta-duḥsaṅgo
hātuṁ notsahate budhaḥ
kīrtyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam

tasmin nyasta-dhiyaḥ pārthāḥ
saheran viraham katham
darśana-sparśa-saṁlāpa-
śayanāsana-bhojanaiḥ

SYNONYMS

sat-saṅgāt—by the association of pure devotees; *mukta-duḥsaṅgaḥ*—freed from bad materialistic association; *hātum*—to give up; *na utsahate*—never attempts; *budhaḥ*—one who has understood the Lord; *kīrtyamānam*—glorifying; *yaśaḥ*—fame; *yasya*—whose; *sakṛt*

—once only; *ākarṇya*—hearing only; *rocanam*—pleasing; *tasmin*—unto Him; *nyasta-dhiyaḥ*—one who has given his mind unto Him; *pārthāḥ*—the sons of Pṛthā; *saheran*—can tolerate; *viraham*—separation; *katham*—how; *darśana*—seeing face to face; *sparśa*—touching; *saṁlāpa*—conversing; *śayana*—sleeping; *āsana*—sitting; *bhojanaiḥ*—dining together.

TRANSLATION

The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once. How, then, could the Pāṇḍavas tolerate His separation, for they had been intimately associated with His person, seeing Him eye to eye, touching Him, conversing with Him, and sleeping, sitting and dining with Him?

PURPORT

The living being's constitutional position is one of serving a superior. He is obliged to serve by force the dictates of illusory material energy in different phases of sense gratification. And in serving the senses he is never tired. Even though he may be tired, the illusory energy forces him to do so without being satisfied perpetually. There is no end of such sense gratificatory business, and the conditioned soul becomes entangled in such servitude without any hope of release. The release is only effected by

association of pure devotees. By such association one is gradually promoted to his transcendental consciousness. Thus he can know that his eternal position is to render service unto the Lord and not to the perverted senses in the capacity of lust, anger, desire to lord it over, etc. The material society, friendship and love all are different phases of lust. Home, country, family, society, wealth and all sorts of corollaries are all causes of bondage in the material world where the threefold miseries of life are concomitant factors. By associating with pure devotees and by hearing them submissively, attachment for material enjoyment becomes slackened, and attraction for hearing about the transcendental activities of the Lord becomes prominent. Once they are, they will go on progressively without stoppage, like fire in gunpowder. It is said that Hari, the Personality of Godhead, is so transcendentally attractive that even those who are self-satisfied by self-realization and are factually liberated from all material bondage also become devotees of the Lord. Under the circumstances it is easily understood what must have been the position of the Pāṇḍavas, who were constant companions of the Lord. They could not even think of separation from Śrī Kṛṣṇa because the attraction was more intense for them because of continuous personal contact. His remembrance by His form, quality, name, fame, pastimes, etc., is also attractive for the pure devotee, so much so that he forgets all forms, quality, name, fame and activities of the mundane world, and due to his mature association with pure devotees he is not out of contact with the Lord for a moment.

1.10.13

sarve te 'nimiṣair akṣais
tam anu druta-cetasaḥ
vīkṣantaḥ sneha-sambaddhā
vicelus tatra tatra ha

SYNONYMS

sarve—all; *te*—they; *animiṣaiḥ*—without twinkling of the eyes; *akṣaiḥ*—by the eye; *tam anu*—after Him; *druta-cetasaḥ*—melted heart; *vīkṣantaḥ*—looking upon Him; *sneha-sambaddhāḥ*—bound by pure affection; *viceluḥ*—began to move; *tatra tatra*—here and there; *ha*—so they did.

TRANSLATION

All their hearts were melting for Him on the pot of attraction. They looked at Him without blinking their eyes, and they moved hither and thither in perplexity.

PURPORT

Kṛṣṇa is naturally attractive for all living beings because He is the chief eternal amongst all eternals. He alone is the maintainer of the many eternals. This is stated in the Kaṭhopaniṣad Veda, and thus one can obtain permanent peace and prosperity by revival of one's eternal relation with Him. now forgotten under the spell of māyā or the illusory energy of the Lord. Once this relation is

slightly revived, the conditioned soul at once becomes freed from the illusion of material energy and becomes mad after the association of the Lord. This association is made possible not only in personal contact with the Lord, but also by association of His name, fame, form and quality, and Śrīmad-Bhāgavatam trains the conditioned soul to this stage of perfection by submissive hearing from the pure devotee.

1.10.14

nyarundhann udgalad bāṣpam
autkaṇṭhyād devakī-sute
niryāty agārān no 'bhadram
iti syād bāndhava-striyaḥ

SYNONYMS

nyarundhan—checking with great difficulty; *udgalat*—overflowing; *bāṣpam*—tears; *autkaṇṭhyāt*—because of great anxiety; *devakī-sute*—unto the son of Devakī; *niryāti*—having come out; *agārāt*—from the palace; *naḥ*—not; *abhadram*—inauspiciousness; *iti*—thus; *syāt*—may happen; *bāndhava*—relative; *striyaḥ*—ladies.

TRANSLATION

The female relatives, whose eyes were flooded with tears out of anxiety for Kṛṣṇa, came out of the palace. They could only stop their tears with great difficulty.

They feared that tears would cause misfortune at the time of departure.

PURPORT

There were hundreds of ladies in the palace of Hastināpura. All of them were affectionate to Kṛṣṇa. All of them were relatives also. When they saw that Kṛṣṇa was going away from the palace for His native place, they were very anxious for Him, and as usual tears began to roll down their cheeks. They thought, at the same time, that tears at that moment might be a cause of misfortune for Kṛṣṇa; therefore they wanted to check them. It was very difficult for them because they could not be checked. Therefore, they smeared their tears in their eyes, and their hearts throbbed. Therefore ladies who were the wives and daughters-in-law of those who died in the battlefield never came in direct contact with Kṛṣṇa. But all of them heard of Him and His great activities, and thus they thought of Him, talked of Him, His name, fame, etc., and thus they became affectionate also like those who were in direct contact. Therefore directly or indirectly anyone who thinks of Kṛṣṇa, talks of Kṛṣṇa or worships Kṛṣṇa becomes attached to Him. Because Kṛṣṇa is absolute, there is no difference between His name, form, quality, etc. Our intimate relation with Kṛṣṇa can be confidentially revived by talking of, hearing of, or remembering Him. It is so done due to spiritual potency.

1.10.15

mṛdaṅga-śaṅkha-bheryaś ca
vīṇā-paṇava-gomukhāḥ
dhundhury-ānaka-ghaṇṭādyā
nedur dundubhayas tathā

SYNONYMS

mṛdaṅga—sweet sounding drum; *śaṅkha*—conchshell; *bheryaḥ*—brass band; *ca*—and; *vīṇā*—string band; *paṇava*—a kind of flute; *gomukhāḥ*—another flute; *dhundhurī*—another drum; *ānaka*—kettle; *ghaṇṭā*—bell; *ādyāḥ*—others; *neduḥ*—sounded; *dundubhayaḥ*—other different types of drums; *tathā*—at that time.

TRANSLATION

While the Lord was departing from the palace of Hastināpura, different types of drums—like the mṛdaṅga, dhole, nagra, dhundhurī and dundubhi-and flutes of different types, the vīṇā, gomukha, and bheri, all sounded together to show Him honor.

1.10.16

prāsāda-śikharārūḍhāḥ
kuru-nāryo didṛkṣayā

vavṛṣuḥ kusumaiḥ kṛṣṇaṁ
prema-vrīḍā-smitekṣaṇāḥ

SYNONYMS

prāsāda—palace; *śikhara*—the roof; *ārūḍhāḥ*—ascending; *kuru-nāryaḥ*—the ladies of the Kuru royalty; *didṛkṣayā*—seeing; *vavṛṣuḥ*—showered; *kusumaiḥ*—by flowers; *kṛṣṇam*—upon Lord Kṛṣṇa; *prema*—out of affection and love; *vrīḍā-smita-īkṣaṇāḥ*—glancing with shy smiles.

TRANSLATION

Out of a loving desire to see the Lord, the royal ladies of the Kurus got up on top of the palace, and smiling with affection and shyness, they showered flowers upon the Lord.

PURPORT

Shyness is a particular extra-natural beauty of the fair sex, and it commands respect from the opposite sex. This custom was observed even during the days of the Mahābhārata, i.e., more than five thousand years ago. It is only the less intelligent persons who are not well versed in the history of the world who say that observance of separation of female from male is an introduction of the Mohammedan period in India. This incidence from the Mahābhārata period proves definitely that the ladies of the palace observed strict purdah (restricted association with men), and instead of coming down in the open air where Lord

Kṛṣṇa and others were assembled, the ladies of the palace went up on the top of the palace and from there paid their respects to Lord Kṛṣṇa by showers of flowers. It is definitely stated here that the ladies were smiling there on the top of the palace, checked by shyness. This shyness is a gift of nature to the fair sex, and it enhances their beauty and prestige, even if they are of a less important family or even if they are less attractive. We have practical experience of this fact. A sweeper woman commanded the respect of many respectable gentlemen simply by manifesting a lady's shyness. Half-naked ladies in the street do not command any respect, but a shy sweeper's wife commands respect from all.

Human civilization, as conceived by the sages of India, is to help one free himself from the clutches of illusion. The material beauty of a woman is an illusion because actually the body is made of earth, water, fire, air, etc. But because there is the association of the living spark with matter, it appears to be beautiful. No one is attracted by an earthen doll, even if it is most perfectly prepared to attract the attention of others. The dead body has no beauty because no one will accept the dead body of a so-called beautiful woman. Therefore, the conclusion is that the spirit spark is beautiful, and because of the soul's beauty one is attracted by the beauty of the outward body. The Vedic wisdom, therefore, forbids us to be attracted by false beauty. But because we are now in the darkness of ignorance, the Vedic civilization allows very restricted mixing of woman and man. They say that the woman is considered to be the fire, and the man is considered to be the butter. The butter must melt in association

with fire, and therefore they may be brought together only when it is necessary. And shyness is a check to the unrestricted mixing. It is nature's gift, and it must be utilized.

1.10.17

> *sitātapatraṁ jagrāha*
> *muktādāma-vibhūṣitam*
> *ratna-daṇḍaṁ guḍākeśaḥ*
> *priyaḥ priyatamasya ha*

SYNONYMS

sita-ātapatram—soothing umbrella; *jagrāha*—took up; *muktā-dāma*—decorated with laces and pearls; *vibhūṣitam*—embroidered; *ratna-daṇḍam*—with a handle of jewels; *guḍākeśaḥ*—Arjuna, the expert warrior, or one who has conquered sleep; *priyaḥ*—most beloved; *priyatamasya*—of the most beloved; *ha*—so he did.

TRANSLATION

At that time Arjuna, the great warrior and conquerer of sleep, who is the intimate friend of the most beloved Supreme Lord, took up an umbrella which had a handle of jewels and was embroidered with lace and pearls.

PURPORT

Gold, jewels, pearls, and valuable stones were used in the luxurious royal ceremonies. They are all nature's gifts and are

produced by the hills, oceans, etc., by the order of the Lord, when man does not waste his valuable time in producing unwanted things in the name of necessities. By so-called development of industrial enterprises, they are using now pots of gutta-percha instead of metals like gold, silver, brass and copper. They are using margarine instead of purified butter, and one fourth of the city population has no shelter.

1.10.18

uddhavaḥ sātyakiś caiva
vyajane paramādbhute
vikīryamāṇaḥ kusumai
reje madhu-patiḥ pathi

SYNONYMS

uddhavaḥ—a cousin-brother of Kṛṣṇa's; *sātyakiḥ*—His driver; *ca*—and; *eva*—certainly; *vyajane*—engaged in fanning; *parama-adbhute*—decorative; *vikīryamāṇaḥ*—seated on scattered; *kusumaiḥ*—flowers all around; *reje*—commanded; *madhu-patiḥ*—the master of Madhu (Kṛṣṇa); *pathi*—on the road.

TRANSLATION

Uddhava and Sātyaki began to fan the Lord with a decorated fan, and the Lord, as the master of Madhu, seated on scattered flowers, commanded them along the road.

1.10.19

aśrūyantāśiṣaḥ satyās
tatra tatra dvijeritāḥ
nānurūpānurūpāś ca
nirguṇasya guṇātmanaḥ

SYNONYMS

aśrūyanta—being heard; *āśiṣaḥ*—benediction; *satyāḥ*—all truths; *tatra*—here; *tatra*—there; *dvija-īritāḥ*—sounded by learned *brāhmaṇas*; *na*—not; *anurūpa*—befitting; *anurūpāḥ*—fitting; *ca*—also; *nirguṇasya*—of the Absolute; *guṇa-ātmanaḥ*—playing the role of a human being.

TRANSLATION

It was being heard here and there that the benedictions being paid to Kṛṣṇa were neither befitting nor unbefitting because they were all for the Absolute who was now playing the part of a human being.

PURPORT

At places there were sounds of Vedic benediction aiming at the Personality of Godhead Śrī Kṛṣṇa. The benedictions were fitting in the sense that the Lord was playing the part of a human being as if a cousin of Mahārāja Yudhiṣṭhira, but they were unfitting also because the Lord is absolute and has nothing to do with any

kind of material relativities. He is nirguṇa, or there are no material qualities in Him, but He is full of transcendental qualities. In the transcendental world there is nothing contradictory, whereas in the relative world everything has its opposite. In the relative world white is the opposite conception of black, but in the transcendental world there is no distinction between white and black. Therefore the sounds of benedictions uttered by the learned brāhmaṇas here and there appear to be contradictory in relation with the Absolute Person, but when they are applied to the Absolute Person they lose all contradiction and become transcendental. One example may clear this idea. Lord Śrī Kṛṣṇa is sometimes described as a thief. He is very famous amongst His pure devotees as the Makhan-Cora. He used to steal butter from the houses of neighbors at Vṛndāvana in His early age. Since then He is famous as a thief. But in spite of His being famous as a thief, He is worshiped as a thief, whereas in the mundane world a thief is punished and is never praised. Being the Absolute Personality of Godhead, everything is applicable to Him, and still in spite of all contradictions He is the Supreme Personality of Godhead.

1.10.20

anyonyam āsīt sañjalpa
uttama-śloka-cetasām
kauravendra-pura-strīṇāṁ
sarva-śruti-mano-haraḥ

SYNONYMS

anyonyam—among each other; *āsīt*—there was; *sañjalpaḥ*—talking; *uttama-śloka*—the Supreme, who is praised by selected poetry; *cetasām*—of those whose hearts are absorbed in that way; *kaurava-indra*—the king of the Kurus; *pura*—capital; *strīṇām*—all the ladies; *sarva*—all; *śruti*—the *Vedas*; *manaḥ-haraḥ*—attractive to the mind.

TRANSLATION

The ladies on the roofs of all the houses of Hastināpura, who were all absorbed in the thought of the transcendental qualities of the Lord who is sung in select poetry, began to talk of Him. This talk was more attractive than the hymns of the Vedas.

PURPORT

In the Bhagavad-gītā it is said that in all the Vedic literatures the goal is the Personality of Godhead Śrī Kṛṣṇa. Factually the glories of the Lord are depicted in such literature as the Vedas, Rāmāyaṇa and Mahābhārata. And in the Bhāgavatam they are specifically mentioned in respect to the Supreme Lord. Therefore, while the ladies on the tops of the houses in the capital of the kings of the Kuru dynasty were talking about the Lord they were more pleasing than the Vedic hymns. Anything sung in the praise of the Lord is Śruti-mantra. There are songs of Ṭhākur Narottama Dāsa, one of the ācāryas in the Gauḍīya-sampradāya, composed in simple Bengali language. But Ṭhākur Viśvanātha Cakravartī, another very learned ācārya of the same

sampradāya, has approved the songs by Ṭhākur Narottama Dāsa to be as good as Vedic mantras. And this is so because of the subject matter. The language is immaterial, but the subject matter is important. The ladies, who were all absorbed in the thought and actions of the Lord, developed the consciousness of Vedic wisdom by the grace of the Lord. And. therefore, although such ladies might not have been very learned scholars in Sanskrit or otherwise, still whatever they spoke was more attractive than the Vedic hymns. The Vedic hymns in the Upaniṣads are sometimes indirectly directed to the Supreme Lord. But the talks of the ladies are directly spoken of the Lord, and thus they were more pleasing to the heart. The ladies' talks appeared to be more valuable than the learned brāhmaṇas' benedictions.

1.10.21

> *sa vai kilāyaṁ puruṣaḥ purātano*
> *ya eka āsīd aviśeṣa ātmani*
> *agre guṇebhyo jagad-ātmanīśvare*
> *nimīlitātman niśi supta-śaktiṣu*

SYNONYMS

saḥ—He (Kṛṣṇa); *vai*—as I remember; *kila*—definitely; *ayam*—this; *puruṣaḥ*—Personality of Godhead; *purātanaḥ*—the original; *yaḥ*—who; *ekaḥ*—only one; *āsīt*—existed; *aviśeṣaḥ*—materially unmanifested; *ātmani*—own self; *agre*—before creation; *guṇebhyaḥ*—of the modes of nature; *jagat-ātmani*—unto the Supersoul; *īśvare*

—unto the Supreme Lord; *nimīlita*—merged into; *ātman*—the living entity; *niśi supta*—inactive at night; *śaktiṣu*—of the energies.

TRANSLATION

They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended.

PURPORT

There are two types, of dissolution of the manifestive cosmos. At the end of every 4,320,000,000 solar years, when Brahmā, the lord of one particular universe, goes to sleep, there is one annihilation. And at the end of Brahmā's life, which takes place at the end of Brahmā's one hundred years of age, in our calculation at the end of 8,640,000.000 x 30 x 12 x 100 solar years, there is complete annihilation of the entire universe, and in both the periods both the material energy called the mahat-tattva and the marginal energy called jīva-tattva merge in the person of the Supreme Lord. The living beings remain asleep within the body of the Lord until there is another creation of the material world, and that is the way of creation, maintenance and annihilation of the material manifestation.

The material creation is effected by the interaction of the three modes of material nature set in action by the Lord, and

therefore it is said here that the Lord existed before the modes of material nature were set in motion. In the Śruti-mantra it is said that only Viṣṇu, the Supreme Lord, existed before the creation, and there were no Brahmā or Śiva and other demigods. Viṣṇu means the Mahā-Viṣṇu who is lying on the Causal Ocean, and by His breathing only all the universes are generating in seeds and gradually developing into gigantic forms with innumerable planets within each and every universe. The seeds of universes develop into gigantic forms in the way seeds of a banyan tree develop into numberless banyan trees.

This Mahā-Viṣṇu is the plenary portion of the Lord Śrī Kṛṣṇa, who is mentioned in the Brahma-saṁhitā as follows:

"Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, whose plenary portion is the Mahā-Viṣṇu. All the Brahmās or the heads of the universes live only for the period of His exhaling, after the universes are generated from the pores of His transcendental body." (Brahma-saṁhitā 5.58).

Thus Govinda, or Lord Kṛṣṇa, is the cause of Mahā-Viṣṇu also. The ladies talking about this Vedic truth must have heard it from authoritative sources. An authoritative source is the only means of knowing about transcendental subject matter definitely. There is no other alternative.

The merging of the living beings into the body of Mahā-Viṣṇu takes place automatically at the end of Brahmā's one hundred

years. But that does not mean that the individual living being loses his identity. The identity is there, and as soon as there is another creation by the supreme will of the Lord, all the sleeping or inactive living beings are again let loose to begin their activities in the continuation of past different spheres of life. It is called suptotthita naya, or awakening from sleep and again engaging in one's respective continuous duty. When a man is asleep at night, he forgets himself, what he is, what his duty is and every tiling of his waking state. But as soon as he awakens from slumber, he remembers all that he has to do and thus engages himself again in his prescribed activities. The living beings also remain merged in the body of Mahā-Viṣṇu during the period of annihilation, but as soon as there is another creation they arise to take up their unfinished work. This is also confirmed in the Bhagavad-gītā (8.18-20).

The Lord existed before the creative energy was set in action. The Lord is not a product of the material energy. His body is completely spiritual, and there is no difference between His body;and Himself. Before creation the Lord remained in His abode, which is absolute and one.

1.10.22

> *sa eva bhūyo nija-vīrya-coditāṁ*
> *sva-jīva-māyāṁ prakṛtiṁ sisṛkṣatīm*

anāma-rūpātmani rūpa-nāmanī
vidhitsamāno 'nusasāra śāstra-kṛt

SYNONYMS

saḥ—He; *eva*—thus; *bhūyaḥ*—again; *nija*—own personal; *vīrya*—potency; *coditām*—performance of; *sva*—own; *jīva*—living being; *māyām*—external energy; *prakṛtim*—unto material nature; *sisṛkṣatīm*—while re-creating; *anāma*—without mundane designation; *rūpa-ātmani*—forms of the soul; *rūpa-nāmanī*—forms and names; *vidhitsamānaḥ*—desiring to award; *anusasāra*—entrusted; *śāstra-kṛt*—the compiler of revealed scripture.

TRANSLATION

The Personality of Godhead, again desiring to give names and forms to His parts and parcels, the living entities, placed them under the guidance of material nature. By His own potency, material nature is empowered to recreate.

PURPORT

The living entities are parts and parcels of the Lord. They are of two varieties, namely the nitya-mukta and nitya-baddha. The nitya-muktas are eternally liberated souls, and they are eternally engaged in the reciprocation of transcendental loving service with the Lord in His eternal abode beyond the manifested mundane creations. But the nitya-baddha or eternally conditioned souls are entrusted to His external energy, māyā, for

rectification of their rebellious attitude towards the Supreme Father. Nitya-baddhas are eternally forgetful of their relation with the Lord as parts and parcels. They are bewildered by the illusory energy as products of matter, and thus they are very busy in making plans in the material world for becoming happy. They go on merrily with plans, but by the will of the Lord both the planmakers and the plans are annihilated at the end of a certain period, as above mentioned. This is confirmed in the Bhagavad-gītā as follows: "O son of Kuntī, when the period of a kalpa [the duration of the life of Brahmā] is ended, all the living entities merge unto My nature, and again when the time of creation is ripe, I begin creation by the agency of My external energy." (Bg. 9.7)

The word bhūyaḥ indicates again and again, that is to say the process of creation, maintenance and annihilation is going on perpetually by the external energy of the Lord. He is the cause of everything. But the living beings who are constitutionally the parts and parcels of the Lord and are forgetful of the sweet relation, are given a chance again to get rid of the clutches of the external energy. And to revive his (the living being's) consciousness, the revealed scriptures are also created by the Lord. Vedic literatures are the guiding directions for the conditioned souls so they can get free from the repetition of creation and annihilation of the material world and the material body.

The Lord says in the Bhagavad-gītā, "This created world and material energy are under My control. Under the influence of prakṛti, automatically they are created again and again, and this is done by Me through the agency of My external energy."

Actually the spiritual spark living entities have no material names or forms. But in order to fulfill their desire to lord it over the material energy of material forms and names, they are given a chance for such false enjoyment, and at the same time they are given a chance to understand the real position through the revealed scriptures. The foolish and forgetful living being is always busy with false forms and false names. Modern nationalism is the culmination of such false names and false forms. Men are mad after false name and form. The form of body obtained under certain conditions is taken up as factual, and the name also taken bewilders the conditioned soul into misusing the energy in the name of so many "isms." The scriptures, however, supply the clue of understanding the real position, but men are reluctant to take lessons from the scriptures created by the Lord for different places and times. For example, the Bhagavad-gītā is the guiding principle for every human being, but by the spell of material energy they do not take care to carry out the programs of life in terms of the Bhagavad-gītā. Śrīmad-Bhāgavatam is the post graduate study of knowledge for one who has thoroughly understood the principles of the Bhagavad-gītā. Unfortunately they have no taste for them, and therefore they are under the clutches of māyā for repetition of birth and death.

1.10.23

sa vā ayaṁ yat padam atra sūrayo
jitendriyā nirjita-mātariśvanaḥ
paśyanti bhakty-utkalitāmalātmanā
nanv eṣa sattvaṁ parimārṣṭum arhati

SYNONYMS

saḥ—He; *vai*—by providence; *ayam*—this; *yat*—that which; *padam atra*—here is the same Personality of Godhead, Śrī Kṛṣṇa; *sūrayaḥ*—great devotees; *jita-indriyāḥ*—who have overcome the influence of the senses; *nirjita*—thoroughly controlled; *mātariśvanaḥ*—life; *paśyanti*—can see; *bhakti*—by dint of devotional service; *utkalita*—developed; *amala-ātmanā*—those whose minds are thoroughly cleansed; *nanu eṣaḥ*—certainly by this only; *sattvam*—existence; *parimārṣṭum*—for purifying the mind completely; *arhati*—deserve.

TRANSLATION

Here is the same Supreme Personality of Godhead whose transcendental form is experienced by the great devotees who are completely cleansed of material consciousness by dint of rigid devotional service and full control of life and the senses. And that is the only way to purify existence.

PURPORT

As it is stated in the Bhagavad-gītā, the Lord can be known in His real nature by dint of pure devotional service only. So it is stated here that only the great devotees of the Lord who are able to clear the mind of all material dusts by rigid devotional service can experience the Lord as He is. Jitendriyā means one who has full control over the senses. The senses are active parts of the body, and their activities cannot be stopped. The artificial means of the yogic processes to make the senses inactive has proved to be abject failure, even in the case of great yogīs like Viśvāmitra Muni. Viśvāmitra Muni controlled the senses by yogic trance, but when he happened to meet Menakā (a heavenly society woman), he became a victim of sex, and the artificial way of controlling the senses failed. But in the case of a-pure devotee, the senses are not at all artificially stopped from doing anything, but they are given different good engagements. When the senses are engaged in more attractive activities, there is no chance of their being attracted by any other inferior engagements. In the Bhagavad-gītā it is said that the senses can only be controlled by better engagements. Devotional service necessitates purifying the senses or engaging them in the activities of devotional service. Devotional service is not inaction. Anything done in the service of the Lord becomes at once purified of its material nature. Material conception is due to ignorance only. There is nothing beyond Vāsudeva. The Vāsudeva conception gradually develops in the heart of the learned after a prolonged acceleration of the receptive organs. But the process ends in the knowledge of

accepting Vāsudeva as all in all. In the case of devotional service, this very same method is accepted from the very beginning, and by the grace of the Lord all factual knowledge becomes revealed in the heart of a devotee due to dictation by the Lord from within. Therefore controlling the senses by devotional service is the only and easiest means.

1.10.24

sa vā ayaṁ sakhy anugīta-sat-katho
vedeṣu guhyeṣu ca guhya-vādibhiḥ
ya eka īśo jagad-ātma-līlayā
sṛjaty avaty atti na tatra sajjate

SYNONYMS

saḥ—He; *vai*—also; *ayam*—this; *sakhi*—O my friend; *anugīta*—described; *sat-kathaḥ*—the excellent pastimes; *vedeṣu*—in the Vedic literatures; *guhyeṣu*—confidentially; *ca*—as also; *guhya-vādibhiḥ*—by the confidential devotees; *yaḥ*—one who; *ekaḥ*—one only; *īśaḥ*—the supreme controller; *jagat*—of the complete creation; *ātma*—Supersoul; *līlayā*—by manifestation of pastimes; *sṛjati*—creates; *avati atti*—also maintains and annihilates; *na*—never; *tatra*—there; *sajjate*—becomes attached to it.

TRANSLATION

O dear friends, here is that very Personality of Godhead whose attractive and confidential pastimes are

described in the confidential parts of Vedic literature by His great devotees. It is He only who creates, maintains and annihilates the material world and yet remains unaffected.

PURPORT

As it is stated in the Bhagavad-gītā, all the Vedic literatures are glorifying the greatness of Lord Śrī Kṛṣṇa. Here it is confirmed in the Bhāgavatam also. The Vedas are expanded by many branches and subbranches by great devotees and empowered incarnations of the Lord like Vyāsa, Nārada, Śukadeva Gosvāmī, the Kumāras, Kapila, Prahlāda, Janaka, Bali, Yamarāja, etc., but in the Śrīmad-Bhāgavatam especially, the confidential parts of His activities are described by the confidential devotee Śukadeva Gosvāmī. In the Vedānta-sūtras or Upaniṣads there is only hint of the confidential parts of His pastimes. In such Vedic literatures as the Upaniṣads, etc., the Lord has expressively been distinguished from the mundane conception of His existence. His identity being fully spiritual, His form, name, quality, and paraphernalia, etc., have been elaborately distinguished from matter, and therefore He is sometimes misunderstood by less intelligent persons as impersonal. But factually He is the Supreme Person. Bhagavān, and He is partially represented as Paramātmā or impersonal Brahman.

1.10.25

yadā hy adharmeṇa tamo-dhiyo nṛpā
jīvanti tatraiṣa hi sattvataḥ kila
dhatte bhagaṁ satyam ṛtaṁ dayāṁ yaśo
bhavāya rūpāṇi dadhad yuge yuge

SYNONYMS

yadā—whenever; *hi*—assuredly; *adharmeṇa*—against the principles of God's will; *tamaḥ-dhiyaḥ*—persons in the lowest material modes; *nṛpāḥ*—kings and administrators; *jīvanti*—live like animals; *tatra*—thereupon; *eṣaḥ*—He; *hi*—only; *sattvataḥ*—transcendental; *kila*—certainly; *dhatte*—is manifested; *bhagam*—supreme power; *satyam*—truth; *ṛtam*—positiveness; *dayām*—mercy; *yaśaḥ*—wonderful activities; *bhavāya*—for the maintenance; *rūpāṇi*—in various forms; *dadhat*—manifested; *yuge*—different periods; *yuge*—and ages.

TRANSLATION

Whenever there are kings and administrators living like animals in the lowest modes of existence, the Lord in His transcendental form manifests His supreme power, the Truth Positive, shows special mercy to the faithful, performs wonderful activities and manifests various transcendental forms as is necessary in different periods and ages.

PURPORT

As mentioned above, the cosmic creation is the property of the Supreme Lord. This is the basic philosophy of Īśopaniṣad: everything is the property of the Supreme Being. No one should encroach upon the property of the Supreme Lord. One should only accept what is kindly awarded by Him. Therefore, the earth or any other planet or universe is the absolute property of the Lord. The living beings are certainly His parts and parcels or sons, and thus every one of them has a right to live at the mercy of the Lord to execute his prescribed work. No one, therefore, can encroach upon the right of another individual man or animal without being so sanctioned by the Lord. The king or the administrator is the representative of the Lord to look after the management of the Lord's will. He must therefore be a recognized person like Mahārāja Yudhiṣṭhira or Parīkṣit. Such kings have full responsibility and knowledge from authorities about the administration of the world. But at times, due to the influence of the ignorance mode of material nature (tamo-guṇa) or the lowest of the material modes, kings and administrators come into power without knowledge and responsibility, and such foolish administrators live like animals for the sake of their own personal interest. The result is that the whole atmosphere becomes surcharged with anarchy and vicious elements. Nepotism, bribery, cheating, aggression and, therefore, famine, epidemic, war and similar other disturbing features become prominent in human society. And the devotees of the Lord or the faithfuls are persecuted by all means. All these symptoms

indicate the time of an incarnation of the Lord to reestablish the principles of religion and to vanquish the maladministrators. This is also confirmed in the Bhagavad-gītā.

The Lord then appears in His transcendental form without any tinge of material qualities. He descends just to keep the state of His creation in a normal condition. The normal condition is that the Lord has provided each and every planet with all the needs of the native living beings. They can happily live and execute their predestined occupations to attain salvation at the end, following the rules and regulations mentioned in the revealed scriptures. The material world is created to satisfy the whims of the nitya-baddha, or everlasting conditioned souls, just as naughty boys are provided with playing cradles. Otherwise there was no need of the material world. But when they become intoxicated with the power of material science to exploit the resources unlawfully without the sanction of the Lord, and that also only for sense gratification, there is necessity of the Lord's incarnation to chastise the rebellious and to protect the faithful.

When He descends, He exhibits superhuman acts just to prove His supreme right, and materialists like Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, etc., are sufficiently punished. He acts in a manner which no one can imitate. For example, the Lord, when He appeared as Rāma, bridged the Indian Ocean. When He appeared as Kṛṣṇa, from His very childhood He showed superhuman activities by killing Pūtanā, Aghāsura, Śakaṭāsura, Kāliya, etc., and then His maternal uncle Kaṁsa. When He was

at Dvārakā He married 16,108 queens, and all of them were blessed with a sufficient number of children. The sum total of His personal family members amounted to about 100,000, popularly known as the Yadu-vaṁśa. And again, during His lifetime, He managed to vanquish them all. He is famous as the Govardhanadhari Hari because He lifted at the age of only seven the hill known as Govardhana. The Lord killed many undesirable kings in His time, and as kṣatriya He fought chivalrously. He is famous as the asamaurdha, unparalleled. No one is equal to or greater than Him.

1.10.26

aho alaṁ ślāghyatamaṁ yadoḥ kulam
aho alaṁ puṇyatamaṁ madhor vanam
yad eṣa puṁsām ṛṣabhaḥ śriyaḥ patiḥ
sva-janmanā caṅkramaṇena cāñcati

SYNONYMS

aho—oh; *alam*—verily; *ślāghya-tamam*—supremely glorified; *yadoḥ*—of King Yadu; *kulam*—dynasty; *aho*—oh; *alam*—verily; *puṇya-tamam*—supremely virtuous; *madhoḥ vanam*—the land of Mathurā; *yat*—because; *eṣaḥ*—this; *puṁsām*—of all the living beings; *ṛṣabhaḥ*—supreme leader; *śriyaḥ*—of the goddess of fortune; *patiḥ*—husband; *sva-janmanā*—by His appearance; *caṅkramaṇena*—by crawling; *ca añcati*—glories.

TRANSLATION

Oh how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathurā where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood.

PURPORT

In the Bhagavad-gītā the Personality of Godhead Śrī Kṛṣṇa has expressively given a description of His transcendental appearance, disappearance and activities. The Lord appears in a particular family or place by His inconceivable potency. He does not take His birth as a conditioned soul quits his body and accepts another body. But His birth is like the appearance and disappearance of the sun. The sun arises on the eastern horizon, but that does not mean that the eastern horizon is the parent of the sun. The-sun is existent in every part of the solar system, but he becomes visible at a scheduled time and so also becomes invisible at another scheduled time. Similarly, the Lord appears in this universe like the sun and again leaves our sight at another time. He exists at all times and at every place, but by His causeless mercy when He appears before us we take it for granted that He has taken His birth. Anyone who can understand this truth, in terms of the statements of revealed scriptures, certainly becomes liberated just after quiting the present body. Liberation is obtainable after many births and after great endeavor in patience and perseverance, in knowledge and

renunciation. But simply by knowing in truth about the Lord's transcendental births and activities, one can get liberation at once. That is the verdict of the Bhagavad-gītā. But those who are in the darkness of ignorance conclude that the Lord's birth and activities in the material world are similar to those of the ordinary living being. Such imperfect conclusions cannot give anyone liberation. His birth, therefore, in the family of King Yadu as the son of King Vāsudeva and His transfer into the family of Nanda Mahārāja in the land of Mathurā are all transcendental arrangements made by the internal potency of the Lord. The fortunes of the Yadu dynasty and that of the inhabitants of the land of Mathurā cannot be materialy estimated. If simply by knowing the transcendental nature of the birth and activities of the Lord one can get liberation easily, we can just imagine what is in store for those who actually enjoyed the company of the Lord in person as a family member or as a neighbor. All those who were fortunate enough to associate with the Lord, the husband of the goddess of fortune, certainly obtained something more than what is known as liberation. Therefore, rightly the dynasty and the land are both ever glorious by the grace of the Lord.

1.10.27

> *aho bata svar-yaśasas tiraskarī*
> *kuśasthalī puṇya-yaśaskarī bhuvaḥ*

paśyanti nityaṁ yad anugraheṣitaṁ
smitāvalokaṁ sva-patiṁ sma yat-prajāḥ

SYNONYMS

aho bata—how wonderful this is; *svaḥ-yaśasaḥ*—the glories of the heavenly planets; *tiraskarī*—that which defeats; *kuśasthalī*—Dvārakā; *puṇya*—virtue; *yaśaskarī*—famous; *bhuvaḥ*—the planet earth; *paśyanti*—see; *nityam*—constantly; *yat*—that which; *anugraha-iṣitam*—to bestow benediction; *smita-avalokam*—glance with the favor of sweet smiling; *sva-patim*—unto the soul of the living being (Kṛṣṇa); *sma*—used to; *yat-prajāḥ*—the inhabitants of the place.

TRANSLATION

Undoubtedly it is wonderful that Dvārakā has defeated the glories of the heavenly planets and has enhanced the celebrity of the earth. The inhabitants of Dvārakā are always seeing the soul of all living beings [Kṛṣṇa] in His loving feature. He glances at them and favors them with sweet smiles.

PURPORT

The heavenly planets are inhabited by demigods like Indra, Candra, Varuṇa, Vāyu, etc., and the pious souls reach there after performance of many virtuous acts on earth. Modern scientists agree also that the timing arrangement in higher planetary systems is different from the earth. Thus it is understood from

the revealed scriptures that the duration of life there is 10,000 years (by our calculation). Six months on earth is equal to one day on the heavenly planets. Facilities of enjoyment are also similarly enhanced, and the beauty of the inhabitants is legendary. Common men on the earth are very much fond of reaching the heavenly planets because they have heard that comforts of life are far greater there than on the earth. They are now trying to reach the moon by spacecraft. Considering all this, the heavenly planets are more celebrated than the earth. But the celebrity of earth has defeated that of the heavenly planets because of Dvārakā, where Lord Śrī Kṛṣṇa reigned as King. Three places, namely Vṛndāvana, Mathurā and Dvārakā, are more important than the famous planets within the universe. These places are perpetually sanctified because when ever the Lord descends on earth He displays His transcendental activities particularly in these three places. They are perpetually the holy lands of the Lord, and the inhabitants still take advantage of the holy places, even though the Lord is now out of their sight. The Lord is the soul of all living beings, and He desires always to have all the living beings, in their svarūpa. or in their constitutional position, to participate in transcendental life in His association. His attractive features and sweet smiles go deep into the hearts of everyone, and once it is so done the living being is admitted in the kingdom of God. from which no one returns. This is confirmed in the Bhagavad-gītā.

The heavenly planets may be very famous for offering better facilities of material enjoyment, but as we learn from the

Bhagavad-gītā (Bg. 9.20-21). one has to come back again to the earth planet as soon as the acquired virtue is finished. Dvārakā is certainly more important than the heavenly planets because whoever has been favored with the smiling glance of the Lord shall never come back again to this rotten earth, which is certified by the Lord Himself as a place of misery. Not only this earth but also all the planets of the universes are places of misery because in none of the planets within the universe is there eternal life, eternal bliss and eternal knowledge. Any person engaged in devotional service of the Lord is recommended to live in one of the above-mentioned three places, namely Dvārakā. Mathurā or Vṛndāvana. Because devotional service in these three places is magnified, those who go there to follow the principles in terms of instructions imparted in the revealed scriptures surely achieve the same result as obtained during the presence of Lord Śrī Kṛṣṇa. His abode and He Himself are identical, and a pure devotee under the guidance of another experienced devotee can obtain all the results, even at present.

1.10.28

nūnaṁ vrata-snāna-hutādineśvaraḥ
samarcito hy asya gṛhīta-pāṇibhiḥ
pibanti yāḥ sakhy adharāmṛtaṁ muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ

SYNONYMS

nūnam—certainly in the previous birth; *vrata*—vow; *snāna*—bath; *huta*—sacrifice in the fire; *ādinā*—by all these; *īśvaraḥ*—the Personality of Godhead; *samarcitaḥ*—perfectly worshiped; *hi*—certainly; *asya*—His; *gṛhīta-pāṇibhiḥ*—by the married wives; *pibanti*—relishes; *yāḥ*—those who; *sakhi*—O friend; *adhara-amṛtam*—the nectar from His lips; *muhuḥ*—again and again; *vraja-striyaḥ*—the damsels of Vrajabhūmi; *sammumuhuḥ*—often fainted; *yat-āśayāḥ*—expecting to be favored in that way.

TRANSLATION

O friends, just think of His wives whose hands He has accepted. How they must have undergone vows, baths, fire sacrifice and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhūmi would often faint by just expecting such favors.

PURPORT

Religious rites prescribed in the scriptures are meant to purify the mundane qualities of the conditioned souls to enable them to become gradually promoted to the stage of rendering transcendental service unto the Supreme Lord. Attainment of this stage of pure spiritual life is the highest perfection, and this stage is called svarūpa, or the factual identity of the living being. Liberation means to renovate this stage of svarūpa. In that perfect stage of svarūpa, the living being is established in five

phases of loving service, one of which is the stage of mādhurya-rasa. or the humor of conjugal love. The Lord is always perfect in Himself, and thus He has no hankering for Himself. He. however, becomes a master, a friend, a son or a husband to fulfill the intense love of the devotee concerned. Herein two classes of devotees of the Lord are mentioned in the stage of conjugal love. One is svakīyā, and the other is parakīyā. Both of them are in conjugal love with the Personality of Godhead Kṛṣṇa. The queens at Dvārakā were svakīyā, or duly married wives, but the damsels of the Vraja were young friends of the Lord while He was unmarried. The Lord stayed at Vṛndāvana till the age of sixteen, and His friendly relations with the neighboring girls were in terms of parakīyā. These girls, as well as the queens, underwent severe penances by taking vows, bathing and offering sacrifice in the fire, as prescribed in the scriptures. The rites, as they are, are not an end in themselves, nor are fruitive action, culture of knowledge or perfection in mystic powers ends in themselves. They are all means to attain to the highest stage of svarūpa to render constitutional transcendental service to the Lord. Each and every living being has his individual position in either of the above-mentioned five different kinds of reciprocating means with the Lord, and in one's pure spiritual form of svarūpa the relation becomes manifest without mundane affinity. The kissing of the Lord, either by His wives or His young girl friends who aspired to have the Lord as their fiance, is not of any mundane perverted quality. Had such things been mundane, a liberated soul like Śukadeva would not have taken the trouble to relish them, nor would Lord Śrī Caitanya Mahāprabhu have been

inclined to participate in those subjects after renouncing worldly life. The stage is earned after many lives of penance.

1.10.29

> *yā vīrya-śulkena hṛtāḥ svayaṁvare*
> *pramathya caidya-pramukhān hi śuṣmiṇaḥ*
> *pradyumna-sāmbāmba-sutādayo 'parā*
> *yāś cāhṛtā bhauma-vadhe sahasraśaḥ*

SYNONYMS

yā—the lady; *vīrya*—prowess; *śulkena*—by payment of the price; *hṛtāḥ*—taken away by force; *svayaṁvare*—in the open selection of the bridegroom; *pramathya*—harassing; *caidya*—King Śiśupāla; *pramukhān*—headed by; *hi*—positively; *śuṣmiṇaḥ*—all very powerful; *pradyumna*—Pradyumna (Kṛṣṇa's son); *sāmba*—Sāmba; *amba*—Amba; *suta-ādayaḥ*—children; *aparāḥ*—other ladies; *yāḥ*—those; *ca*—also; *āhṛtāḥ*—similarly brought; *bhauma-vadhe*—after killing kings; *sahasraśaḥ*—by the thousands.

TRANSLATION

Pradyumna, Sāmba, Ambā, etc., are His children, and ladies like Rukmiṇī, Satyabhāmā, Jāmbavatī, etc., were forcibly taken away by Him when He selected them as brides after having defeated many powerful kings, headed by Śiśupāla. And other ladies were also forcibly

taken away by Him after He killed Bhaumāsura and thousands of his assistants. All of them are glorious.

PURPORT

Exceptionally qualified daughters of powerful kings were allowed to make a choice of their own bridegrooms in open competition, and such ceremonies were called svayaṁvara, or selecting the bridegroom. And because it was open competition between the rival and valiant princes, such princes were invited by the fathers of the princess, and usually there were regular fights between the invited princely order in a sporting spirit, but it so happened that sometimes the belligerent princes were killed in such marriage-fighting, and the victorious prince was offered the trophy princess for whom so many princes died. Rukmiṇī, the principal queen of Lord Kṛṣṇa, was the daughter of the King of Vidarbha, who wished that his qualified and beautiful daughter be given away- to Lord Kṛṣṇa. But her eldest brother wanted her to be given away to King Śiśupāla, who happened to be a cousin of Kṛṣṇa. So there was open competition, and as usual Lord Kṛṣṇa emerged successful, after harassing Śiśupāla and other princes by His unrivalled prowess. Rukmiṇī had ten sons, like Pradyumna, etc. There were other queens also taken away by Lord Kṛṣṇa in a similar way. Full description of this beautiful booty of Lord Kṛṣṇa will be given in the Tenth Canto. There were 16,100 beautiful girls who were daughters of many kings and were forcibly stolen by Bhaumāsura, who kept them captive for his carnal desire. These girls prayed piteously to Lord Kṛṣṇa for their deliverance, and called by their fervent prayer, the merciful

Lord released them all by fighting and killing Bhaumāsura. All these captive princesses were then accepted by the Lord as His wives, although in the estimation of society they were all fallen girls. The all-powerful Lord Kṛṣṇa accepted the humble prayers of these girls and married them with the adoration of queens. So altogether Lord Kṛṣṇa had 16,108 queens at Dvārakā, and in each of them He begot ten children. All these children grew up, and each had as many children as the father. The aggregate number of the family numbered 10,000,000.

1.10.30

> *etāḥ paraṁ strītvam apāstapeśalaṁ*
> *nirasta-śaucaṁ bata sādhu kurvate*
> *yāsāṁ gṛhāt puṣkara-locanaḥ patir*
> *na jātv apaity āhṛtibhir hṛdi spṛśan*

SYNONYMS

etāḥ—all these women; *param*—highest; *strītvam*—womanhood; *apāstapeśalam*—without individuality; *nirasta*—without; *śaucam*—purity; *bata sādhu*—auspiciously glorified; *kurvate*—do they make; *yāsām*—from whose; *gṛhāt*—homes; *puṣkara-locanaḥ*—the lotus-eyed; *patiḥ*—husband; *na jātu*—never at any time; *apaiti*—goes away; *āhṛtibhiḥ*—by presentation; *hṛdi*—in the heart; *spṛśan*—endeared.

TRANSLATION

All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations.

PURPORT

The devotees of the Lord are purified souls. As soon as the devotees surrender unto the lotus feet of the Lord sincerely, the Lord accepts them, and thus the devotees at once become free from all material contaminations. Such devotees are above the three modes of material nature. There is no bodily disqualification of a devotee, just as there is no qualitative difference between the Ganges water and the unfilthy drain water when they are amalgamated. Women, merchants and laborers are not very intelligent, and thus it is very difficult for them to understand the science of God or to be engaged in the devotional service of the Lord. They are more materialistic, and less than them are the Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīra, Kaṅka, Yavana, Khasādaya, etc., but all of them can be delivered if they are properly engaged in the devotional service of the Lord. By engagement in the service of the Lord, the designative disqualifications are removed, and as pure souls they become eligible to enter into the kingdom of God.

The fallen girls under the clutches of Bhaumāsura sincerely prayed to Lord Śrī Kṛṣṇa for their deliverance, and their sincerity of purpose made them at once pure by virtue of devotion. The Lord therefore accepted them as His wives, and thus their lives became glorified. Such auspicious glorification was still more glorified when the Lord played with them as the most devoted husband.

The Lord used to live with His 16,108 wives constantly. He expanded Himself into 16,108 plenary portions, and each and every one of them was the Lord Himself without deviation from the Original Personality. The Śruti mantra affirms that the Lord can expand Himself into many. As husband of so many wives, He pleased them all with presentations, even at a costly endeavor. He brought the pārijāta plant from heaven and implanted it at the palace of Satyabhāmā, one of the principal queens. If, therefore, anyone desires the Lord to become one's husband, the Lord fulfills such desires in full.

1.10.31

evaṁvidhā gadantīnāṁ
sa giraḥ pura-yoṣitām
nirīkṣaṇenābhinandan
sasmitena yayau hariḥ

SYNONYMS

evaṁvidhāḥ—in this way; *gadantīnām*—thus praying and talking about Him; *saḥ*—He (the Lord); *giraḥ*—of words; *pura-yoṣitām*—of the ladies of the capital; *nirīkṣaṇena*—by His grace of glancing over them; *abhinandan*—and greeting them; *sa-smitena*—with a smiling face; *yayau*—departed; *hariḥ*—the Personality of Godhead.

TRANSLATION

While the ladies of the capital of Hastināpura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city.

1.10.32

ajāta-śatruḥ pṛtanāṁ
gopīthāya madhu-dviṣaḥ
parebhyaḥ śaṅkitaḥ snehāt
prāyuṅkta catur-aṅgiṇīm

SYNONYMS

ajāta-śatruḥ—Mahārāja Yudhiṣṭhira, who was no one's enemy; *pṛtanām*—defensive forces; *gopīthāya*—for giving protection; *madhu-dviṣaḥ*—of the enemy of Madhu (Śrī Kṛṣṇa); *parebhyaḥ*—from others (enemies); *śaṅkitaḥ*—being afraid of; *snehāt*—out of

affection; *prāyuṅkta*—engaged; *catuḥ-aṅgiṇīm*—four defensive divisions.

TRANSLATION

Mahārāja Yudhiṣṭhira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Kṛṣṇa, the enemy of the asuras [demons]. The Mahārāja did this because of the enemy, and also out of affection for the Lord.

PURPORT

Natural defensive measures are horses and elephants combined with chariots and men. Horses and elephants are trained to move to any part of the hills or forests or plains. The charioteers could fight with many horses and elephants by the strength of powerful arrows, even up to the standard of the brahmāstra (similar to modern atomic weapons). Mahārāja Yudhiṣṭhira knew well that Kṛṣṇa is everyone's friend and well-wisher, and yet there were asuras who were by nature envious of the Lord. So out of fear of attack from others and out of affection also, he engaged all varieties of defensive forces as bodyguards of Lord Kṛṣṇa. If required, Lord Kṛṣṇa Himself was sufficient to defend Himself from the attack of others who counted the Lord as their enemy, but still He accepted all the arrangements made by Mahārāja Yudhiṣṭhira because He could not disobey the King, who was His elder cousin. The Lord plays the part of a subordinate in His transcendental sporting, and thus sometimes He puts Himself in

the care of Yaśodāmātā for His protection in His so-called helplessness of childhood. That is the transcendental līlā, or pastime of the Lord. The basic principle for all transcendental exchanges between the Lord and His devotees is exhibited to enjoy a transcendental bliss for which there is no comparison, even up to the level of brahmānanda.

1.10.33

atha dūrāgatān śauriḥ
kauravān virahāturān
sannivartya dṛḍhaṁ snigdhān
prāyāt sva-nagarīṁ priyaiḥ

SYNONYMS

atha—thus; *dūrāgatān*—having accompanied Him for a long distance; *śauriḥ*—Lord Kṛṣṇa; *kauravān*—the Pāṇḍavas; *virahāturān*—overwhelmed by a sense of separation; *sannivartya*—politely persuaded; *dṛḍham*—determined; *snigdhān*—full of affection; *prāyāt*—proceeded; *sva-nagarīm*—towards His own city (Dvārakā); *priyaiḥ*—with dear companions.

TRANSLATION

Out of profound affection for Lord Kṛṣṇa, the Pāṇḍavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation.

The Lord, however, persuaded them to return home, and He proceeded towards Dvārakā with His dear companions.

1.10.34-35

kuru-jāṅgala-pāñcālān
śūrasenān sayāmunān
brahmāvartaṁ kurukṣetraṁ
matsyān sārasvatān atha

maru-dhanvam atikramya
sauvīrābhīrayoḥ parān
ānartān bhārgavopāgāc
chrāntavāho manāg vibhuḥ

SYNONYMS

kuru-jāṅgala—the province of Delhi; *pāñcālān*—part of the province Punjab; *śūrasenān*—part of the province of Uttar Pradesh; *sa*—with; *yāmunān*—the districts on the bank of the Yamunā; *brahmāvartam*—part of northern Uttar Pradesh; *kurukṣetram*—the place where the battle was fought; *matsyān*—the province Matsyā; *sārasvatān*—part of Punjab; *atha*—and so on; *maru*—Rajasthan, the land of deserts; *dhanvam*—Madhya Pradesh, where water is very scanty; *ati-kramya*—after passing; *sauvīra*—Saurastra; *ābhīrayoḥ*—part of Gujarat; *parān*—western side; *ānartān*—the province of Dvārakā; *bhārgava*—O Śaunaka; *upāgāt*—overtaken by;

śrānta—fatigue; *vāhaḥ*—the horses; *manāk vibhuḥ*—slightly, because of the long journey.

TRANSLATION

O Śaunaka, the Lord then proceeded towards Kurujāṅgala, Pāñcālā, Śūrasenā, the land on the bank of the River Yamunā, Brahmāvarta, Kurukṣetra, Matsyā, Sārasvatā, the province of the desert and the land of scanty water. After crossing these provinces He gradually reached the Sauvīra and Ābhīra provinces, then west of these, reached Dvārakā at last.

PURPORT

The provinces passed over by the Lord in those days were differently named, but the direction given is sufficient to indicate that He travelled through Delhi, Punjab, Rajasthan, Madhya Pradesh, Saurastra, Gujarat and at last reached His home province at Dvārakā. We do not gain any profit simply by researching the analogous provinces of those days up to now, but it appears that the desert of Rajasthan and the provinces of scanty water like Madhya Pradesh, etc., were present even five thousand years ago. The theory of soil experts that the desert developed in recent years is not supported by the statements of Bhāgavatam. We may leave the matter for expert geologists to research because the changing universe has different phases of geological development. We are satisfied that the Lord has now reached His own province, Dvārakādhāma, from the Kuru

provinces. Kurukṣetra continues to exist since the Vedic age, and it is sheer foolishness when interpreters ignore or deny the existence of Kurukṣetra.

1.10.36

tatra tatra ha tatratyair
hariḥ pratyudyatārhaṇaḥ
sāyaṁ bheje diśaṁ paścād
gaviṣṭho gāṁ gatas tadā

SYNONYMS

tatra tatra—at different places; *ha*—it so happened; *tatratyaiḥ*—by local inhabitants; *hariḥ*—the Personality of Godhead; *pratyudyata-arhaṇaḥ*—being offered presentations and worshipful regards; *sāyam*—the evening; *bheje*—having overtaken; *diśam*—direction; *paścāt*—eastern; *gaviṣṭhaḥ*—the sun in the sky; *gām*—to the ocean; *gataḥ*—having gone; *tadā*—at that time.

TRANSLATION

On His journey through these provinces He was welcomed, worshiped and given various presentations. In the evening, in all places, the Lord suspended His journey to perform evening rites. This was regularly observed after sunset.

PURPORT

It is said here that the Lord observed the religious principles regularly while He was on the journey. There are certain philosophical speculations that even the Lord is under the obligations of fruitive action. But actually this is not the case. He does not depend on the action of any good or bad work. Since the Lord is absolute, everything done by Him is good for everyone. But when He descends on earth. He acts for the protection of the devotees and for the annihilation of the impious nondevotees. Although He has no obligatory duty, still He does everything so that others may follow. That is the way of factual teaching; one must act properly Himself and teach the same to others, otherwise no one will accept such blind teaching. He is Himself the awarder of fruitive results. He is self-sufficient, and yet He acts according to the rulings of the revealed scripture in order to teach us the process. If He does not do so. the common man may go wrong. But in the advanced stage, when one can understand the transcendental nature of the Lord, one does not try to imitate Him. This is not possible.

The Lord in the human society does what is the duty of everyone, but sometimes He does something which is extraordinary and is not to be imitated by the living being. His acts of evening prayer as stated herein must be followed by the living being, but it is not possible to follow His mountain-lifting or dancing with the gopīs. One cannot imitate the sun, who can exhaust water even from a filthy place; the most powerful can do something which is all-good, but our imitation of such acts will

put us into endless difficulty. Therefore, in all actions, the experienced guide, the spiritual master, who is the manifested mercy of the Lord, should always be consulted, and the path of progress will be assured.

Thus end the Bhaktivedanta purports of the First Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Departure of Lord Kṛṣṇa for Dvārakā."

Chapter 11

1.11.1

sūta uvāca
ānartān sa upavrajya
svṛddhāñ jana-padān svakān
dadhmau daravaraṁ teṣāṁ
viṣādaṁ śamayann iva

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *ānartān*—the country known as Ānartān (Dvārakā); *saḥ*—He; *upavrajya*—reaching the border of; *svṛddhān*—most prosperous; *jana-padān*—city; *svakān*—His own; *dadhmau*—sounded; *daravaram*—the auspicious conchshell (Pāñcajanya); *teṣām*—of them; *viṣādam*—dejection; *śamayan*—pacifying; *iva*—seemingly.

TRANSLATION

Sūta Gosvāmī said: The Lord, upon reaching the border of His most prosperous metropolis, known as the country of the Ānartas [Dvārakā], sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants.

PURPORT

The beloved Lord was away from His own prosperous metropolis of Dvārakā for a considerably long period because of the Battle of Kurukṣetra, and thus all the inhabitants were overcome with melancholia due to the separation. When the Lord descends on the earth, His eternal associates also come with Him, just as the entourage of the king accompanies him. Such associates of the Lord are eternally liberated souls, and they cannot bear the separation of the Lord even for a moment because of intense affection for the Lord. Thus the inhabitants of the city of Dvārakā were in a mood of dejection and expected the arrival of the Lord at any moment. So the heralding sound of the auspicious conchshell was very encouraging, and apparently the sound pacified their dejection. They were still more aspirant to see the Lord amongst themselves, and all of them became alert to receive Him in the befitting manner. These are the signs of spontaneous love of Godhead.

1.11.2

sa uccakāśe dhavalodaro daro
'py urukramasyādharaśoṇa-śoṇimā
dādhmāyamānaḥ kara-kañja-sampuṭe
yathābja-khaṇḍe kala-haṁsa utsvanaḥ

SYNONYMS

saḥ—that; *uccakāśe*—became brilliant; *dhavala-udaraḥ*—white and fat-boweled; *daraḥ*—conchshell; *api*—although it is so; *urukramasya*—of the great adventurer; *adharaśoṇa*—by the transcendental quality of His lips; *śoṇimā*—reddened; *dādhmāyamānaḥ*—being sounded; *kara-kañja-sampuṭe*—being caught by the grip of the lotus hand; *yathā*—as it is; *abja-khaṇḍe*—by the stems of lotus flowers; *kala-haṁsaḥ*—ducking swan; *utsvanaḥ*—loudly sounding.

TRANSLATION

The white and fat-boweled conchshell, being gripped by the hand of Lord Kṛṣṇa and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.

PURPORT

Redness of the white conchshell due to the lip-touch of the Lord is a symbol of spiritual significance. The Lord is all spirit, and matter is ignorance of this spiritual existence. Factually there is nothing like matter in the spiritual enlightenment, and this spiritual enlightenment takes place at once by the contact of the Supreme Lord Śrī Kṛṣṇa. The Lord is present in every particle of all existence, and He can manifest His presence in anyone. By ardent love and devotional service of the Lord, or in other words by spiritual contact with the Lord, everything becomes spiritually

reddened like the conchshell in the grip of the Lord, and the paramahaṁsa, or the supremely intelligent person, plays the part of the ducking swan in the water of spiritual bliss, eternally decorated by the lotus flower of the Lord's feet.

1.11.3

tam upaśrutya ninadaṁ
jagad-bhaya-bhayāvaham
pratyudyayuḥ prajāḥ sarvā
bhartṛ-darśana-lālasāḥ

SYNONYMS

tam—that; *upaśrutya*—having overheard; *ninadam*—sound; *jagat-bhaya*—the fear of material existence; *bhaya-āvaham*—the threatening principle; *prati*—towards; *udyayuḥ*—rapidly proceeded; *prajāḥ*—the citizens; *sarvāḥ*—all; *bhartṛ*—the protector; *darśana*—audience; *lālasāḥ*—having so desired.

TRANSLATION

The citizens of Dvārakā, having heard that sound which threatens fear personified in the material world, began to run towards Him fast, just to have a long desired audience with the Lord, who is the protector of all devotees.

PURPORT

As already informed, the citizens of Dvārakā who lived at the time of Lord Kṛṣṇa's presence there were all liberated souls who descended there along with the Lord as entourage. All were very anxious to have an audience with the Lord, although they were never separated from the Lord by spiritual contact. Just as the gopīs at Vṛndāvana used to think of Kṛṣṇa while He was away from the village for cowherding engagements, so also the citizens of Dvārakā were all immersed in thought of the Lord while He was away from Dvārakā to attend the Battle of Kurukṣetra. Some distinguished fiction writer in Bengal concluded that the Kṛṣṇa of Vṛndāvana, that of Mathuri and that of Dvārakā were different personalities. Historically there is no truth in this conclusion. The Kṛṣṇa of Kurukṣetra and the Kṛṣṇa of Dvārakā are one and the same personality.

The citizens of Dvārakā were thus in a state of melancholy due to the Lord's absence from the transcendental city, as much as we are put in a state of melancholy at night because of the absence of the sun. The sound heralded by Lord Kṛṣṇa was something like the heralding of the sunrise in the morning. So all the citizens of Dvārakā awoke from a state of slumber because of the sunrise of Kṛṣṇa, and they all hastened towards Him just to have an audience. The devotees of the Lord know no one else as protector.

This sound of the Lord is identical with the Lord, as we have tried to explain by the nondual position of the Lord. The material

existence of our present status is full of fear. Out of the four problems of material existence, namely the food problem, the shelter problem, the fear problem and the mating problem, the fear problem gives us more trouble than the others. We are always fearful due to our ignorance of the next problem. The whole material existence is full of problems, and thus the fear problem is always prominent. This is due to our association with the illusory energy of the Lord, known as māyā or external energy, yet all fear is vanished as soon as there is the sound of the Lord represented by His holy name, as it was sounded by Lord Śrī Caitanya Mahāprabhu in the following sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We can take advantage of these sounds and be free from all threatening problems of material existence.

1.11.4-5

tatropanīta-balayo
raver dīpam ivādṛtāḥ
ātmārāmaṁ pūrṇa-kāmaṁ
nija-lābhena nityadā

prīty-utphulla-mukhāḥ procur
harṣa-gadgadayā girā
pitaraṁ sarva-suhṛdam
avitāram ivārbhakāḥ

SYNONYMS

tatra—thereupon; *upanīta*—having offered; *balayaḥ*—presentations; *raveḥ*—up to the sun; *dīpam*—lamp; *iva*—like; *ādṛtāḥ*—being evaluated; *ātma-ārāmam*—unto the self-sufficient; *pūrṇa-kāmam*—fully satisfied; *nija-lābhena*—by His own potencies; *nitya-dā*—one who supplies incessantly; *prīti*—affection; *utphulla-mukhāḥ*—cheerful faces; *procuḥ*—said; *harṣa*—gladdened; *gadgadayā*—ecstatic; *girā*—speeches; *pitaram*—unto the father; *sarva*—all; *suhṛdam*—friends; *avitāram*—the guardian; *iva*—like; *arbhakāḥ*—wards.

TRANSLATION

The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language about receiving the Lord, just as wards welcome their guardian and father.

PURPORT

The Supreme Lord Kṛṣṇa is described herein as ātmārāma. He is self-sufficient, and there is no need for Him to seek happiness from anything beyond Himself. He is self-sufficient because His very transcendental existence is total bliss. He is eternally existent; He is all-cognizant and all-blissful. Therefore, any

presentation, however valuable it may be, is not needed by Him. But still, because He is the well-wisher for one and all, He accepts from everyone everything that is offered to Him in pure devotional service. It is not that He is in want for such things because the things are themselves generated from His energy. The comparison is made herein that it is something like offering a lamp in the worship of the sun-god. Anything fiery and illuminating is but an emanation of the energy of the sun, and yet to worship the sun-god it is necessary to offer him a lamp.

In the worship of the sun, there is some sort of demand made by the worshiper, but in the case of devotional service of the Lord, there is no question of demand from either side. It is all a sign of pure love and affection between the Lord and the devotee.

The Lord is the Supreme Father of all living beings, and therefore those who are conscious of this vital relation with God can make filial demands from the Father, and the Father is pleased to supply the demands of such obedient sons without bargaining. The Lord is just like the desire tree, and from Him everyone can have everything by the causeless mercy of the Lord. As the Supreme Father, the Lord, however, does not supply to a pure devotee what is considered to be a barrier to the discharge of devotional service. Those who are engaged in the devotional service of the Lord can rise to the position of unalloyed devotional service by His transcendental attraction.

1.11.6

natāḥ sma te nātha sadāṅghri-paṅkajaṁ
viriñca-vairiñcya-surendra-vanditam
parāyaṇaṁ kṣemam ihecchatāṁ paraṁ
na yatra kālaḥ prabhavet paraḥ prabhuḥ

SYNONYMS

natāḥ—bowed down; *sma*—we had done so; *te*—unto You; *nātha*—O Lord; *sadā*—always; *aṅghri-paṅkajam*—the lotus feet; *viriñca*—Brahmā, the first living being; *vairiñcya*—sons of Brahmā like Sanaka and Sanātana; *sura-indra*—the King of heaven; *vanditam*—worshiped by; *parāyaṇam*—the supreme; *kṣemam*—welfare; *iha*—in this life; *icchatām*—one who so desires; *param*—the highest; *na*—never; *yatra*—wherein; *kālaḥ*—inevitable time; *prabhavet*—can exert its influence; *paraḥ*—transcendental; *prabhuḥ*—the Supreme Lord.

TRANSLATION

The citizens said: O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You.

PURPORT

The Supreme Lord is Śrī Kṛṣṇa, as confirmed in Bhagavad-gītā, Brahma-saṁhitā and other authorized Vedic literatures. No one is equal to or greater than Him, and that is the verdict of all scriptures. The influence of time and space is exerted upon the dependent living entities, who are all parts and parcels of the Supreme Lord. The living entities are predominated Brahman, whereas the Supreme Lord is the predominating Absolute. As soon as we forget this clear fact, we are at once in illusion, and thus we are put into threefold miseries, as one is put into dense darkness. The clear consciousness of the cognizant living being is God consciousness, in which one bows down unto Him in all circumstances.

1.11.7

bhavāya nas tvaṁ bhava viśva-bhāvana
tvam eva mātātha suhṛt-patiḥ pitā
tvaṁ sad-gurur naḥ paramaṁ ca daivataṁ
yasyānuvṛttyā kṛtino babhūvima

SYNONYMS

bhavāya—for welfare; *naḥ*—for us; *tvam*—Your Lordship; *bhava*—just become; *viśva-bhāvana*—the creator of the universe; *tvam*—Your Lordship; *eva*—certainly; *mātā*—mother; *atha*—as also; *suhṛt*—well-wisher; *patiḥ*—husband; *pitā*—father; *tvam*—Your Lordship;

sat-guruḥ—spiritual master; *naḥ*—our; *paramam*—the supreme; *ca*—and; *daivatam*—worshipable Deity; *yasya*—whose; *anuvṛttyā*—following in the footsteps; *kṛtinaḥ*—successful; *babhūvima*—we have become.

TRANSLATION

O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy.

PURPORT

The all-good Personality of Godhead, being the creator of the universe, also plans for the good of all good living beings. The good living beings are advised by the Lord to follow His good advice, and by doing so they become successful in all spheres of life. There is no need to worship any deity but the Lord. The Lord is all-powerful, and if He is satisfied by our obedience unto His lotus feet, He is competent to bestow upon us all kinds of blessings for the successful execution of both our material and spiritual lives. For attaining spiritual existence, the human form is a chance for all to understand our eternal relation with God. Our relation with Him is eternal; it can neither be broken nor vanquished. It may be forgotten for the time being, but it can be revived also by the grace of the Lord, if we follow His injunctions, which are revealed in the scriptures of all times and all places.

1.11.8

aho sanāthā bhavatā sma yad vayaṁ
traiviṣṭapānām api dūra-darśanam
prema-smita-snigdha-nirīkṣaṇānanaṁ
paśyema rūpaṁ tava sarva-saubhagam

SYNONYMS

aho—oh, it is our good luck; *sa-nāthāḥ*—to be under the protection of the master; *bhavatā*—by Your good self; *sma*—as we have become; *yat vayam*—as we are; *traiviṣṭa-pānām*—of the demigods; *api*—also; *dūra-darśanam*—very rarely seen; *prema-smita*—smiling with love; *snigdha*—affectionate; *nirīkṣaṇa-ānanam*—face looking in that mode; *paśyema*—let us look; *rūpam*—beauty; *tava*—Your; *sarva*—all; *saubhagam*—auspiciousness.

TRANSLATION

Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your transcendental form, full of all auspiciousness.

PURPORT

The Lord in His eternal personal form can be seen only by the pure devotees. The Lord is never impersonal, but He is the Supreme Absolute Personality of Godhead possible to be visited by devotional service face to face, which is impossible to be done even by the denizens of higher planets. When Brahmājī and other demigods want to consult Lord Viṣṇu, the plenary portion of Lord Kṛṣṇa, they have to wait on the shore of the ocean of milk where Lord Viṣṇu is lying on White Land (Śvetadvīpa). This ocean of milk and the Śvetadvīpa planet are the replica of Vaikuṇṭhaloka within the universe. Neither Brahmājī nor the demigods like Indra can enter into this island of Śvetadvīpa, but they can stand on the shore of the ocean of milk and transmit their message to Lord Viṣṇu, known as Kṣīrodakaśāyī Viṣṇu. Therefore, the Lord is rarely seen by them, but the inhabitants of Dvārakā, because of their being pure devotees without any tinge of material contamination of fruitive activities and empiric philosophical speculation, can see Him eye to eye by the grace of the Lord. This is the original state of the living entities and can be attained by reviving our natural and constitutional state of life discovered by devotional service only.

1.11.9

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-didṛkṣayā

tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vinākṣṇor iva nas tavācyuta

SYNONYMS

yarhi—whenever; *ambuja-akṣa*—O lotus-eyed one; *apasasāra*—You go away; *bho*—oh; *bhavān*—Yourself; *kurūn*—the descendants of King Kuru; *madhūn*—the inhabitants of Mathurā (Vrajabhūmi); *vā*—either; *atha*—therefore; *suhṛt-didṛkṣayā*—for meeting them; *tatra*—at that time; *abda-koṭi*—millions of years; *pratimaḥ*—like; *kṣaṇaḥ*—moments; *bhavet*—becomes; *ravim*—the sun; *vinā*—without; *akṣṇoḥ*—of the eyes; *iva*—like that; *naḥ*—ours; *tava*—Your; *acyuta*—O infallible one.

TRANSLATION

O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.

PURPORT

We are all proud of our material senses for making experiments to determine the existence of God. But we forget that our senses are not absolute by themselves. They can only act under certain conditions. For example, our eyes. As long as the sunshine is there, our eyes are useful to a certain extent. But in the absence of sunshine, the eyes are useless. Lord Śrī Kṛṣṇa, being the

primeval Lord, the Supreme Truth, is compared to the sun. Without Him all our knowledge is either false or partial. The opposite of the sun is the darkness, and similarly the opposite of Kṛṣṇa is māyā, or illusion. The devotees of the Lord can see everything in true perspective due to the light disseminated by Lord Kṛṣṇa. By the grace of the Lord the pure devotee cannot be in the darkness of ignorance. Therefore, it is necessary that we must always be in the sight of Lord Kṛṣṇa so that we can see both ourselves and the Lord with His different energies. As we cannot see anything in the absence of the sun, so also we cannot see anything including our own self without the factual presence of the Lord. Without Him all our knowledge is covered by illusion.

1.11.10

kathaṁ vayaṁ nātha ciroṣite tvayi
prasanna-dṛṣṭyākhila-tāpa-śoṣaṇam
jīvema te sundara-hāsa-śobhitam
apaśyamānā vadanaṁ manoharam

iti codīritā vācaḥ
prajānāṁ bhakta-vatsalaḥ
śṛṇvāno 'nugrahaṁ dṛṣṭyā
vitanvan prāviśat puram

SYNONYMS

katham—how; *vayam*—we; *nātha*—O Lord; *ciroṣite*—being abroad almost always; *tvayi*—by You; *prasanna*—satisfaction; *dṛṣṭyā*—by the glance; *akhila*—universal; *tāpa*—miseries; *śoṣaṇam*—vanquishing; *jīvema*—shall be able to live; *te*—Your; *sundara*—beautiful; *hāsa*—smiling; *śobhitam*—decorated; *apaśyamānāḥ*—without seeing; *vadanam*—face; *manoharam*—attractive; *iti*—thus; *ca*—and; *udīritāḥ*—speaking; *vācaḥ*—words; *prajānām*—of the citizens; *bhakta-vatsalaḥ*—kind to the devotees; *śṛṇvānaḥ*—thus learning; *anugraham*—kindness; *dṛṣṭyā*—by glances; *vitanvan*—distributing; *prāviśat*—entered; *puram*—Dvārakāpurī.

TRANSLATION

O master, if You live abroad all the time, then we cannot look at Your attractive face whose smiles vanquish all our sufferings. How can we exist without Your presence? The Lord, who is very kind to the citizens and the devotees, upon hearing their speeches, entered the city of Dvārakā and acknowledged all their greetings by casting His transcendental glance over them.

PURPORT

Lord Kṛṣṇa's attraction is so powerful that once being attracted by Him no one can tolerate separation from Him. Why is this so? Because we are all eternally related with Him as the sun rays are eternally related with the sun disc. The sun rays are molecular parts of the solar radiation. Thus the sun rays and the sun cannot

be separated. The separation by the cloud is temporary and artificial, and as soon as the cloud is cleared, the sun rays again display their natural effulgence in the presence of the sun. Similarly, the living entities, who are molecular parts of the whole spirit, are separated from the Lord by the artificial covering of māyā, illusory energy. This illusory energy or the curtain of māyā has to be removed, and when it is so done, the living entity can see the Lord face to face, and all his miseries are at once removed. Every one of us wants to remove the miseries of life, but we do not know how to do it. The solution is given here, and it rests on us to assimilate it or not.

1.11.11

madhu-bhoja-daśārhārha-
kukurāndhaka-vṛṣṇibhiḥ
ātma-tulya-balair guptāṁ
nāgair bhogavatīm iva

SYNONYMS

madhu—Madhu; *bhoja*—Bhoja; *daśārha*—Daśārha; *arha*—Arha; *kukura*—Kukura; *andhaka*—Andhaka; *vṛṣṇibhiḥ*—by the descendants of Vṛṣṇi; *ātma-tulya*—as good as Himself; *balaiḥ*—by strength; *guptām*—protected; *nāgaiḥ*—by the Nāgas; *bhogavatīm*—the capital of Nāgaloka; *iva*—like.

TRANSLATION

As Bhogavatī, the capital of Nāgaloka, is protected by the Nāgas, so was Dvārakā protected by the descendants of Vṛṣṇi—Bhoja, Madhu, Daśārha, Arha, Kukura, Andhaka, etc.—who were as strong as Lord Kṛṣṇa.

PURPORT

The Nāgaloka planet is situated below the earth planet, and it is understood that the sun rays are hampered there. The darkness of the planet is, however, removed by the flashes of the jewels set on the head of the Nāgas (celestial serpents), and it is said that there are beautiful gardens, rivulets, etc., for the enjoyment of the Nāgas. It is understood here also that the place is well protected by the inhabitants. So also the city of Dvārakā was well protected by the descendants of Vṛṣṇi, who were as powerful as the Lord, insofar as He manifested His strength upon this earth.

1.11.12

sarvartu-sarva-vibhava-
puṇya-vṛkṣa-latāśramaiḥ
udyānopavanārāmair
vṛta-padmākara-śriyam

SYNONYMS

sarva—all; *ṛtu*—seasons; *sarva*—all; *vibhava*—opulences; *puṇya*—pious; *vṛkṣa*—trees; *latā*—creepers; *āśramaiḥ*—with hermitages; *udyāna*—orchards; *upavana*—flower gardens; *ārāmaiḥ*—pleasure gardens and beautiful parks; *vṛta*—surrounded by; *padma-ākara*—the birthplaces of lotuses or nice reservoirs of water; *śriyam*—increasing the beauty.

TRANSLATION

The city of Dvārakā Purī was filled with the opulences of all seasons. There were hermitages, orchards, flower gardens, parks and reservoirs of water breeding lotus flowers all over.

PURPORT

Perfection of human civilization is made possible by utilizing the gifts of nature in their own way. As we find herewith in the description of its opulence, Dvārakā was surrounded by flower gardens and fruit orchards along with reservoirs of water and growing lotuses. There is no mention of mills and factories supported by slaughterhouses, which are the necessary paraphernalia of the modern metropolis. The propensity to utilize nature's own gifts is still there, even in the heart of modern civilized men. The leaders of modern civilization select their own residential quarters in a place where there are such naturally beautiful gardens and reservoirs of water, but they leave the common men to reside in congested areas with out

parks and gardens. Herein of course we find a different description of the city of Dvārakā. It is understood that the whole dhāma or residential quarter was surrounded by such gardens and parks with reservoirs of water where lotuses grew. It is understood that all the people depended on nature's gifts of fruits and flowers without industrial enterprises promoting filthy huts and slums for residential quarters. Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but it rests on developing the potent spiritual instincts of human beings and giving them a chance to go back to Godhead. Development of factories and mills is called ugra-karma, or pungent activities, and such activities deteriorate the finer sentiments of the human being and society to form a dungeon of demons.

We find herein the mention of pious trees which produce seasonal flowers and fruits. The impious trees are useless jungles only, and they can only be used to supply fuels. In the modern civilization such impious trees are planted on the sides of roads. Human energy should be properly utilized in developing the finer senses for spiritual understanding, in which lies the solution of life. Fruits, flowers, beautiful gardens, parks and reservoirs of waters with ducks and swans playing in the midst of lotus flowers and cows giving sufficient milk and butter are essential for developing the finer tissues of the human body. As against this, the dungeons of mines, factories and workshops develop demoniac propensities in the working class. The vested interests flourish at the cost of the working class, and

consequently there are severe clashes between them in so many ways. The description of Dvārakā-dhāma is the ideal of human civilization.

1.11.13

gopura-dvāra-mārgeṣu
kṛta-kautuka-toraṇām
citra-dhvaja-patākāgrair
antaḥ pratihatātapām

SYNONYMS

gopura—the gateway of the city; *dvāra*—door; *mārgeṣu*—on different roads; *kṛta*—undertaken; *kautuka*—because of the festival; *toraṇām*—decorated arch; *citra*—painted; *dhvaja*—flags; *patākā-agraiḥ*—by the foremost signs; *antaḥ*—within; *pratihata*—checked; *ātapām*—sunshine.

TRANSLATION

The city gateway, the household doors and festooned arches along the roads were all nicely decorated with festive signs like plantain trees and mango leaves, all to welcome the Lord. Flags, garlands and painted signs and slogans all combined to shade the sunshine.

PURPORT

Signs of decoration in special festivals were also collected from the gifts of nature, such as the plantain trees, the mango trees, fruits and flowers. Mango trees, coconut palms and plantain trees are still accepted as auspicious signs. The flags mentioned above were all painted either with the picture of Garuḍa or Hanumān, the two great servitors of the Lord. For devotees, such paintings and decorations are still adored, and the servitor of the master is paid more respects for the satisfaction of the Lord.

1.11.14

sammārjita-mahā-mārga-
rathyāpaṇaka-catvarām
siktāṁ gandha-jalair uptāṁ
phala-puṣpākṣatāṅkuraiḥ

SYNONYMS

sammārjita—thoroughly cleansed; *mahā-mārga*—highways; *rathya*—lanes and subways; *āpaṇaka*—shopping marketplaces; *catvarām*—public meeting places; *siktām*—moistened with; *gandha-jalaiḥ*—scented water; *uptām*—was strewn with; *phala*—fruits; *puṣpa*—flowers; *akṣata*—unbroken; *aṅkuraiḥ*—seeds.

TRANSLATION

The highways, subways, lanes, markets and public meeting places were all thoroughly cleansed and then moistened with scented water. And to welcome the Lord, fruits, flowers and unbroken seeds were strewn every where.

PURPORT

Scented waters prepared by distilling flowers like rose and keora were requisitioned to wet the roads, streets and lanes of Dvārakā-dhāma. Such places along with the marketplace and public meeting places were thoroughly cleansed. From the above description, it appears that the city of Dvārakā-dhāma was considerably big, containing many highways, streets, and public meeting places with parks, gardens and reservoirs of water, all very nicely decorated with flowers and fruits. And to welcome the Lord such flowers and fruits with unbroken seeds of grain were also strewn over the public places. Unbroken seeds of grain or fruits in the seedling stage were considered auspicious, and they are still so used by the Hindus in general on festival days.

1.11.15

dvāri dvāri gṛhāṇāṁ ca
dadhy-akṣata-phalekṣubhiḥ

alaṅkṛtāṁ pūrṇa-kumbhair
balibhir dhūpa-dīpakaiḥ

SYNONYMS

dvāri dvāri—the door of each and every house; *gṛhāṇām*—of all the residential buildings; *ca*—and; *dadhi*—curd; *akṣata*—unbroken; *phala*—fruit; *ikṣubhiḥ*—sugarcane; *alaṅkṛtām*—decorated; *pūrṇa-kumbhaiḥ*—full water pots; *balibhiḥ*—along with articles for worship; *dhūpa*—incense; *dīpakaiḥ*—with lamps and candles.

TRANSLATION

In each and every door of the residential houses, auspicious things like curd, unbroken fruits, sugarcane and full water pots with articles for worship, incense and candles were all displayed.

PURPORT

The process of reception according to Vedic rites is not at all dry. The reception was made not simply by decorating the roads and streets as above mentioned, but by worshiping the Lord with requisite ingredients like incense, lamps, flowers, sweets, fruits and other palatable eatables, according to one's capacity. All were offered to the Lord, and the remnants of the foodstuff were distributed amongst the gathering citizens. So it was not like a dry reception of these modern days. Each and every house was ready to receive the Lord in a similar way, and thus each and every house on the roads and streets distributed such remnants

of food to the citizens, and therefore the festival was successful. Without distribution of food, no function is complete, and that is the way of Vedic culture.

1.11.16-17

niśamya preṣṭham āyāntaṁ
vasudevo mahā-manāḥ
akrūraś cograsenaś ca
rāmaś cādbhuta-vikramaḥ

pradyumnaś cārudeṣṇaś ca
sāmbo jāmbavatī-sutaḥ
praharṣa-vegocchaśita-
śayanāsana-bhojanāḥ

SYNONYMS

niśamya—just hearing; *preṣṭham*—the dearmost; *āyāntam*—coming home; *vasudevaḥ*—Vasudeva (the father of Kṛṣṇa); *mahā-manāḥ*—the magnanimous; *akrūraḥ*—Akrūra; *ca*—and; *ugrasenaḥ*—Ugrasena; *ca*—and; *rāmaḥ*—Balarāma (the elder brother of Kṛṣṇa); *ca*—and; *adbhuta*—superhuman; *vikramaḥ*—prowess; *pradyumnaḥ*—Pradyumna; *cārudeṣṇaḥ*—Cārudeṣṇa; *ca*—and; *sāmbaḥ*—Sāmba; *jāmbavatī-sutaḥ*—the son of Jāmbavatī; *praharṣa*—extreme happiness; *vega*—force; *ucchaśita*—being influenced by; *śayana*—lying down; *āsana*—sitting on; *bhojanāḥ*—dining.

TRANSLATION

On hearing that the most dear Kṛṣṇa was approaching Dvārakā-dhāma, magnanimous Vasudeva, Akrūra, Ugrasena, Balarāma, the superhumanly powerful, Pradyumna, Cārudeṣṇa and Sāmba, the son of Jāmbavatī, all extremely happy, abandoned resting, sitting and dining.

PURPORT

Vasudeva: Son of King Śūrasena, husband of Devakī and father of Lord Śrī Kṛṣṇa. He is the brother of Kuntī and father of Subhadrā. Subhadrā was married with her cousin Arjuna, and this system is still prevalent in some parts of India. Vasudeva was appointed minister of Ugrasena, and later on he married eight daughters of Ugrasena's brother Devaka. Devakī is only one of them. Kaṁsa was his brother-in-law, and Vasudeva accepted voluntary imprisonment by Kaṁsa on mutual agreement to deliver the eighth son of Devakī. This was foiled by the will of Kṛṣṇa. As maternal uncle of the Pāṇḍavas, he took active parts in the purificatory process of the Pāṇḍavas. He sent for the priest Kaśyapa at the Śatasṛṅga Parvata, and he executed the functions. When Kṛṣṇa appeared within the bars of Kaṁsa's prison house, He was transferred to Gokula by Vasudeva at the house of Nanda Mahārāja, the foster father of Kṛṣṇa. Kṛṣṇa disappeared along with Baladeva prior to the disappearance of Vasudeva, and Arjuna (his nephew) undertook the charge of the funeral ceremony after his disappearance.

Akrūra: The commander-in-chief of the Vṛṣṇi dynasty and a great devotee of Lord Kṛṣṇa. Akrūra attained success in devotional service of the Lord by the one single process of offering prayers. He was the husband of Sūtanī, daughter of Ahūka. He supported Arjuna when Arjuna took Subhadrā forcibly away by the will of Kṛṣṇa. Both Kṛṣṇa and Akrūra went to see Arjuna after his successful kidnapping of Subhadrā. Both of them presented dowries to Arjuna after this incidence. Akrūra was present also when Abhimanyu, the son of Subhadrā, was married with Uttarā, mother of Mahārāja Parīkṣit. Ahūka, the father-in-law of Akrūra, was not on good terms with Akrūra. But both of them were devotees of the Lord.

Ugrasena: One of the powerful kings of the Vṛṣṇi dynasty and cousin of Mahārāja Kuntibhoja. His other name is Ahūka. His minister was Vasudeva, and his son was the powerful Kaṁsa. This Kaṁsa imprisoned his father and became the King of Mathurā. By the grace of Lord Kṛṣṇa and His brother Lord Baladeva, Kaṁsa was killed, and Ugrasena was reinstalled on the throne. When Śālva attacked the city of Dvārakā, Ugrasena fought very valiantly and repulsed the enemy. Ugrasena inquired from Nāradajī about the divinity of Lord Kṛṣṇa. When the Yadu dynasty was to be vanquished, Ugrasena was entrusted with the iron lump produced from the womb of Sāmba. He cut the iron lump into pieces and then pasted it and mixed it up with the sea water on the coast of Dvārakā. After this, he ordered complete prohibition within the city of Dvārakā and the kingdom. He got salvation after his death.

Baladeva: He is the divine son of Vasudeva by his wife Rohiṇī. He is also known as Rohiṇīnandana, the beloved son of Rohiṇī. He was also entrusted to Nanda Mahārāja along with His mother Rohiṇī when Vasudeva embraced imprisonment by mutual agreement with Kaṁsa. So Nanda Mahārāja is also the foster father of Baladeva along with Lord Kṛṣṇa. Lord Kṛṣṇa and Lord Baladeva both were constant companions from very childhood, although They were stepbrothers. He is the plenary manifestation of the Supreme Personality of Godhead, and therefore He is as good and powerful as Lord Kṛṣṇa. He belongs to the Viṣṇu-tattva (the principle of Godhead). He attended the svayaṁvara ceremony of Draupadī along with Śrī Kṛṣṇa. When Subhadrā was kidnapped by Arjuna by the organized plan of Śrī Kṛṣṇa, Baladeva was very angry with Arjuna and wanted to kill him at once. Śrī Kṛṣṇa, for the sake of His dear friend, fell at the feet of Lord Baladeva and implored Him not to be so angry. Śrī Baladeva was thus satisfied. Similarly, He was once very angry with the Kauravas, and He wanted to throw the whole city into the depths of the Yamunā. But the Kauravas satisfied him by surrendering unto His divine lotus feet. He was actually the seventh son of Devakī prior to the birth of Lord Kṛṣṇa, but by the will of the Lord He was transferred to the womb of Rohiṇī to escape the wrath of Kaṁsa. His other name is therefore Saṅkarṣaṇa, who is also the plenary portion of Śrī Baladeva. Because He was as powerful as Lord Kṛṣṇa and can bestow spiritual power to the devotees, He is therefore known as Baladeva. In the Vedas also it is enjoined that no one can know the Supreme Lord without being favored by Baladeva. Bala

means spiritual strength and not physical. Some less intelligent persons interpret bala as the strength of the body. But no one can have spiritual realization by physical strength. Physical strength ends with the end of the physical body, but spiritual strength follows the spirit soul to the next transmigration, and therefore the strength obtained by Baladeva is never wasted.

The strength is eternal, and thus Baladeva is the original spiritual master of all devotees.

Śrī Baladeva was also a class friend of Lord Śrī Kṛṣṇa as a student of Sāndīpani Muni. In His childhood He killed many asuras along with Śrī Kṛṣṇa, and specifically He killed the Dhenukāsura at Tālavana. During the Kurukṣetra battle, He remained neutral, and He tried his best not to bring about the fight. He was in favor of Duryodhana, but still He remained neutral. When there was a club-fight between Duryodhana and Bhīmasena, He was present on the spot. He was angry at Bhīmasena when the latter struck Duryodhana on the thigh or below the belt, and He wanted to retaliate the unfair action. Lord Śrī Kṛṣṇa saved Bhīma from His wrath. But He left the place at once, being disgusted at Bhīmasena, and after His departure Duryodhana fell to the ground to meet his death. The funeral ceremony of Abhimanyu, the son of Arjuna, was performed by Him, as He was the maternal uncle. It was impossible to be performed by any one of the Pāṇḍavas, who were all overwhelmed with grief. At the last stage, He departed from this

world by producing a great white snake from His mouth, and thus He was carried by Śeṣanāga in the shape of a serpent.

Pradyumna: Incarnation of Kāmadeva or, according to others, incarnation of Sanat-kumāra, born as the son of the Personality of Godhead Lord Śrī Kṛṣṇa and Lakṣmīdevī Śrīmatī Rukmiṇī, the principal queen at Dvārakā. He was one of those who went to congratulate Arjuna upon marrying Subhadrā. He was one of the great generals who fought with Śālva, and while fighting with him he became unconscious on the battlefield. His charioteer brought him back to the camp from the battlefield, and for this action he was very sorry and rebuked his charioteer. However, he fought again with Śālva and was victorious. He heard all about the different demigods from Nāradajī. He is one of the four plenary expansions of Lord Śrī Kṛṣṇa. He is the third one. He inquired from his father Śrī Kṛṣṇa about the glories of the brāhmaṇas. During the fratricidal war amongst the descendants of Yadu, he died at the hand of Bhoja, another king of the Vṛṣṇis. After his death, he was installed in his original position.

Cārudeṣṇa: Another son of Lord Śrī Kṛṣṇa and Rukmiṇīdevī. He was also present during the svayaṁvara ceremony of Draupadī. He was a great warrior like his brothers and father. He fought with Vivindhaka and killed him in the fight.

Sāmba: One of the great heroes of the Yadu dynasty and the son of Lord Śrī Kṛṣṇa by His wife Jāmbavatī. He learned the military art of throwing arrows from Arjuna, and he became a member of parliament during the time of Mahārāja Yudhiṣṭhira.

He was present during the Rājasūya-yajña of Mahārāja Yudhiṣṭhira. When all the Vṛṣṇis were assembled during the time of Pravaśa-yajña, his glorious activities were narrated by Sātyaki before Lord Baladeva. He was also present along with his father Lord Śrī Kṛṣṇa during the Aśvamedha-yajña performed by Yudhiṣṭhira. He was presented before some ṛṣis falsely dressed as a pregnant woman by his brothers, and in fun he asked the ṛṣis what he was going to deliver. The ṛṣis replied that he would deliver a lump of iron, which would be the cause of fratricidal war in the family of Yadu. The next day, in the morning, Sāmba delivered a large lump of iron, which was entrusted with Ugrasena for necessary action. Actually later on there was the foretold fratricidal war, and Sāmba died in that war.

So all these sons of Lord Kṛṣṇa left their respective palaces and leaving aside all engagements, including lying down, sitting and dining, hastened towards their exalted father.

1.11.18

vāraṇendraṁ puraskṛtya
brāhmaṇaiḥ sasumaṅgalaiḥ
śaṅkha-tūrya-ninādena
brahma-ghoṣeṇa cādṛtāḥ
pratyujjagmū rathair hṛṣṭāḥ
praṇayāgata-sādhvasāḥ

SYNONYMS

vāraṇa-indram—elephants on the auspicious mission; *puraskṛtya*—putting in the front; *brāhmaṇaiḥ*—by the *brāhmaṇas*; *sa-sumaṅgalaiḥ*—with all-auspicious signs; *śaṅkha*—conchshell; *tūrya*—bugle; *ninādena*—by the sound of; *brahma-ghoṣeṇa*—by chanting the hymns of the *Vedas*; *ca*—and; *ādṛtāḥ*—glorified; *prati*—towards; *ujjagmuḥ*—proceeded hurriedly; *rathaiḥ*—on the chariots; *hṛṣṭāḥ*—in cheerfulness; *praṇayāgata*—saturated with affection; *sādhvasāḥ*—all-respectful.

TRANSLATION

They hastened toward the Lord on chariots with brāhmaṇas bearing flowers. Before them were elephants, emblems of good fortune. Conchshells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection.

PURPORT

The Vedic way of receiving a great personality creates an atmosphere of respect, which is saturated with affection and veneration for the person received. The auspicious atmosphere of such a reception depends on the paraphernalia described above, including conchshell, flowers, incense, decorated elephants, and the qualified brāhmaṇas reciting verses from the Vedic literatures. Such a program of reception is full of sincerity, both on the part of the receiver and the received.

1.11.19

vāramukhyāś ca śataśo
yānais tad-darśanotsukāḥ
lasat-kuṇḍala-nirbhāta-
kapola-vadana-śriyaḥ

SYNONYMS

vāramukhyāḥ—well-known prostitutes; *ca*—and; *śataśaḥ*—hundreds of; *yānaiḥ*—by vehicles; *tat-darśana*—for meeting Him (Lord Śrī Kṛṣṇa); *utsukāḥ*—very much anxious; *lasat*—hanging; *kuṇḍala*—earrings; *nirbhāta*—dazzling; *kapola*—forehead; *vadana*—face; *śriyaḥ*—beauty.

TRANSLATION

At the same time, many hundreds of well-known prostitutes began to proceed on various vehicles. They were all very eager to meet the Lord, and their beautiful faces were decorated with dazzling earrings, which enhanced the beauty of their foreheads.

PURPORT

We may not hate even the prostitutes if they are devotees of the Lord. Even to date there are many prostitutes in great cities of India who are sincerely devotees of the Lord. By tricks of chance one may be obliged to adopt a profession which is not very

adorable in society, but that does not hamper one in executing devotional service to the Lord. Devotional service of the Lord is uncheckable in all circumstances. It is understood herewith that even in those days, about 5,000 years ago, there were prostitutes in a city like Dvārakā, where Lord Kṛṣṇa resided. This means that prostitutes are necessary citizens for the proper upkeep of society. The government opens wine shops, but this does not mean that the government encourages the drinking of wine. The idea is that there is a class of men who will drink at any cost, and it has been experienced that prohibition in great cities encouraged illicit smuggling of wine. Similarly, men who are not satisfied at home require such concessions, and if there is no prostitute, then such low men will induce others into prostitution. It is better that prostitutes be available in the marketplace so that the sanctity of society can be maintained. It is better to maintain a class of prostitutes than to encourage prostitutes within society. The real reformation is to enlighten all people to become devotees of the Lord, and that will check all kinds of deteriorating factors of life.

Śrī Bilvamaṅgala Ṭhākur, a great ācārya of the Viṣṇusvāmī Vaiṣṇava sect, in his householder life was overly attached to a prostitute who happened to be a devotee of the Lord. One night when the Ṭhākur came to Cintāmaṇi's house in torrents of rain and thunder, Cintāmaṇi was astonished to see how the Ṭhākur could come on such a dreadful night after crossing a foaming river which was full of waves. She said to Ṭhākur Bilvamaṅgala that his attraction for the flesh and bone of an insignificant

woman like her would be properly utilized if it could be diverted to devotional service of the Lord to achieve attraction for the transcendental beauty of the Lord. It was a momentous hour for the Ṭhākur, and he took a turn towards spiritual realization by the words of a prostitute. Later on the Ṭhākur accepted the prostitute as his spiritual master, and in several places of his literary works he has glorified the name of Cintāmaṇi, who showed him the right path.

In the Bhagavad-gītā (Bg. 9.32) the Lord says, "O son of Pṛthā, even the low-born caṇḍālas and those who are born in a family of unbelievers, and even the prostitutes, shall attain perfection of life if they take shelter of unalloyed devotional service to Me because in the path of devotional service there are no impediments due to degraded birth and occupation. The path is open for everyone who agrees to follow it."

It appears that the prostitutes of Dvārakā, who were so eager to meet the Lord, were all His unalloyed devotees, and thus they were all on the path of salvation according to the above version of the Bhagavad-gītā. Therefore, the only reformation that is necessary in society is to make an organized effort to turn the citizens into devotees of the Lord, and thus all good qualities of the denizens of heaven will overtake them in their own way. On the other hand, those who are nondevotees have no good qualifications whatsoever, however they may be materially advanced. The difference is that the devotees of the Lord are on the path of liberation, whereas the nondevotees are on the path

of further entanglement in material bondage. The criterion of advancement of civilization is whether the people are educated and advanced on the path of salvation.

1.11.20

naṭa-nartaka-gandharvāḥ
sūta-māgadha-vandinaḥ
gāyanti cottamaśloka-
caritāny adbhutāni ca

SYNONYMS

naṭa—dramatists; *nartaka*—dancers; *gandharvāḥ*—celestial singers; *sūta*—professional historians; *māgadha*—professional genealogists; *vandinaḥ*—professional learned speakers; *gāyanti*—chant; *ca*—respectively; *uttamaśloka*—the Supreme Lord; *caritāni*—activities; *adbhutāni*—all superhuman; *ca*—and.

TRANSLATION

Expert dramatists, artists, dancers, singers, historians, genealogists and learned speakers all gave their respective contributions, being inspired by the superhuman pastimes of the Lord. Thus they proceeded on and on.

PURPORT

It appears that 5,000 years ago the society also needed the services of the dramatists, artists, dancers, singers, historians, genealogists, public speakers, etc. Dancers, singers and dramatic artists mostly hailed from the śūdra community, whereas the learned historians, genealogists and public speakers hailed from the brāhmaṇa community. All of them belonged to a particular caste, and they became so trained in their respective families. Such dramatists, dancers, singers, historians, genealogists and public speakers would dwell on the subject of the Lord's superhuman activities in different ages and millenniums, and not on ordinary events. Nor were they in chronological order. All the Purāṇas are historical facts described only in relation with the Supreme Lord in different ages and times as well as on different planets also. Therefore, we do not find any chronological order. The modern historians, therefore, cannot catch up the link, and thus they unauthoritatively remark that the Purāṇas are all imaginary stories only.

Even one hundred years ago in India, all dramatic performances were centered round the superhuman activities of the Supreme Lord. The common people would be verily entertained by the performances of dramas, and yātrā parties played wonderfully on the superhuman activities of the Lord, and thus even the illiterate agriculturist would be a participant in the knowledge of Vedic literature, despite a considerable lack of academic qualifications. Therefore, expert players in drama, dancers, singers, speakers, etc., are required for the spiritual

enlightenment of the common man. The genealogists would give account completely of the descendants of a particular family. Even at the present moment the guides in the pilgrimages of India submit a complete account of genealogical tables before a newcomer. This wonderful act sometimes attracts more customers to receive such important information.

1.11.21

bhagavāṁs tatra bandhūnāṁ
paurāṇām anuvartinām
yathā-vidhy upasaṅgamya
sarveṣāṁ mānam ādadhe

SYNONYMS

bhagavān—Śrī Kṛṣṇa, the Personality of Godhead; *tatra*—in that place; *bandhūnām*—of the friends; *paurāṇām*—of the citizens; *anuvartinām*—those who approached Him to receive and welcome; *yathā-vidhi*—as it behooves; *upasaṅgamya*—going nearer; *sarveṣām*—for each and every one; *mānam*—honor and respects; *ādadhe*—offered.

TRANSLATION

Lord Kṛṣṇa, the Personality of Godhead, approached them and offered due honor and respect to each and every one of the friends, relatives, citizens and all others who came to receive and welcome Him.

PURPORT

The Supreme Lord Personality of Godhead is neither impersonal nor an inert object unable to reciprocate the feelings of His devotees. Here the word yathāvidhi or "just as it behooves" is significant. He reciprocates "'just as it behooves" with His different types of admirers and devotees. Of course, the pure devotees are of one type only because they have no other object for service but the Lord, and therefore the Lord also reciprocates with such pure devotees just as it behooves, namely, He is always attentive to all the matters of His pure devotees. There are others who designate Him as impersonal, and so the Lord also does not take any personal interest. He satisfies everyone in terms of one's development of spiritual consciousness, and a sample of such reciprocation is exhibited here with His different welcomers.

1.11.22

> *prahvābhivādanāśleṣa-*
> *kara-sparśa-smitekṣaṇaiḥ*
> *āśvāsya cāśvapākebhyo*
> *varaiś cābhimatair vibhuḥ*

SYNONYMS

prahvā—by bowing His head; *abhivādana*—by greeting with words; *āśleṣa*—embracing; *kara-sparśa*—shaking hands; *smita-īkṣaṇaiḥ*—by a glancing smile; *āśvāsya*—by encouragement; *ca*—and;

āśvapākebhyaḥ—down to the lowest rank of dog-eaters; *varaiḥ*—by benedictions; *ca*—also; *abhimataiḥ*—as desired by; *vibhuḥ*—the Almighty.

TRANSLATION

The Almighty Lord greeted everyone present by bowing His head, exchanging greetings, embracing, shaking hands, looking and smiling, giving assurances and awarding benedictions, even to the lowest in rank.

PURPORT

To receive the Lord Śrī Kṛṣṇa there were all grades of population beginning from Vasudeva, Ugrasena, Gargamuni, etc., i.e. the father, grandfather, teacher, etc., down to the prostitutes and caṇḍālas, who are accustomed to eat dogs. And every one of them was properly greeted by the Lord in terms of rank and position. As pure living entities, all are the separated parts and parcels of the Lord, and thus no one is alien by His eternal relation. Such pure living entities are graded differently in terms of contamination of the modes of material nature, but the Lord is equally affectionate to all His parts and parcels, despite material gradation. He descends only to recall these materialistic living beings back to His kingdom, and intelligent persons take advantage of this facility offered by the Personality of Godhead to all living beings. No one is rejected by the Lord for being accepted in the kingdom of God, and it remains with the living being to accept this or not.

1.11.23

svayaṁ ca gurubhir vipraiḥ
sadāraiḥ sthavirair api
āśīrbhir yujyamāno 'nyair
vandibhiś cāviśat puram

SYNONYMS

svayam—Himself; *ca*—also; *gurubhiḥ*—by elderly relatives; *vipraiḥ*—by the *brāhmaṇas*; *sadāraiḥ*—with their wives; *sthaviraiḥ*—invalid; *api*—also; *āśīrbhiḥ*—by the blessing of; *yujyamānaḥ*—being praised by; *anyaiḥ*—by others; *vandibhiḥ*—admirers; *ca*—and; *aviśat*—entered; *puram*—the city.

TRANSLATION

Then the Lord personally entered the city accompanied by elderly relatives and invalid brāhmaṇas with their wives, all offering benedictions and singing the glories of the Lord. Others also praised the glories of the Lord.

PURPORT

The brāhmaṇas in society were never attentive in banking money for future retired life. When they were old invalids, they used to approach the assembly of the kings, and simply by praising the glorious deeds performed by the kings, along with their wives, they would be provided with all necessities of life. Such

brāhmaṇas were not, so to speak, flatterers of the kings, but the kings were actually glorified by their actions, and they were sincerely still more encouraged in pious acts by such brāhmaṇas in a dignified way. Lord Śrī Kṛṣṇa is worthy of all glories, and the praying brāhmaṇas and others were glorified themselves by chanting the glories of the Lord.

1.11.24

rāja-mārgaṁ gate kṛṣṇe
dvārakāyāḥ kula-striyaḥ
harmyāṇy āruruhur vipra
tad-īkṣaṇa-mahotsavāḥ

SYNONYMS

rāja-mārgam—the public roads; *gate*—while passing over; *kṛṣṇe*—by Lord Kṛṣṇa; *dvārakāyāḥ*—of the city of Dvārakā; *kula-striyaḥ*—ladies of the respectable families; *harmyāṇi*—on the palaces; *āruruhuḥ*—got up; *vipra*—O *brāhmaṇas*; *tat-īkṣaṇa*—just to look upon Him (Kṛṣṇa); *mahā-utsavāḥ*—accepted as the greatest festival.

TRANSLATION

When Lord Kṛṣṇa passed over the public roads, all the ladies from the respectable families of Dvārakā went up to the roofs of their palaces just to have a look at the Lord. They considered this to be the greatest festival.

PURPORT

To have a look at the Lord is a great festive occasion undoubtedly, as it was considered by the metropolitan ladies of Dvārakā. This is still followed by the devout ladies of India. Especially during the days of the Jhulana and Janmāṣṭamī ceremonies, the ladies of India still throng up in the greatest number at the temple of the Lord, where His transcendental eternal form is worshiped. The transcendental form of the Lord installed in a temple is not different from the Lord personally. Such a form of the Lord is called arca-vigraha, or arcā incarnation, and is expanded by the Lord by His internal potency just to facilitate the devotional service of His innumerable devotees who are in the material world. The material senses cannot perceive the spiritual nature of the Lord, and therefore the Lord accepts the arca-vigraha which is apparently made of material elements like earth, wood, stone, etc., but actually there is no material contamination. The Lord being kaivalya (one alone), there is no matter in Him. He is one without a second, and therefore the Almighty Lord can appear in any form without being contaminated by the material conception. Therefore, festivities in the temple of the Lord, as held generally, are like festivals performed during the manifestive days of the Lord of Dvārakā, about 5,000 years ago. The authorized ācāryas , who know the science perfectly, install such temples of the Lord under regulative principles just to offer facilities to the common man, but persons who are less intelligent, without being conversant with the science, mistake this great attempt to be idol

worship and poke their nose into that to which they have no access. Therefore, the ladies or men who observe festivals in the temples of the Lord just to have a look at the transcendental form are a thousand times more glorious than those who are nonbelievers in the transcendental form of the Lord.

It appears from the verse that the inhabitants of Dvārakā were all owners of big palaces. This indicates the prosperity of the city. The ladies got up on the roofs just to have a look at the procession and the Lord. The ladies did not mix with the crowd on the street, and thus their respectability was perfectly observed. There was no artificial equality with the man. Female respectability is preserved more elegantly by keeping her separate from the man. The sexes should not mix unrestrictedly.

1.11.25

nityaṁ nirīkṣamāṇānāṁ
yad api dvārakaukasām
na vitṛpyanti hi dṛśaḥ
śriyo dhāmāṅgam acyutam

SYNONYMS

nityam—regularly, always; *nirīkṣamāṇānām*—of those who look at Him; *yat*—although; *api*—in spite of; *dvārakā-okasām*—the inhabitants of Dvārakā; *na*—never; *vitṛpyanti*—satisfied; *hi*—

exactly; *dṛśaḥ*—sight; *śriyaḥ*—beauties; *dhāma-aṅgam*—the bodily reservoir; *acyutam*—the infallible.

TRANSLATION

The inhabitants of Dvārakā were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated.

PURPORT

When the ladies of the city of Dvārakā got up on the roofs of their palaces, they never thought that they had previously many times seen the beautiful body of the infallible Lord. This indicates that they had no satiation in desiring to see the Lord. Anything material seen for a number of times ultimately becomes unattractive by the law of satiation. The law of satiation acts materially, but there is no scope for it in the spiritual realm. The word infallible is significant here, because although the Lord has mercifully descended on earth, He is still infallible. The living entities are fallible because when they come in contact with the material world they lack their spiritual identity, and thus the body materially obtained becomes subjected to birth, growth, transformation, situation, deterioration and annihilation under the laws of nature. The Lord's body is not like that. He descends as He is and is never under the laws of the material modes. His body is the source of everything that be, the reservoir of all beauties beyond our experience. No one, therefore, is satiated by seeing the transcendental body of the Lord because there are

always manifestations of newer and newer beauties. The transcendental name, form, qualities, entourage, etc., are all spiritual manifestations, and there is no satiation in chanting the holy name of the Lord, there is no satiation in discussing the qualities of the Lord, and there is no limitation of the entourage of the Lord. He is the source of all and is limitless.

1.11.26

śriyo nivāso yasyoraḥ
pāna-pātraṁ mukhaṁ dṛśām
bāhavo loka-pālānāṁ
sāraṅgāṇāṁ padāmbujam

SYNONYMS

śriyaḥ—of the goddess of fortune; *nivāsaḥ*—residential place; *yasya*—one whose; *uraḥ*—chest; *pāna-pātram*—the drinking pot; *mukham*—face; *dṛśām*—of eyes; *bāhavaḥ*—the arms; *loka-pālānām*—of the administrative demigods; *sāraṅgāṇām*—of the devotees who talk and sing of the essence or substance; *pada-ambujam*—the lotus feet.

TRANSLATION

The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is beautiful. His arms are resting places for the administrative demigods. And His lotus

feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship.

PURPORT

There are different classes of human beings, all seeking different enjoyments from different objects. There are persons who are seeking after the favor of the goddess of fortune, and for them the Vedic literatures give information that the Lord is always served with all reverence by thousands and thousands of goddesses of fortune at the cintāmaṇi-dhāma,* the transcendental abode of the Lord where the trees are all desire-trees and the buildings are made of touchstone. The Lord Govinda is engaged there in herding the surabhi cows as His natural occupation. These goddesses of fortune can be seen automatically if we are attracted by the bodily features of the Lord. The impersonalists cannot observe such goddesses of fortune because of their dry speculative habit. And those who are artists, overtaken by the beautiful creation, should better see to the beautiful face of the Lord for complete satisfaction. The face of the Lord is the embodiment of beauty. What they call beautiful nature is but His smile, and what they call the sweet songs of the birds are but specimens of the whispering voice of the Lord. There are administrative demigods in charge of departmental service of cosmic management, and there are tiny administrative gods in the state service. They are always afraid of other competitors, but if they take shelter of the arms of the Lord, the Lord can protect them always from the attacks of enemies. A faithful servant of the Lord engaged in the service of

administration is the ideal executive head and can well protect the interest of the people in general. Other so-called administrators are symbols of anachronisms leading to the acute distress of the people who are governed by them. The administrators can remain safely under the protection of the arms of the Lord. The essence of everything is the Supreme Lord: He is called the sāram. And those who sing and talk about Him are called the sāraṅgas, or the pure devotees. The pure devotees are always hankering after the lotus feet of the Lord. The lotus has a kind of honey which is transcendentally relished by the devotees. They are like the bees who are always after the honey. Śrīla Rūpa Gosvāmī, the great devotee ācārya of the Gauḍīya-Vaiṣṇava-sampradāya, has sung a song about this lotus honey, comparing himself to the bee: "O my Lord Kṛṣṇa, I beg to offer my prayers unto You. My mind is like the bee, and it is after some honey. Kindly, therefore, give my bee-mind a place at Your lotus feet, which are the resources for all transcendental honey. I know that even big demigods like Brahmā do not see the rays of the nails of Your lotus feet, even though they are engaged in deep meditation for years together. Still, O infallible one, my ambition is such, for You are very merciful to your surrendered devotees. O Mādhava, I know also that I have no genuine devotion for the service of Your lotus feet, but because Your Lordship is inconceivably powerful, You can do what is impossible to be done. Your lotus feet can deride even the nectar of the heavenly kingdom, and therefore I am very much attracted by them. O supreme eternal, please, therefore, let my mind be fixed at Your lotus feet so that eternally I may be able to relish the taste of

Your transcendental service." The devotees are satisfied with being placed at the lotus feet of the Lord and have no ambition to see His all-beautiful face or aspire for the protection of the strong arms of the Lord. They are humble by nature, and the Lord is always leaning towards such humble devotees.

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣalakṣāvṛteṣu surabhīr abhipālayantam

lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Bs. 5.29)

1.11.27

sitātapatra-vyajanair upaskṛtaḥ
prasūna-varṣair abhivarṣitaḥ pathi
piśaṅga-vāsā vana-mālayā babhau
ghano yathārkoḍupa-cāpa-vaidyutaiḥ

SYNONYMS

sita-ātapatra—white umbrella; *vyajanaiḥ*—with a *cāmara* fan; *upaskṛtaḥ*—being served by; *prasūna*—flowers; *varṣaiḥ*—by the showers; *abhivarṣitaḥ*—thus being covered; *pathi*—on the road; *piśaṅga-vāsāḥ*—by the yellow garments; *vana-mālayā*—by the flower garlands; *babhau*—thus it became; *ghanaḥ*—cloud; *yathā*—as if; *arka*—the sun; *uḍupa*—the moon; *cāpa*—the rainbow; *vaidyutaiḥ*—by the lightning.

TRANSLATION

As the Lord passed along the public road of Dvārakā, His head was protected from the sunshine by a white umbrella. White feathered fans moved in semicircles, and showers of flowers fell upon the road. His yellow garments and garlands of flowers made it appear as if a dark cloud were surrounded simultaneously by sun, moon, lightning and rainbows.

PURPORT

The sun, moon, rainbow and lightning do not appear in the sky simultaneously. When there is sun, the moonlight becomes insignificant, and if there are clouds and a rainbow, there is no manifestation of lightning. The Lord's bodily hue is just like a new monsoon cloud. He is compared herein to the cloud. The white umbrella over His head is compared to the sun. The movement of the bunch-hair fan of flukes is compared to the moon. The showers of flowers are compared to the stars. His yellow garments are compared to the rainbow. So all these activities of the firmament, being impossible simultaneous factors, cannot be adjusted by comparison. The adjustment is only possible when we think of the inconceivable potency of the Lord. The Lord is all-powerful, and in His presence anything impossible can be made possible by His inconceivable energy. But the situation created at the time of His passing on the roads of Dvārakā was beautiful and could not be compared to anything besides the description of natural phenomena.

1.11.28

praviṣṭas tu gṛhaṁ pitroḥ
pariṣvaktaḥ sva-mātṛbhiḥ
vavande śirasā sapta
devakī-pramukhā mudā

SYNONYMS

praviṣṭaḥ—after entering; *tu*—but; *gṛham*—houses; *pitroḥ*—of the father; *pariṣvaktaḥ*—embraced; *sva-mātṛbhiḥ*—by His own mothers; *vavande*—offered obeisances; *śirasā*—His head; *sapta*—seven; *devakī*—Devakī; *pramukhā*—headed by; *mudā*—gladly.

TRANSLATION

After entering the house of His father, He was embraced by the mothers present, and the Lord offered His obeisances unto them by placing His head at their feet. The mothers were headed by Devakī [His real mother].

PURPORT

It appears that Vasudeva, the father of Lord Kṛṣṇa, had completely separate residential quarters where he lived with his eighteen wives, out of whom Śrīmatī Devakī is the real mother of Lord Kṛṣṇa. But inspite of this, all other stepmothers were equally affectionate to Him, as will be evident from the following

verse. Lord Kṛṣṇa also did not distinguish His real mother from His stepmothers, and He equally offered His obeisances unto all the wives of Vasudeva present on the occasion. According to scriptures also, there are seven mothers: 1) the real mother, 2) the wife of the spiritual master, 3) the wife of a brāhmaṇa, 4) the wife of the king, 5) the cow, 6) the nurse, and 7) the earth. All of them are mothers. Even by this injunction of the śāstras, the stepmother, who is the wife of the father, is also as good as the mother because the father is also one of the spiritual masters. Lord Kṛṣṇa, the Lord of the universe, plays the part of an ideal son just to teach others how to treat their stepmothers.

1.11.29

tāḥ putram aṅkam āropya
sneha-snuta-payodharāḥ
harṣa-vihvalitātmānaḥ
siṣicur netrajair jalaiḥ

SYNONYMS

tāḥ—all of them; *putram*—the son; *aṅkam*—the lap; *āropya*—having placed on; *sneha-snuta*—moistened by affection; *payodharāḥ*—breasts filled up; *harṣa*—delight; *vihvalita-ātmānaḥ*—overwhelmed by; *siṣicuḥ*—wet; *netrajaiḥ*—from the eyes; *jalaiḥ*—water.

TRANSLATION

The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord.

PURPORT

When Lord Kṛṣṇa was at Vṛndāvana even the cows would become moistened by affection towards Him, and He would draw milk from the nipples of every affectionate living being, so what to speak of the step mothers who were already as good as His own mother.

1.11.30

athāviśat sva-bhavanaṁ
sarva-kāmam anuttamam
prāsādā yatra patnīnāṁ
sahasrāṇi ca ṣoḍaśa

SYNONYMS

atha—thereafter; *aviśat*—entered; *sva-bhavanam*—personal palaces; *sarva*—all; *kāmam*—desires; *anuttamam*—perfect to the fullest extent; *prāsādāḥ*—palaces; *yatra*—where; *patnīnām*—of the wives numbering; *sahasrāṇi*—thousands; *ca*—over and above; *ṣoḍaśa*—sixteen.

TRANSLATION

Thereafter, the Lord entered His palaces, which were perfect to the fullest extent. His wives lived in them, and they numbered over sixteen thousand.

PURPORT

Lord Kṛṣṇa had 16,108 wives, and for each and every one of them there was a fully equipped palace complete with necessary compounds and gardens. Full description of these palaces is given in the Tenth Canto. All the palaces were made of the best marble stone. They were illuminated by jewels and decorated by curtains and carpets of velvet and silk, nicely bedecked and embroidered with gold lace. The Personality of Godhead means one who is full with all power, all energy, all opulences, all beauties, all knowledge and all renunciation. Therefore, in the palaces of the Lord there was nothing wanting for fulfilling all desires of the Lord. The Lord is unlimited, and therefore His desires are also unlimited, and the supply is also unlimited. Everything being unlimited, it is shortly described here as sarva-kāmam, or full with all desirable equipment.

1.11.31

patnyaḥ patiṁ proṣya gṛhānupāgataṁ
vilokya sañjāta-mano-mahotsavāḥ

uttasthur ārāt sahasāsanāśayāt
sākaṁ vratair vrīḍita-locanānanāḥ

SYNONYMS

patnyaḥ—the ladies (wives of Lord Śrī Kṛṣṇa); *patim*—husband; *proṣya*—who was away from home; *gṛha-anupāgatam*—now returned home; *vilokya*—thus seeing; *sañjāta*—having developed; *manaḥ-mahā-utsavāḥ*—a sense of joyful ceremony within the mind; *uttasthuḥ*—got up; *ārāt*—from a distance; *sahasā*—all of a sudden; *āsanā*—from the seats; *āśayāt*—from the state of meditation; *sākam*—along with; *vrataiḥ*—the vow; *vrīḍita*—looking coyly; *locana*—eyes; *ānanāḥ*—with such faces.

TRANSLATION

The queens of Lord Śrī Kṛṣṇa rejoiced within their minds to see their husband home after a long period abroad. The queens got up at once from their seats and meditations. As was socially customary, they covered their faces shyly and looked about coyly.

PURPORT

Although due to feminine shyness there were many hindrances to embracing the dear husband Lord Śrī Kṛṣṇa, the queens performed that act by seeing Him, by putting Him in the core of their hearts, and by sending their sons to embrace Him. Still, the act remained unfinished, and tears rolled down their cheeks despite all endeavors to check them. One in directly embraces the

husband by sending the son to embrace him because the son is developed as part of the mother's body. The embrace of the son is not exactly the embrace of husband and wife from the sexual point of view, but the embrace is satisfaction from the affectionate point of view. The embrace of the eyes is more effective in the conjugal relation, and thus according to Śrīla Jīva Gosvāmī there is nothing wrong in such an exchange of feeling between husband and wife.

1.11.32

> *tam ātmajair dṛṣṭibhir antarātmanā*
> *duranta-bhāvāḥ parirebhire patim*
> *niruddham apy āsravad ambu netrayor*
> *vilajjatīnāṁ bhṛgu-varya vaiklavāt*

SYNONYMS

tam—Him (the Lord); *ātma-jaiḥ*—by the sons; *dṛṣṭibhiḥ*—by the sight; *antara-ātmanā*—by the innermost part of the heart; *duranta-bhāvāḥ*—insuperable ecstasy; *parirebhire*—embraced; *patim*—husband; *niruddham*—choked up; *api*—in spite of; *āsravat*—tears; *ambu*—like drops of water; *netrayoḥ*—from the eyes; *vilajjatīnām*—of those situated in shyness; *bhṛgu-varya*—O chief of the Bhṛgus; *vaiklavāt*—inadvertently.

TRANSLATION

The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhṛgus, though they tried to restrain their feelings, they inadvertently shed tears.

PURPORT

Although due to feminine shyness there were many hindrances to embracing the dear husband, Lord Śrī Kṛṣṇa, the queens performed that act by seeing Him, by putting Him in the cores of their hearts, and by sending their sons to embrace Him. Still, the act remained unfinished, and tears rolled down their cheeks despite all endeavors to check them. One indirectly embraces the husband by sending the son to embrace him because the son is developed as part of the mother's body. The embrace of the son is not exactly the embrace of husband and wife from the sexual point of view, but the embrace is satisfaction from the affectionate point of view. The embrace of the eyes is more effective in the conjugal relation, and thus according to Śrīla Jīva Gosvāmī there is nothing wrong in such an exchange of feeling between husband and wife.

1.11.33

yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugaṁ navaṁ navam
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit

SYNONYMS

yadi—although; *api*—certainly; *asau*—He (Lord Śrī Kṛṣṇa); *pārśva-gataḥ*—just by the side; *rahaḥ-gataḥ*—exclusively alone; *tathāpi*—still; *tasya*—His; *aṅghri-yugam*—the feet of the Lord; *navam navam*—newer and newer; *pade*—step; *pade*—in every step; *kā*—who; *virameta*—can be detached from; *tat-padāt*—from His feet; *calāpi*—moving; *yat*—whom; *śrīḥ*—the goddess of fortune; *na*—never; *jahāti*—quits; *karhicit*—at any time.

TRANSLATION

Although Lord Śrī Kṛṣṇa was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?

PURPORT

Conditioned living beings are always after the favor of the goddess of fortune, although by nature she is moving from one place to another. In the material world no one is permanently fortunate, however clever one may be. There have been so many big empires in different parts of the world, there have been so many powerful kings all over the world, and there have been so many fortunate men, but all of them have been liquidated gradually. This is the law of material nature. But spiritually it is different. According to Brahma-saṁhitā, the Lord is served very respectfully by hundreds and thousands of goddesses of fortune. They are always in a lonely place also with the Lord. But still the association of the Lord is so inspiringly newer and newer that they cannot quit the Lord for a moment, even though they are by nature very restless and are moving about. The spiritual relation with the Lord is so enlivening and resourceful that no one can leave the company of the Lord, once having taken shelter of it.

The living beings are by constitution feminine by nature. The male or enjoyer is the Lord, and all manifestations of His different potencies are feminine by nature. In the Bhagavad-gītā, the living beings are designated as parā-prakṛti, or the superior potency. The material elements are aparā-prakṛti, or inferior potency. Such potencies are always employed for the satisfaction of the employer or the enjoyer. The supreme enjoyer is the Lord Himself, as stated in the Bhagavad-gītā (Bg. 5.29). The potencies, therefore, when engaged directly in the service of the Lord,

revive the natural color, and thus there is no disparity in the relation of the potent and potency.

Generally people engaged in service are always seeking some post under the government or the supreme enjoyer of the state. Since the Lord is the supreme enjoyer of everything in or outside the universe, it is happiness to be employed by Him. Once engaged in the supreme governmental service of the Lord, no living being wishes to be relieved from the engagement. The highest perfection of human life is to seek some employment under the Lord's supreme service. That will make one extremely happy. One need not seek the moving goddess of fortune without the relation of the Lord.

1.11.34

> *evaṁ nṛpāṇāṁ kṣiti-bhāra-janmanām*
> *akṣauhiṇībhiḥ parivṛtta-tejasām*
> *vidhāya vairaṁ śvasano yathānalaṁ*
> *mitho vadhenoparato nirāyudhaḥ*

SYNONYMS

evam—thus; *nṛpāṇām*—of the kings or administrators; *kṣiti-bhāra*—the burden of the earth; *janmanām*—born in that way; *akṣauhiṇībhiḥ*—empowered by a military strength of horses, elephants, chariots and infantry; *parivṛtta*—being puffed up by such surroundings; *tejasām*—prowess; *vidhāya*—having created; *vairam*

—hostility; *śvasanaḥ*—interaction of the wind and the pipe plants; *yathā*—as it is; *analam*—fire; *mithaḥ*—with one another; *vadhena*—by killing them; *uparataḥ*—relieved; *nirāyudhaḥ*—by Himself without being a party to such fighting.

TRANSLATION

The Lord was pacified after killing those kings who were burdensome to the earth. They were puffed up with their military strength, their horses, elephants, chariots, infantry, etc. He Himself was not a party in the fight. He simply created hostility between the powerful administrators, and they fought amongst themselves. He was like the wind which causes friction between bamboos and so sparks a fire.

PURPORT

As stated above, the living beings are not factual enjoyers of things which are manifested as God's creation. The Lord is the genuine proprietor and enjoyer of everything manifested in His creation. Unfortunately, influenced by the deluding energy, the living being becomes a false enjoyer under the dictation of the modes of nature. Puffed up by such a false sense of becoming God, the deluded living being increases his material strength by so many activities and thus becomes the burden of the earth, so much so that the earth becomes completely uninhabitable by the sane. This state of affairs is called dharmasya glāṇih, or misuse of the energy of the human being. When such misuse of human

energy is prominent, the saner living beings become perturbed by the awkward situation created by the vicious administrators who are simply burdens of the earth, and the Lord appears by His internal potency just to save the saner section of humanity and to alleviate the burden due to the earthly administrators in different parts of the world. He does not favor either of the unwanted administrators, but by His potential power He creates hostility between such unwanted administrators, as the air creates fire in the forest by the friction of the bamboos. The fire in the forest takes place automatically by the force of the air, and similarly the hostility between different groups of politicians takes place by the unseen design of the Lord. The unwanted administrators, puffed up by false power and military strength, thus become engaged in fighting amongst themselves over ideological conflicts and so exhaust themselves of all powers. The history of the world reflects this factual will of the Lord, and it will continue to be enacted until the living beings are attached to the service of the Lord. In the Bhagavad-gītā this fact is very vividly described (Bg. 7.14-15). It is said, "The deluding energy is My potency, and thus it is not possible for the dependent living beings to supersede the strength of the material modes. But those who take shelter in Me [the Personality of Godhead Śrī Kṛṣṇa] can cross over the gigantic ocean of material energy." This means that no one can establish peace and prosperity in the world by fruitive activities or by speculative philosophy or ideology. The only way is to surrender unto the Supreme Lord and thus become free from the illusion of the deluding energy.

Unfortunately persons who are engaged in destructive work are unable to surrender unto the Personality of Godhead. They are all fools of the first order; they are the lowest of the human species of life; they are robbed of their knowledge, although apparently they seem to be academically educated. They are all of the demoniac mentality, always challenging the supreme power of the Lord. Those who are very materialistic, always hankering after material power and strength, are undoubtedly fools of the first order because they have no information of the living energy, and being ignorant of that supreme spiritual science, they are absorbed in material science, which ends with the end of the material body. They are the lowest of human beings because the human life is especially meant for reestablishing the lost relation with the Lord, and they miss this opportunity by being engaged in material activities. They are robbed of their knowledge because even after prolonged speculation they cannot reach to the stage of knowing the Personality of Godhead, the summum bonum of everything. And all of them are men of demonic principle, and they suffer the consequences, as did such materialistic heroes as Rāvaṇa, Hiraṇyakaśipu, Kaṁsa and others.

1.11.35

> *sa eṣa nara-loke 'sminn*
> *avatīrṇaḥ sva-māyayā*

reme strī-ratna-kūṭastho
bhagavān prākṛto yathā

SYNONYMS

saḥ—He (the Supreme Personality of Godhead); *eṣaḥ*—all these; *nara-loke*—on this planet of human beings; *asmin*—on this; *avatīrṇaḥ*—having appeared; *sva*—personal, internal; *māyayā*—causeless mercy; *reme*—enjoyed; *strī-ratna*—woman who is competent to become a wife of the Lord; *kūṭasthaḥ*—among; *bhagavān*—the Personality of Godhead; *prākṛtaḥ*—mundane; *yathā*—as if it were.

TRANSLATION

That Supreme Personality of Godhead Śrī Kṛṣṇa, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs.

PURPORT

The Lord married and lived like a householder. This is certainly like a mundane affair, but when we learn that He married 16,108 wives and lived with them separately in each and every palace, certainly it is not mundane. Therefore, the Lord, living as a householder amongst His competent wives, is never mundane, and His behavior with them is never to be understood as mundane sex relation. The women who became the wives of the

Lord are certainly not ordinary women, because to get the Lord as one's husband is the result of many, many millions of births' tapasya (austerity). When the Lord appears on different lokas, or planets, or on this planet of human beings, He displays His transcendental pastimes just to attract the conditioned souls to become His eternal servitors, friends, parents and lovers respectively in the transcendental world where the Lord eternally reciprocates such exchanges of service. Service is pervertedly represented in the material world and broken untimely, resulting in sad experience. The illusioned living being conditioned by material nature cannot understand out of ignorance that all our relations here in the mundane world are temporary and full of inebrieties. Such relations cannot help us be happy perpetually, but if the same relation is established with the Lord, then we are transferred to the transcendental world after leaving this material body and become eternally related with Him in the relation we desire. The women amongst whom He lived as their husband are not, therefore, women of this mundane world, but are eternally related with Him as transcendental wives, a position which they attained by perfection of devotional service. That is their competency. The Lord is param brahma, or the Supreme Personality of Godhead. Conditioned souls seek after perpetual happiness in all places—not only on this earth but also on other planets throughout the universe because constitutionally a spiritual spark, as he is, can travel to any part of God's creation. But being conditioned by the material modes, he tries to travel in space by space craft and so fails to reach his destination. The law of gravitation is binding upon him like the

shackles of a prisoner. By other processes he can reach anywhere, but even if he reaches the highest planet, he cannot attain that perpetual happiness which he is searching after life after life. When he comes, however, to his senses, he seeks after Brahman happiness, knowing it for certain that unlimited happiness, which he is seeking, is never attainable in the material world. As such, the Supreme Being, Param Brahman, certainly does not seek His happiness anywhere in the material world. Nor can His paraphernalia of happiness be found in the material world. He is not impersonal. Because He is the leader and Supreme Being amongst innumerable living beings, He cannot be impersonal. He is exactly like us, and He has all the propensities of an individual living being in fullness. He marries exactly like us, but His marriage is neither mundane nor limited by our experience in the conditioned state. His wives, therefore, appear like mundane women, but factually they are all transcendental liberated souls, perfect manifestations of internal energy.

1.11.36

> *uddāma-bhāva-piśunāmala-valgu-hāsa-*
> *vrīḍāvaloka-nihato madano 'pi yāsām*
> *sammuhya cāpam ajahāt pramadottamās tā*
> *yasyendriyaṁ vimathituṁ kuhakair na śekuḥ*

SYNONYMS

uddāma—very grave; *bhāva*—expression; *piśuna*—exciting; *amala*—spotless; *valgu-hāsa*—beautiful smiling; *vrīḍa*—corner of the eye; *avaloka*—looking; *nihataḥ*—conquered; *madanaḥ*—Cupid (or *amadana*—the greatly tolerant Śiva); *api*—also; *yāsām*—whose; *sammuhya*—being overpowered by; *cāpam*—bows; *ajahāt*—gave up; *pramada*—woman, who maddens; *uttamāḥ*—of high grade; *tā*—all; *yasya*—whose; *indriyam*—senses; *vimathitum*—to perturb; *kuhakaiḥ*—by magical feats; *na*—never; *śekuḥ*—was able.

TRANSLATION

Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Śiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord.

PURPORT

The path of salvation or the path of going back to Godhead always forbids the association of women, and the complete sanātana-dharma or varṇāśrama-dharma scheme forbids or restricts association with women. How, then, can one be accepted as the Supreme Personality of Godhead who is addicted to more than sixteen thousand wives? This question may be relevantly raised by inquisitive persons really anxious to know

about the transcendental nature of the Supreme Lord. And to answer such questions, the sages at Naimiṣāraṇya have discussed the transcendental character of the Lord in this and in following verses. It is clear herein that the feminine attractive features which can conquer Cupid or even the supermost tolerant Lord Śiva could not conquer the senses of the Lord. Cupid's business is to invoke mundane lust. The whole universe is moving being agitated by Cupid's arrow. The activities of the world are being carried on by the central attraction of male and female. A male is searching after a mate to his liking, and the female is looking after a suitable male. That is the way of material stimulus. And as soon as a male is combined with a female, the material bondage of the living being is at once tightly interlocked by sex relation, and as a result of this, both the male and female's attraction for sweet home, motherland, bodily offspring, society and friendship and accumulation of wealth become the illusory field of activities, and thus a false but indefatigable attraction for the temporary material existence, which is full of miseries, is manifest. Those who are, therefore, on the path of salvation for going back home and back to Godhead are especially advised by all scriptural instruction to become free from such paraphernalia of material attraction. And that is possible only by the association of the devotees of the Lord who are called the mahātmās. Cupid, therefore, throws his arrow upon the living beings to make them mad after the opposite sex, whether the party is actually beautiful or not. Cupid's provocations are going on, even among beastly societies who are all ugly-looking in the estimation of the civilized nations. Thus Cupid's influence is

exerted even amongst the ugliest forms, and what to speak of the most perfect beauties. Lord Śiva, who is considered to be most tolerant, was also struck by Cupid's arrow because he also became mad after the Mohinī incarnation of the Lord and acknowledged himself to be defeated. Cupid, however, was himself captivated by the grave and exciting dealings of the goddesses of fortune, and he voluntarily gave up his bow and arrow in a spirit of frustration. Such was the beauty and attraction of the queens of Lord Kṛṣṇa. Yet they could not disturb the transcendental senses of the Lord. This is because the Lord is all-perfect ātmārāma, or self-sufficient. He does not require anyone's extraneous help for His personal satisfaction. Therefore, the queens could not satisfy the Lord by their feminine attractiveness, but they satisfied Him by their sincere affection and service. Only by unalloyed transcendental loving service could they satisfy the Lord, and the Lord was pleased to treat them as wives in reciprocation. Thus being satisfied by their unalloyed service only, the Lord reciprocated the service just like a devout husband. Otherwise He had no business to become the husband of so many wives. He is the husband of everyone, but to one who accepts Him as such, He reciprocates. This unalloyed affection for the Lord is never to be compared to mundane lust. It is purely transcendental. And the grave dealings, which the queens displayed in natural feminine ways, were also transcendental because the feelings were expressed out of transcendental ecstasy. It is already explained in the previous verse that the Lord appeared like a mundane husband, but

factually His relation with His wives was transcendental, pure and unconditioned by the modes of material nature.

1.11.37

> *tam ayaṁ manyate loko*
> *hy asaṅgam api saṅginam*
> *ātmaupamyena manujaṁ*
> *vyāpṛṇvānaṁ yato 'budhaḥ*

SYNONYMS

tam—unto Lord Kṛṣṇa; *ayam*—all these (common men); *manyate*—do speculate within the mind; *lokaḥ*—the conditioned souls; *hi*—certainly; *asaṅgam*—unattached; *api*—in spite of; *saṅginam*—affected; *ātma*—self; *aupamyena*—by comparison with the self; *manujam*—ordinary man; *vyāpṛṇvānam*—being engaged in; *yataḥ*—because; *abudhaḥ*—foolish because of ignorance.

TRANSLATION

The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.

PURPORT

The word abudhaḥ is significant here. Due to ignorance only, the foolish mundane wranglers misunderstand the Supreme Lord

and spread their foolish imaginations amongst innocent persons by propaganda. The Supreme Lord Śrī Kṛṣṇa is the original primeval Personality of Godhead, and when He was personally present before the eyes of everyone, He displayed full-fledged divine potency in every field of activities. As we have already explained in the first verse of Śrīmad-Bhāgavatam, He is completely independent to act however He likes, but all His actions are full of bliss, knowledge and eternity. Only the foolish mundaners misunderstand Him, unaware of His eternal form of knowledge and bliss which is confirmed in the Bhagavad-gītā and Upaniṣads. His different potencies work in a perfect plan of natural sequence, and doing everything by the agency of His different potencies, He remains eternally the supreme independent.

When He descends on the material world by His causeless mercy to different living beings, He does so by His own potency, He is not subject to any condition of the material modes of nature, and He descends as He is originally. The mental speculators misunderstand Him as the Supreme Person, and they consider His impersonal features as inexplicable Brahman to be all. Such a conception is also the product of conditioned life, because they cannot go beyond their own personal capacity. Therefore, one who considers the Lord on the level of one's limited potency is only a common man. Such a man cannot be convinced that the Personality of Godhead is always unaffected by the modes of material nature. He cannot understand that the sun is always unaffected by infectious matter. The mental

speculators compare everything from the standpoint of experimental knowledge of their own selves. Thus when the Lord is found to act like an ordinary person in matrimonial bondage, they consider Him to be like one of them, without considering that the Lord can marry at once sixteen thousand wives or more. Due to a poor fund of knowledge they accept one side of the picture while disbelieving the other. This means-that due to ignorance only they always think of Lord Kṛṣṇa as like themselves and make their own conclusions, which are absurd and unauthentic from the version of the Śrīmad-Bhāgavatam.

1.11.38

> *etad īśanam īśasya*
> *prakṛti-stho 'pi tad-guṇaiḥ*
> *na yujyate sadātma-sthair*
> *yathā buddhis tad-āśrayā*

SYNONYMS

etat—this; *īśanam*—divinity; *īśasya*—of the Personality of Godhead; *prakṛti-sthaḥ*—being in contact with material nature; *api*—in spite of; *tat-guṇaiḥ*—by the qualities; *na*—never; *yujyate*—is affected; *sadā ātma-sthaiḥ*—by those who are situated in eternity; *yathā*—as is; *buddhiḥ*—intelligence; *tat*—the Lord; *āśrayā*—those who are under the shelter of.

TRANSLATION

This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.

PURPORT

In the Vedas and Vedic literatures (Śruti and Smṛti) it is affirmed that in the Divinity there is nothing material. He is transcendental (nirguṇa) only, the supreme cognizant. Hari, or the Personality of Godhead, is the Supreme transcendental Person situated beyond the range of material affection. These statements are also confirmed even by Ācārya Śaṅkara. One may argue that His relation with the goddesses of fortune may be transcendental, but what about His relation with the Yadu dynasty, being born in that family, or His killing the nonbelievers like Jarāsandha and other asuras directly in contact with the modes of material nature. The answer is that the Divinity of the Personality of Godhead is never in contact with the qualities of material nature in any circumstances. Actually He is in contact with such qualities because He is the ultimate source of everything, yet He is above the actions of such qualities. He is known, therefore, as Yogeśvara, or the master of mystic power, or in other words the all-powerful. Even His learned devotees are not affected by the influence of the material modes. The great six Gosvāmīs of Vṛndāvana all came from greatly rich and

aristocratic families, but when they adopted the life of mendicants at Vṛndāvana, superficially they appeared to be in wretched conditions of life, but factually they were the richest of all in spiritual values. Such mahābhāgavatas, or first-grade devotees, although moving amongst men, are not contaminated by honor or insult, hunger or satisfaction, by sleep or wakefulness, which are all resultant actions of the three modes of material nature. Similarly, some of them are engaged in worldly dealings, yet are unaffected. Unless these neutralities of life are there, one cannot be considered situated in transcendence. The Divinity and His associates are on the same transcendental plane, and their glories are always sanctified by the action of yogamāyā, or the internal potency of the Lord. The devotees of the Lord are always transcendental, even if they are sometimes found to have fallen in their behavior. The Lord emphatically declares in the Bhagavad-gītā (Bg. 9.30) that even if an unalloyed devotee is found to be fallen due to a previous material contamination, he is nevertheless to be accepted as fully transcendental because of his being engaged cent percent in the devotional service of the Lord. The Lord protects him always because of his rendering service unto Him, and the fallen conditions are to be considered accidental and temporary. They will vanish in no time.

1.11.39

> *taṁ menire 'balā mūḍhāḥ*
> *straiṇaṁ cānuvrataṁ rahaḥ*

apramāṇa-vido bhartur
īśvaraṁ matayo yathā

SYNONYMS

tam—unto Lord Śrī Kṛṣṇa; *menire*—took it for granted; *abalāḥ*—delicate; *mūḍhāḥ*—because of simplicity; *straiṇam*—one who is dominated by his wife; *ca*—also; *anuvratam*—follower; *rahaḥ*—lonely place; *apramāṇa-vidaḥ*—unaware of the extent of glories; *bhartuḥ*—of their husband; *īśvaram*—the supreme controller; *matayaḥ*—thesis; *yathā*—as it is.

TRANSLATION

The simple and delicate women truly thought that the Lord Śrī Kṛṣṇa, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller.

PURPORT

Even the transcendental wives of Lord Śrī Kṛṣṇa did not know completely the unfathomable glories of the Lord. This ignorance is not mundane because there is some action of the internal potency of the Lord in the exchange of feelings between Him and His eternal associates. The Lord exchanges transcendental relations in five ways, as proprietor, master, friend, son and lover, and in each of these pastimes He plays fully by the potency of yogamāyā, the internal potency. He plays exactly like an equal

friend with the cowherd boys or even with friends like Arjuna. He plays exactly like a son in the presence of Yaśodāmātā, He plays exactly like a lover in the presence of the cowherd damsels, and He plays exactly like a husband in the presence of the queens of Dvārakā. Such devotees of the Lord never think of the Lord as the Supreme, but think of Him exactly as a common friend, a pet son or a lover or husband very much dear to heart and soul. That is the relation between the Lord and His transcendental devotees, who act as His associates in the spiritual sky where there are innumerable Vaikuṇṭha planets. When the Lord descends, He does so along with His entourage to display a complete picture of the transcendental world where pure love and devotion for the Lord prevail without any mundane tinge of lording it over the creation of the Lord. Such devotees of the Lord are all liberated souls, perfect representations of the marginal or internal potency in complete negation of the influence of the external potency. The wives of Lord Kṛṣṇa were made to forget the immeasurable glories of the Lord by the internal potency so that there might not be any flaw of exchange, and they took it for granted that the Lord was a henpecked husband, always following them in lonely places. In other words, even the personal associates of the Lord do not know Him perfectly well, so what do the thesis writers or mental speculators know about the transcendental glories of the Lord? The mental speculators present different theses as to His becoming the causes of the creation, the ingredients of the creation or the material and efficient cause of the creation, etc., but all this is but partial knowledge about the Lord. Factually they are as ignorant as the

common man. The Lord can be known by the mercy of the Lord only, and by no other means. But since the dealings of the Lord with His wives are based on pure transcendental love and devotion, the wives are all on the transcendental plane without material contamination.

Thus end the Bhaktivedanta purports of the First Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kṛṣṇa's Entrance into Dvārakā."

Chapter 12

1.12.1

śaunaka uvāca
aśvatthāmnopasṛṣṭena
brahma-śīrṣṇoru-tejasā
uttarāyā hato garbha
īśenājīvitaḥ punaḥ

SYNONYMS

śaunakaḥ uvāca—the sage Śaunaka said; *aśvatthāmna*—of Aśvatthāmā (the son of Droṇa); *upasṛṣṭena*—by release of; *brahma-śīrṣṇā*—the invincible weapon, *brahmāstra*; *uru-tejasā*—by high temperature; *uttarāyāḥ*—of Uttarā (mother of Parīkṣit); *hataḥ*—being spoiled; *garbhaḥ*—womb; *īśena*—by the Supreme Lord; *ājīvitaḥ*—brought to life; *punaḥ*—again.

TRANSLATION

The sage Śaunaka said: The womb of Uttarā, mother of Mahārāja Parīkṣit, was spoiled by the dreadful and invincible brahmāstra weapon released by Aśvatthāmā. But Mahārāja Parīkṣit was saved by the Supreme Lord.

PURPORT

The sages assembled in the forest of Naimiṣāraṇya inquired from Sūta Gosvāmī about the birth of Mahārāja Parīkṣit, but in course of the narration other topics like the release of brahmāstra by the son of Droṇa, his punishment by Arjuna, Queen Kuntīdevī's prayers, the Pāṇḍavas' visit to the place where Bhīṣmadeva was lying, his prayers and thereafter the Lord's departure for Dvārakā were discussed. His arrival at Dvārakā and residing with the sixteen thousand queens, etc., were narrated. They were absorbed in hearing such descriptions, but now they wanted to turn to the original topic, and thus the inquiry was made by Śaunaka Ṛṣi. So the subject of the release of the brahmāstra weapon by Aśvatthāmā is renewed.

1.12.2

tasya janma mahā-buddheḥ
karmāṇi ca mahātmanaḥ
nidhanaṁ ca yathaivāsīt
sa pretya gatavān yathā

SYNONYMS

tasya—his (of Mahārāja Parīkṣit); *janma*—birth; *mahā-buddheḥ*—of great intelligence; *karmāṇi*—activities; *ca*—also; *mahā-ātmanaḥ*—of the great devotee; *nidhanam*—demise; *ca*—also; *yathā*—as it

was; *eva*—of course; *āsīt*—happened; *saḥ*—he; *pretya*—destination after death; *gatavān*—achieved; *yathā*—as it were.

TRANSLATION

How was the great Emperor Parīkṣit, who was a highly intelligent and great devotee, born in that womb? How did his death take place, and what did he achieve after his death?

PURPORT

The King of Hastināpura (now Delhi) used to be the Emperor of the world, at least till the time of the son of Emperor Parīkṣit. Mahārāja Parīkṣit was saved by the Lord in the womb of his mother, so he could certainly be saved from an untimely death due to the ill will of the son of a brāhmaṇa. Because the age of Kali began to act just after the assumption of power by Mahārāja Parīkṣit, the first sign of misgivings was exhibited in the cursing of a greatly intelligent and devoted king like Mahārāja Parīkṣit. The king is the protector of the helpless citizens, and their welfare, peace and prosperity depend on him. Unfortunately, by the instigation of the fallen age of Kali, an unfortunate brāhmaṇa's son was employed to condemn the innocent Mahārāja Parīkṣit, and so the King had to prepare himself for death within seven days. Mahārāja Parīkṣit is especially famous as one who is protected by Viṣṇu, and when he was unduly cursed by a brāhmaṇa's son, he could have invoked the mercy of the Lord to save him, but he did not want to because he was a

pure devotee. A pure devotee never asks the Lord for any undue favor. Mahārāja Parīkṣit knew that the curse of the brāhmaṇa's son upon him was unjustified, as everyone else knew, but he did not want to counteract it because he knew also that the age of Kali had begun and that the first symptom of the age, namely degradation of the highly talented brāhmaṇa community, had also begun. He did not want to interfere with the current of the time, but he prepared himself to meet death very cheerfully and very properly. Being fortunate, he got at least seven days to prepare himself to meet death, and so he properly utilized the time in the association of Śukadeva Gosvāmī, the great saint and devotee of the Lord.

1.12.3

tad idaṁ śrotum icchāmo
gadituṁ yadi manyase
brūhi naḥ śraddadhānānāṁ
yasya jñānam adāc chukaḥ

SYNONYMS

tat—all; *idam*—this; *śrotum*—to hear; *icchāmaḥ*—all willing; *gaditum*—to narrate; *yadi*—if; *manyase*—you think; *brūhi*—please speak; *naḥ*—we; *śraddadhānānām*—who are very much respectful; *yasya*—whose; *jñānam*—transcendental knowledge; *adāt*—delivered; *śukaḥ*—Śrī Śukadeva Gosvāmī.

TRANSLATION

We all respectfully want to hear about him [Mahārāja Parīkṣit] to whom Śukadeva Gosvāmī imparted transcendental knowledge. Please speak on this matter.

PURPORT

Śukadeva Gosvāmī imparted transcendental knowledge to Mahārāja Parīkṣit during the remaining seven days of his life, and Mahārāja Parīkṣit heard him properly, just like an ardent student, and the effect of such a bona fide hearing and chanting of Śrīmad-Bhāgavatam was equally shared by both the hearer and the chanter. Both of them were benefited. Out of the nine different transcendental means of devotional service of the Lord prescribed in the Bhāgavatam, either all of them, or some of them or even one of them, are equally beneficial if properly discharged. Mahārāja Parīkṣit and Śukadeva Gosvāmī were serious performers of the first two important items, namely the process of chanting and the process of hearing, and therefore both of them were successful in their laudable attempt. Transcendental realization is attained by such serious hearing and chanting and not otherwise. There is a type of spiritual master and disciple much advertised in this age of Kali. It is said that the master injects spiritual force into the disciple by an electrical current generated by the master, and the disciple begins to feel the shock. He becomes unconscious, and the master weeps for his exhausting his store of so-called spiritual assets. Such bogus advertisement is going on in this age, and the

poor common man is becoming the victim of such advertisement. We do not find such folk tales in the dealings of Śukadeva Gosvāmī and his great disciple Mahārāja Parīkṣit. The sage recited Śrīmad-Bhāgavatam in devotion, and the great King heard him properly. The King did not feel any shock of electrical current from the master, nor did he become unconscious while receiving knowledge from the master. One should not, therefore, become a victim of these unauthorized advertisements made by some bogus representative of Vedic knowledge. The sages of Naimiṣāraṇya were very respectful in hearing about Mahārāja Parīkṣit because of his receiving knowledge from Śukadeva Gosvāmī by means of ardent hearing. Ardent hearing from the bona fide master is the only way to receive transcendental knowledge, and there is no need for medical performances or occult mysticism for miraculous effects. The process is simple, but only the sincere party can achieve the desired result.

1.12.4

sūta uvāca
apīpalad dharma-rājaḥ
pitṛvad rañjayan prajāḥ
niḥspṛhaḥ sarva-kāmebhyaḥ
kṛṣṇa-pādānusevayā

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *apīpalat*—administered prosperity; *dharma-rājaḥ*—King Yudhiṣṭhira; *pitṛ-vat*—exactly like his father; *rañjayan*—pleasing; *prajāḥ*—all those who took birth; *niḥspṛhaḥ*—without personal ambition; *sarva*—all; *kāmebhyaḥ*—from sense gratification; *kṛṣṇa-pāda*—the lotus feet of Lord Śrī Kṛṣṇa; *anusevayā*—by dint of rendering continuous service.

TRANSLATION

Śrī Sūta Gosvāmī said: Emperor Yudhiṣṭhira administered generously to everyone during his reign. He was exactly like his father. He had no personal ambition and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Śrī Kṛṣṇa.

PURPORT

As mentioned in our introduction, "There is a need for the science of Kṛṣṇa in human society for all the suffering humanity of the world, and we simply request the leading personalities of all nations to take to the science of Kṛṣṇa for their own good, for the good of society, and for the good of all the people of the world." So it is confirmed herein by the example of Mahārāja Yudhiṣṭhira, the personality of goodness. In India the people hanker after Rāma-rājya because the Personality of Godhead was the ideal king and all other kings or emperors in India controlled the destiny of the world for the prosperity of every living being

who took birth on the earth. Herein the word prajāḥ is significant. The etymological import of the word is "that which is born." On the earth there are many species of life, from the aquatics up to the perfect human beings, and all are known as prajās. Lord Brahmā, the creator of this particular universe, is known as the prajāpati because he is the grandfather of all who have taken birth. Thus prajā is used in a broader sense than it is now used. The king represents all living beings, the aquatics, plants, trees, the reptiles, the birds, the animals and man. Every one of them is a part and parcel of the Supreme Lord (Bg. 14.4), and the king, being the representative of the Supreme Lord, is duty-bound to give proper protection to every one of them. This is not the case with the presidents and dictators of this demoralized system of administration where the lower animals are given no protection while the higher animals are given so-called protection. But this is a great science which can be learned only by one who knows the science of Kṛṣṇa. By knowing the science of Kṛṣṇa, one can become the most perfect man in the world, and unless one has knowledge in this science, all qualifications and doctorate diplomas acquired by academic education are spoiled and useless. Mahārāja Yudhiṣṭhira knew this science of Kṛṣṇa very well, for it is stated here that by continuous cultivation of this science, or by continuous devotional service to Lord Kṛṣṇa, he acquired the qualification of administering the state. The father is sometimes seemingly cruel to the son, but that does not mean that the father has lost the qualification to be a father. A father is always a father because he has always the good of the son at heart. The father wants every

one of his sons to become a better man than himself. Therefore, a king like Mahārāja Yudhiṣṭhira, who is the personality of goodness, wanted everyone under his administration, especially human beings who have better developed consciousness, to become devotees of Lord Kṛṣṇa so that everyone can become free from the trifles of material existence. His motto of administration was all good for the citizens, for as personified goodness, he knew perfectly well what is actually good for them. He conducted the administration on that principle, and not on the rākṣasi or demonic principle of sense gratification. As an ideal king, he had no personal ambition, and there was no place for sense gratification because all his senses at all times were engaged in the loving service of the Supreme Lord, which includes the partial service to the living beings who form the parts and parcels of the complete whole. Those who are busy rendering service to the parts and parcels, leaving aside the whole, only spoil time and energy, as one does when watering the leaves of a tree without watering the root. If water is poured on the root, the leaves are enlivened perfectly and automatically, but if water is poured on the leaves only, the whole energy is spoiled. Mahārāja Yudhiṣṭhira, therefore, was constantly engaged in the service of the Lord, and thus the parts and parcels of the Lord, the living beings under his careful administration, were perfectly attended with all comforts in this life and all progress in the next. That is the way of perfect management of state administration.

1.12.5

sampadaḥ kratavo lokā
mahiṣī bhrātaro mahī
jambūdvīpādhipatyaṁ ca
yaśaś ca tri-divaṁ gatam

SYNONYMS

sampadaḥ—opulence; *kratavaḥ*—sacrifices; *lokāḥ*—future destination; *mahiṣī*—the queens; *bhrātaraḥ*—the brothers; *mahī*—the earth; *jambū-dvīpa*—the globe or planet of our residence; *ādhipatyam*—sovereignty; *ca*—also; *yaśaḥ*—fame; *ca*—and; *tri-divam*—celestial planets; *gatam*—spread over.

TRANSLATION

News even reached the celestial planets about Mahārāja Yudhiṣṭhira's worldly possessions, the sacrifices by which he would attain a better destination, his queen, his stalwart brothers, his extensive land, his sovereignty over the planet earth, and his fame, etc.

PURPORT

Only a rich and great man's name and fame are known all over the world, and the name and fame of Mahārāja Yudhiṣṭhira reached the higher planets because of his good administration, worldly possessions, glorious wife Draupadī, the strength of his

brothers Bhīma and Arjuna, and his solid sovereign power over the world, known as Jambūdvīpa. Here the word loka is significant. There are different lokas or higher planets scattered all over the sky, both material and spiritual. A person can reach them by dint of his work in the present life, as stated in the Bhagavad-gītā (Bg. 9.25). No forceful entrance is allowed there. The tiny material scientists and engineers who have discovered vehicles to travel over a few thousand miles in outer space will not be allowed entrance. That is not the way to reach the better planets. One must qualify himself to enter into such happy planets by sacrifice and service. Those who are sinful in every step of life can expect only to be degraded into animal life to suffer more and more the pangs of material existence, and this is also stated in the Bhagavad-gītā (Bg. 16.19). Mahārāja Yudhiṣṭhira's good sacrifices and qualifications were so lofty and virtuous that even the residents of the higher celestial planets were already prepared to receive him as one of them.

1.12.6

kiṁ te kāmāḥ sura-spārhā
mukunda-manaso dvijāḥ
adhijahrur mudaṁ rājñaḥ
kṣudhitasya yathetare

SYNONYMS

kim—what for; *te*—all those; *kāmāḥ*—objects of sense enjoyment; *sura*—of the denizens of heaven; *spārhāḥ*—aspirations; *mukunda-manasaḥ*—of one who is already God conscious; *dvijāḥ*—O *brāhmaṇas*; *adhijahruḥ*—could satisfy; *mudam*—pleasure; *rājñaḥ*—of the king; *kṣudhitasya*—of the hungry; *yathā*—as it is; *itare*—in other things.

TRANSLATION

O brāhmaṇas, the opulence of the King was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service.

PURPORT

There are two things in the world which can satisfy living beings. When one is materially engrossed, he is satisfied only by sense gratification, but when one is liberated from the conditions of the material modes, he is satisfied only by rendering loving service for the satisfaction of the Lord. This means that the living being is constitutionally a servitor, and not one who is served. Being illusioned by the conditions of the external energy, one falsely thinks himself to be the served, but actually he is not served; he is servant of the senses like lust, desire, anger, avarice, pride, madness and intolerance. When one is in his proper senses by attainment of spiritual knowledge, he realizes that he is not the master of the material world but is only a servant of the senses.

At that time he begs for the service of the Lord and thus becomes happy without being illusioned by so-called material happiness. Mahārāja Yudhiṣṭhira was one of the liberated souls, and therefore for him there was no pleasure in a vast kingdom, good wife, obedient brothers, happy subjects and prosperous world. These blessings automatically follow for a pure devotee, even though the devotee does not aspire for them. The example set herein is exactly suitable. It is said that one who is hungry is never satisfied by anything other than food.

The whole material world is full of hungry living beings. The hunger is not for good food, shelter or sense gratification. The hunger is for the spiritual atmosphere. Due to ignorance only they think that the world is not satisfied because there is not sufficient food, shelter, defense and objects of sense gratification. This is called illusion. When the living being is hungry for spiritual satisfaction, he is misrepresented by material hunger. But the foolish leaders cannot see that even the people who are most sumptuously materially satisfied are still hungry. And what is their hunger and poverty? This hunger is actually for spiritual food, spiritual shelter, spiritual defense and spiritual sense gratification. These can be obtained in the association of the Supreme Spirit Lord Śrī Kṛṣṇa, and therefore one who has them cannot be attracted by the so-called food, shelter, defense and sense gratification of the material world, even if they are relished by the denizens of the heavenly planets. Therefore, in the Bhagavad-gītā it is said by the Lord (Bg. 8.16) that even in the topmost planet of the universe, namely the Brahmaloka, where

the duration of life is multiplied by millions of years by earth calculation, one cannot satisfy his hunger. Such hunger can only by satisfied when the living being is situated in immortality, which is attained in the spiritual sky far, far above the Brahmaloka, in the association of Lord Mukunda, the Lord who awards His devotees the transcendental pleasure of liberation.

1.12.7

mātur garbha-gato vīraḥ
sa tadā bhṛgu-nandana
dadarśa puruṣaṁ kañcid
dahyamāno 'stra-tejasā

SYNONYMS

mātuḥ—mother; *garbha*—womb; *gataḥ*—being situated there; *vīraḥ*—the great fighter; *saḥ*—child Parīkṣit; *tadā*—at that time; *bhṛgu-nandana*—O son of Bhṛgu; *dadarśa*—could see; *puruṣam*—the Supreme Lord; *kañcit*—as someone else; *dahyamānaḥ*—suffering from being burned; *astra*—the *brahmāstra*; *tejasā*—temperature.

TRANSLATION

O son of Bhṛgu [Śaunaka], when the child Parīkṣit, the great fighter, was in the womb of his mother Uttarā and was suffering from the burning heat of the brahmāstra

[thrown by Aśvatthāmā], he could observe the Supreme Lord coming to him.

PURPORT

Death generally involves remaining in trance for seven months. A living being, according to his own action, is allowed to enter into the womb of a mother by the vehicle of a father's semina, and thus he develops his desired body. This is the law of birth in specific bodies according to one's past actions. When he is awake from trance, he feels the inconvenience of being confined within the womb, and thus he wants to come out of it and sometimes fortunately prays to the Lord for such liberation. Mahārāja Parīkṣit, while in the womb of his mother, was struck by the brahmāstra released by Aśvatthāmā, and he was feeling the burning heat. But because he was a devotee of the Lord, the Lord at once appeared Himself within the womb by His all-powerful energy, and the child could see that someone else had come to save him. Even in that helpless condition, the child Parīkṣit endured the unbearable temperature due to his being a great fighter by nature. And for this reason the word vīraḥ has been used.

1.12.8

> *aṅguṣṭha-mātram amalaṁ*
> *sphurat-puraṭa-maulinam*

apīvya-darśanaṁ śyāmaṁ
taḍid vāsasam acyutam

SYNONYMS

aṅguṣṭha—by the measure of a thumb; *mātram*—only; *amalam*—transcendental; *sphurat*—blazing; *puraṭa*—gold; *maulinam*—helmet; *apīvya*—very beautiful; *darśanam*—to look at; *śyāmam*—blackish; *taḍit*—lightning; *vāsasam*—clothing; *acyutam*—the Infallible (the Lord).

TRANSLATION

He [the Lord] was only thumb high, but He was all transcendental. He had a very beautiful, blackish, infallible body, and He wore a dress of lightning yellow and a helmet of blazing gold. Thus He was seen by the child.

1.12.9

śrīmad-dīrgha-catur-bāhuṁ
tapta-kāñcana-kuṇḍalam
kṣatajākṣaṁ gadā-pāṇim
ātmanaḥ sarvato diśam
paribhramantam ulkābhāṁ
bhrāmayantaṁ gadāṁ muhuḥ

SYNONYMS

śrīmat—enriched; *dīrgha*—prolonged; *catuḥ-bāhum*—four-handed; *tapta-kāñcana*—molten gold; *kuṇḍalam*—earrings; *kṣataja-akṣam*—eyes with the redness of blood; *gadā-pāṇim*—hand with a club; *ātmanaḥ*—own; *sarvataḥ*—all; *diśam*—around; *paribhramantam*—loitering; *ulkābhām*—like shooting stars; *bhrāmayantam*—encircling; *gadām*—the club; *muhuḥ*—constantly.

TRANSLATION

The Lord was enriched with four hands, earrings of molten gold and eyes blood red with fury. As He loitered about, His club constantly encircled Him like a shooting star.

PURPORT

It is said in the Brahma-saṁhitā (Ch. V) that the Supreme Lord Govinda by His one plenary portion enters into the halo of the universe and distributes himself as Paramātmā, or the Supersoul, not only within the heart of every living being, but also within every atom of the material elements. Thus the Lord is all-pervading by His inconceivable potency, and thus He entered the womb of Uttarā to save His beloved devotee Mahārāja Parīkṣit. In the Bhagavad-gītā (Bg. 9.13) the Lord assured everyone that His devotees are never to be vanquished. No one can kill a devotee of the Lord because he is protected by the Lord, and no one can save a person whom the Lord desires to kill. The Lord is all-powerful, and therefore He can both save and kill as He likes.

He became visible to His devotee Mahārāja Parīkṣit even in that awkward position (in the womb of his mother) in a shape just suitable for his vision. The Lord can become bigger than thousands of universes and can become smaller than an atom at the same time. Merciful as He is, He becomes just suitable to the vision of the limited living being. He is unlimited. He is not limited by any measurement of our calculation. He can become bigger than what we can think of, and He can become smaller than what we can conceive. But in all circumstances He is the same all-powerful Lord. There is no difference between the thumblike Viṣṇu in the womb of Uttarā and the full-fledged Nārāyaṇa in the Vaikuṇṭha-dhāma, the kingdom of Godhead. He accepts the form of arca-vigraha (worshipable Deity) just to accept service from His different incapable devotees. By the mercy of the arca-vigraha, the form of the Lord in material elements, the devotees who are in the material world can easily approach the Lord, although He is not conceivable by the material senses. The arca-vigraha is therefore an all-spiritual form of the Lord to be perceived by the material devotees; such arca-vigraha of the Lord is never to be considered material. There is no difference between matter and spirit for the Lord, although there is a gulf of difference between the two in the case of the conditioned living being. As for the Lord, there is nothing but spiritual existence, and there is nothing except spiritual existence for the pure devotee of the Lord in his intimate relation with the Lord.

1.12.10

astra-tejaḥ sva-gadayā
nīhāram iva gopatiḥ
vidhamantaṁ sannikarṣe
paryaikṣata ka ity asau

SYNONYMS

astra-tejaḥ—radiation of the *brahmāstra*; *sva-gadayā*—by means of His own club; *nīhāram*—drops of dew; *iva*—like; *gopatiḥ*—the sun; *vidhamantam*—the act of vanishing; *sannikarṣe*—nearby; *paryaikṣata*—observing; *kaḥ*—who; *iti asau*—this body.

TRANSLATION

The Lord was thus engaged in vanquishing the radiation of the brahmāstra, just as the sun evaporates a drop of dew. He was observed by the child, who thought it to be Him.

1.12.11

vidhūya tad ameyātmā
bhagavān dharma-gub vibhuḥ
miṣato daśamāsasya
tatraivāntardadhe hariḥ

SYNONYMS

vidhūya—having completely washed off; *tat*—that; *ameyātmā*—the all-pervading Supersoul; *bhagavān*—the Personality of Godhead; *dharma-gup*—the protector of righteousness; *vibhuḥ*—the Supreme; *miṣataḥ*—while observing; *daśamāsasya*—of one who is dressed by all directions; *tatra eva*—then and there; *antaḥ*—out of sight; *dadhe*—became; *hariḥ*—the Lord.

TRANSLATION

While thus being observed by the child, the Supreme Lord Personality of Godhead, the Supersoul of everyone and the protector of the righteous, who stretches in all directions and who is unlimited by time and space, disappeared at once.

PURPORT

Child Parīkṣit was not observing a living being who is limited by time and space. There is a gulf of difference between the Lord and the individual living being. The Lord is mentioned herein as the supreme living being unlimited by time and space. Every living being is limited by time and space. Even though a living being is qualitatively one with the Lord, still quantitatively there is a great difference between the Supreme Soul and the common individual soul. In the Bhagavad-gītā both the living beings and the Supreme Being are said to be all-pervading (yena sarvam idaṁ tatam), yet there is a difference between these two kinds of all-pervasiveness. A common living being or soul can be all-

pervading within his own limited body, but the supreme living being is all-pervading in all space and all time. A common living being cannot extend its influence over another common living being by its all-pervasiveness, but the Supreme Supersoul, the Personality of Godhead, is unlimitedly able to exert His influence over all places and all times and over all living beings. And because He is all-pervasive, unlimited by time and space, He can appear even within the womb of the mother of child Parīkṣit. He is mentioned herein as the protector of the righteous. Anyone who is a surrendered soul unto the Supreme is righteous, and he is specifically protected by the Lord in all circumstances. He is the indirect protector of the unrighteous also, for He rectifies their sins through His external potency. The Lord is mentioned herein as one who is dressed in the ten directions. This means dressed with garments on ten sides, up and down. He is present everywhere and can appear and disappear at His will from everywhere and anywhere. His disappearance from the sight of the child Parīkṣit does not mean that He appeared on the spot from any other place. He was present there, and even after His disappearance He was there, although invisible to the eyes of the child. This material covering of the effulgent firmament is also something like a womb of the mother nature, and we are all put into the womb by the Lord, the father of all living beings. He is present everywhere, even in this material womb of mother Durgā, and amongst those who deserve to see the Lord.

1.12.12

tataḥ sarva-guṇodarke
sānukūla-grahodaye
jajñe vaṁśa-dharaḥ pāṇḍor
bhūyaḥ pāṇḍur ivaujasā

SYNONYMS

tataḥ—thereupon; *sarva*—all; *guṇa*—good signs; *udarke*—having gradually evolved; *sa-anukūla*—all favorable; *grahodaye*—constellation of stellar influence; *jajñe*—took birth; *vaṁśa-dharaḥ*—heir apparent; *pāṇḍoḥ*—of Pāṇḍu; *bhūyaḥ*—being; *pāṇḍuḥ iva*—exactly like Pāṇḍu; *ojasā*—by prowess.

TRANSLATION

Thereupon, when all the good signs of the zodiac gradually evolved, the heir apparent of Pāṇḍu, who would be exactly like him in prowess, took birth.

PURPORT

Astronomical calculations of stellar influences upon a living being are not suppositions but are factual, as confirmed in Śrīmad-Bhāgavatam. Every living being is controlled by the laws of nature at every minute, just as a citizen is controlled by the influence of the state. The state laws are grossly observed, but the laws of material nature, being subtle to our gross understanding,

cannot be experienced grossly. As stated in the Bhagavad-gītā (Bg. 3.9), every action of life produces another reaction, which is binding upon us, and only those who are acting on behalf of Yajña (Viṣṇu) are not bound by reactions. Our actions are judged by the higher authorities, the agents of the Lord, and thus we are awarded bodies according to our activities. The law of nature is so subtle that every part of our body is influenced by the respective stars, and a living being obtains his working body to fulfill his terms of imprisonment by the manipulation of such astronomical influence. A man's destiny is therefore ascertained by the birthtime constellation of stars, and a factual horoscope is made by a learned astrologer. It is a great science, and misuse of a science does not make it useless. Mahārāja Parīkṣit or even the Personality of Godhead appear in certain constellations of good stars, and thus the influence is exerted upon the body thus born at an auspicious moment. The most auspicious constellation of stars takes place during the appearance of the Lord on this material world, and it is specifically called jayanti and is not to be abused for any other purposes. Mahārāja Parīkṣit was not only a great kṣatriya emperor, but also a great devotee of the Lord. Thus he cannot take his birth at any inauspicious moment. As a proper place and time is selected to receive a respectable personage, so also to receive a personality like Mahārāja Parīkṣit, who is especially cared for by the Supreme Lord, a suitable moment is chosen when all good stars assembled together to exert their influence upon the King. Thus he took his birth just to be known as the great hero of Śrīmad-Bhāgavatam. This suitable arrangement of astral influences is never a creation of man's will,

but is the arrangement of the superior management of the agency of the Supreme Lord. Of course, the arrangement is made according to the good or bad deeds of the living being. Herein lies the importance of pious acts performed by the living being. By pious acts only can one be allowed to get good wealth, good education and beautiful features. The saṁskāras of the school of sanātana-dharma (man's eternal engagement) are highly suitable for creating an atmosphere for taking advantage of good stellar influences, and, therefore, Garbhādhāna-saṁskāram, or the first seedling purificatory process prescribed for the higher castes, is the beginning of all pious acts to receive a good, pious and intelligent class of men in human society. There will be peace and prosperity in the world due to good and sane population only; there is hell and disturbance only because of the unwanted insane populace addicted to sex indulgence.

1.12.13

tasya prīta-manā rājā
viprair dhaumya-kṛpādibhiḥ
jātakaṁ kārayām āsa
vācayitvā ca maṅgalam

SYNONYMS

tasya—his; *prīta-manāḥ*—satisfied; *rājā*—King Yudhiṣṭhira; *vipraiḥ*—by the learned *brāhmaṇas*; *dhaumya*—Dhaumya; *kṛpa*—Kṛpa; *ādibhiḥ*—and others also; *jātakam*—one of the purificatory

processes performed just after the birth of a child; *kārayām āsa*—had them performed; *vācayitvā*—by recitation; *ca*—also; *maṅgalam*—auspicious.

TRANSLATION

King Yudhiṣṭhira, who was very satisfied with the birth of Mahārāja Parīkṣit, had the purificatory process of birth performed. Learned brāhmaṇas, headed by Dhaumya and Kṛpa, recited auspicious hymns.

PURPORT

There is a need for a good and intelligent class of brāhmaṇas who are expert in performing the purificatory processes prescribed in the system of varṇāśrama-dharma. Unless such purificatory processes are performed, there is no possibility of good population, and in the age of Kali the population all over the world is of śūdra quality or lower for want of this purificatory process. It is not possible, however, to revive the Vedic process of purification in this age for want of proper facilities and good brāhmaṇas, but there is the Pāñcarātrika system also recommended for this age. The Pāñcarātrika system acts on the śūdra class of men, supposedly the population of the Kali-yuga, and it is the prescribed purificatory process suitable to the age and time. Such a purificatory process is allowed only for spiritual upliftment and not for any other purpose. Spiritual upliftment is never conditioned by higher or lower parentage.

After the Garbhādhana purificatory process, there are certain other saṁskāras like Sīmantonnayana, Sadhabhakṣaṇam, etc., during the period of pregnancy, and when the child is born the first purificatory process is jātakarman. This was performed duly by Mahārāja Yudhiṣṭhira with the help of good and learned brāhmaṇas like Dhaumya, the royal priest, and Kṛpācārya, who was not only a priest but also a great general. Both these learned and perfect priests assisted by other good brāhmaṇas were employed by Mahārāja Yudhiṣṭhira to perform the ceremony. Therefore all the saṁskāras or purificatory processes are not mere formalities or social functions only, but they are all for practical purposes and can be successfully performed by expert brāhmaṇas like Dhaumya and Kṛpa. Such brāhmaṇas are not only rare but also not available in this age, and therefore, for the purpose of spiritual upliftment in this fallen age, the Gosvāmīs prefer the purificatory processes under Pāñcarātrika formulas to the Vedic rites.

Kṛpācārya is the son of the great Ṛṣi Sardban and was born in the family of Gautama. The birth is said to be accidental. By chance, the great Ṛṣi Sardban met Janapadī, a famous society girl of heaven, and the Ṛṣi Sardban discharged semina in two parts. By one part immediately a male child and by the other part a female child were born as twins. The male child was later on known as Kṛpa, and the female child was known as Kṛpī. Mahārāja Śantanu, while engaged in chase in the jungle, picked up the children and brought them up to the brahminical status by the proper purificatory process. Kṛpācārya later on became a

great general like Droṇācārya, and his sister was married to Droṇācārya. Kṛpācārya later on took part in the Battle of Kurukṣetra and joined the party of Duryodhana. Kṛpācārya helped kill Abhimanyu, the father of Mahārāja Parīkṣit, but he was still held in esteem by the family of the Pāṇḍavas due to his becoming as great a brāhmaṇa as Droṇācārya. When the Pāṇḍavas were sent to the forest after being defeated in the gambling game with Duryodhana, Dhṛtarāṣṭra entrusted the Pāṇḍavas to Kṛpācārya for guidance. After the end of the battle, Kṛpācārya again became a member of the royal assembly, and he was called during the birth of Mahārāja Parīkṣit for recitation of auspicious Vedic hymns to make the ceremony successful. Mahārāja Yudhiṣṭhira, while quitting the palace for his great departure to the Himalayas, entrusted Kṛpācārya with Mahārāja Parīkṣit as his disciple, and he left home satisfied because of Kṛpācārya's taking charge of Mahārāja Parīkṣit. The great administrators, kings and emperors were always under the guidance of learned brāhmaṇas like Kṛpācārya and thus were able to act properly in the discharge of political responsibilities.

1.12.14

hiraṇyaṁ gāṁ mahīṁ grāmān
hasty-aśvān nṛpatir varān
prādāt svannaṁ ca viprebhyaḥ
prajā-tīrthe sa tīrthavit

SYNONYMS

hiraṇyam—gold; *gām*—cows; *mahīm*—land; *grāmān*—villages; *hasti*—elephants; *aśvān*—horses; *nṛpatiḥ*—the King; *varān*—rewards; *prādāt*—gave in charity; *su-annam*—good food grains; *ca*—and; *viprebhyaḥ*—unto the *brāhmaṇas*; *prajā-tīrthe*—on the occasion of giving in charity on the birthday of a son; *saḥ*—he; *tīrtha-vit*—one who knows how, when and where charity is to be given.

TRANSLATION

Upon the birth of a son, the King, who knew how, where and when charity should be given, gave gold, land, villages, elephants, horses and good food grains to the brāhmaṇas.

PURPORT

Only the brāhmaṇas and sannyāsīs are authorized to accept charity from the householders. In all the different occasions of saṁskāras, especially during the time of birth, marriage and death, wealth is distributed to the brāhmaṇas because the brāhmaṇas give the highest quality of service in regards to the prime necessity of humankind. The charity was substantial in the shape of gold, land, villages, horses, elephants and food grains, with other materials for cooking complete foodstuff. The brāhmaṇas were not, therefore, poor in the actual sense of the term. On the contrary, because they possessed gold, land, villages, horses, elephants and sufficient grains, they had nothing

to earn for themselves. They would simply devote themselves to the well-being of the entire society.

The word tīrthavit is significant because the King knew well where and when charity has to be given. Charity is never unproductive nor blind. In the śāstras charity was offered to persons who deserve to accept charity by dint of spiritual enlightenment. The so-called Daridra-Nārāyaṇa, a misconception of the Supreme Lord by unauthorized persons, is never to be found in the śāstras as the object of charity. Nor can a wretched poor man receive much munificent charity in the way of horses, elephants, land and villages. The conclusion is that the intelligent men, or the brāhmaṇas specifically engaged in the service of the Lord, were properly maintained without anxiety for the needs of the body, and the King and other house holders gladly looked after all their comforts.

It is enjoined in the śāstras that as long as a child is joined with the mother by the navel pipe, the child is considered to be of one body with the mother, but as soon as the pipe is cut and the child is separated from the mother, the purificatory process of jātakarman is performed. The administrative demigods and past forefathers of the family come to see a newly born child, and such an occasion is specifically accepted as the proper time for distributing wealth to the right persons productively for the spiritual advancement of society.

1.12.15

tam ūcur brāhmaṇās tuṣṭā
rājānaṁ praśrayānvitam
eṣa hy asmin prajā-tantau
purūṇāṁ pauravarṣabha

SYNONYMS

tam—unto him; *ūcuḥ*—addressed; *brāhmaṇāḥ*—the learned *brāhmaṇas*; *tuṣṭāḥ*—very much satisfied; *rājānam*—unto the King; *praśraya-anvitam*—very much obliging; *eṣaḥ*—this; *hi*—certainly; *asmin*—in the chain of; *prajā-tantau*—descending line; *purūṇām*—of the Pūrus; *paurava-ṛṣabha*—the chief among the Pūrus.

TRANSLATION

The learned brāhmaṇas, who were very satisfied with the charities of the King, addressed him as the chief amongst the Purus and informed him that his son was certainly in the line of descent from the Purus.

1.12.16

daivenāpratighātena
śukle saṁsthām upeyuṣi
rāto vo 'nugrahārthāya
viṣṇunā prabhaviṣṇunā

SYNONYMS

daivena—by supernatural power; *apratighātena*—by what is irresistible; *śukle*—unto the pure; *saṁsthām*—destruction; *upeyuṣi*—having been enforced; *rātaḥ*—restored; *vaḥ*—for you; *anugraha-arthāya*—for the sake of obliging; *viṣṇunā*—by the all-pervasive Lord; *prabhaviṣṇunā*—by the all-powerful.

TRANSLATION

The brāhmaṇas said: This spotless son is restored by the all-powerful and all-pervasive Lord Viṣṇu, the Personality of Godhead, in order to oblige you. He was saved when he was doomed to be destroyed by an irresistible supernatural weapon.

PURPORT

The child Parīkṣit was saved by the all-powerful and all-pervasive Viṣṇu (Lord Kṛṣṇa) for two reasons. The first reason is that the child in the womb of his mother was spotless due to his becoming a pure devotee of the Lord. The second reason is that the child was the only surviving male descendant of Puru, the pious forefather of the virtuous King Mahārāja Yudhiṣṭhira. The Lord wants to continue the line of pious kings to rule over the earth as His representatives for actual progress of a peaceful and prosperous life. After the Battle of Kurukṣetra, even up to the next generation of Mahārāja Yudhiṣṭhira was annihilated, and there were none who could generate another son in the great royal family. Mahārāja Parīkṣit, the son of Abhimanyu, was the

only surviving heir apparent in the family, and by the irresistible supernatural brahmāstra weapon of Aśvatthāmā, he was forced to be annihilated. Lord Kṛṣṇa is described herein as Viṣṇu, and this is also significant. Lord Kṛṣṇa, the original Personality of Godhead, does the work of protection and annihilation in His capacity as Viṣṇu. Lord Viṣṇu is the plenary expansion of Lord Kṛṣṇa. The all-pervasive activities of the Lord are executed by Him in His Viṣṇu feature. Child Parīkṣit is described here as spotlessly white because he is an unalloyed devotee of the Lord. Such unalloyed devotees of the Lord appear on the earth just to execute the mission of the Lord. The Lord desires the conditioned souls hovering in the material creation to be reclaimed to go back home, back to Godhead, and thus He helps them by preparing the transcendental literatures like the Vedas, by sending missionaries of saints and sages and by deputing His representative, the spiritual master. Such transcendental literatures, missionaries and representatives of the Lord are spotlessly white because the contamination of the material qualities cannot even touch them. They are always protected by the Lord when they are threatened with annihilation. Such foolish threats are made by the gross materialists. The brahmāstra, which was thrown by Aśvatthāmā at the child Parīkṣit, was certainly supernaturally powerful, and nothing of the material world could resist its force of penetration. But the all-powerful Lord, who is present everywhere, within and without, could counteract it by His all-powerful potency just to save a bona fide servant of the Lord and descendant of another

devotee, Mahārāja Yudhiṣṭhira, who was always obliged by the Lord by His causeless mercy.

1.12.17

tasmān nāmnā viṣṇu-rāta
iti loke bhaviṣyati
na sandeho mahā-bhāga
mahā-bhāgavato mahān

SYNONYMS

tasmāt—therefore; *nāmnā*—by the name; *viṣṇu-rātaḥ*—protected by Viṣṇu, the Personality of Godhead; *iti*—thus; *loke*—in all the planets; *bhaviṣyati*—shall become well known; *na*—no; *sandehaḥ*—doubts; *mahā-bhāga*—most fortunate; *mahā-bhāgavataḥ*—the first-class devotee of the Lord; *mahān*—qualified by all good qualities.

TRANSLATION

For this reason this child will be well known in the world as one who is protected by the Personality of Godhead. O most fortunate one, there is no doubt that this child will become a first-class devotee and will be qualified with all good qualities.

PURPORT

The Lord gives protection to all living beings because He is their supreme leader. The Vedic hymns confirm that the Lord is the Supreme Person amongst all personalities. The difference between the two living beings is that the one, the Personality of Godhead, provides for all other living beings, and by knowing Him one can achieve eternal peace (Kaṭha Upaniṣad). Such protection is given by His different potencies to different grades of living beings. But as far as His unalloyed devotees are concerned, He gives the protection personally. Therefore, Mahārāja Parīkṣit is protected from the very beginning of his appearance in the womb of his mother. And because he is especially given protection by the Lord, the indication must be concluded that the child would be a first-grade devotee of the Lord with all good qualities. There are three grades of devotees, namely the mahābhāgavata, madhyam-adhikārī and the kaniṣṭhādhikārī. Those who go to the temples of the Lord and offer worshipful respect to the Deity without sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord are called materialistic devotees, or kaniṣṭhādhikārī, or the third-grade devotees. Secondly, the devotees who have developed genuine service mentality for the Lord and thus make friendships with similar devotees only, show favor to the neophytes and avoid the atheists are called the second-grade devotees. But those who see everything in the Lord or everything of the Lord and also see in everything an eternal relation of the Lord, so that there is

nothing within their purview of sight except the Lord, are called the mahābhāgavatas, or the first-grade devotees of the Lord. Such first-grade devotees of the Lord are perfect in all respects. A devotee who may be in any of these categories is automatically qualified by all good qualities, and thus a mahābhāgavata devotee like Mahārāja Parīkṣit is certainly perfect in all respects. And because Mahārāja Parīkṣit took his birth in the family of Mahārāja Yudhiṣṭhira, he is addressed herein as the mahābhāgavata, or the greatest of the fortunates. The family in which a mahābhāgavata takes his birth is fortunate because due to the birth of a first-grade devotee, the members of the family, past, present and future up to one hundred generations, become liberated by the grace of the Lord, out of respect for His beloved devotee. Therefore, the highest benefit is done to one's family simply by becoming an unalloyed devotee of the Lord.

1.12.18

śrī-rājovāca
apy eṣa vaṁśyān rājarṣīn
puṇya-ślokān mahātmanaḥ
anuvartitā svid yaśasā
sādhu-vādena sattamāḥ

SYNONYMS

śrī-rājā—the all-good king (Mahārāja Yudhiṣṭhira); *uvāca*—said; *api*—whether; *eṣaḥ*—this; *vaṁśyān*—family; *rāja-ṛṣīn*—of saintly

kings; *puṇya-ślokān*—pious by the very name; *mahā-ātmanaḥ*—all great souls; *anuvartitā*—follower; *svit*—will it be; *yaśasā*—by achievements; *sādhu-vādena*—by glorification; *sat-tamāḥ*—O great souls.

TRANSLATION

The good King [Yudhiṣṭhira] inquired: O great souls, will he become as saintly a king, as pious in his very name and as famous and glorified in his achievements, as others who appeared in this great royal family?

PURPORT

The forefathers of King Yudhiṣṭhira were all great saintly kings, pious and glorified by their great achievements. They were all saints on the royal throne. And, therefore, all the members of the state were happy, pious, well behaved, prosperous and spiritually enlightened. Under strict guidance of the great souls and spiritual injunctions, such great saintly kings were trained up, and as a result the kingdom was full of saintly persons and was a happy land of spiritual life. Mahārāja Yudhiṣṭhira was himself a prototype of his ancestors, and he desired that the next king after him become exactly like his great forefathers. He was happy to learn from the learned brāhmaṇas that by astrological calculations the child would be born a first-grade devotee of the Lord, and more confidentially he wanted to know whether the child was going to follow in the footsteps of his great forefathers. That is the way of the monarchical state. The reigning king

should be a pious, chivalrous devotee of the Lord and fear personified for the upstarts. He must also leave an heir apparent equally qualified to rule over the innocent citizens. In the modern setup of the democratic states, the people themselves are fallen to the qualities of the śūdras or less, and the government is run by their representative, who is ignorant of the scriptural mode of administrative education. Thus the whole atmosphere is surcharged with śūdra qualities, manifested by lust and avarice. Such administrators quarrel every day among themselves. The cabinet of ministers changes often due to party and group selfishness. Everyone wants to exploit the state resources till he dies. No one retires from political life unless forced to do so. How can such low-grade men do good to the people? The result is corruption, intrigue and hypocrisy. They should learn from the Śrīmad-Bhāgavatam how ideal the administrators must be before they can be given charge of different posts.

1.12.19

brāhmaṇā ūcuḥ
pārtha prajāvitā sākṣād
ikṣvākur iva mānavaḥ
brahmaṇyaḥ satya-sandhaś ca
rāmo dāśarathir yathā

SYNONYMS

brāhmaṇāḥ—the good *brāhmaṇas*; *ūcuḥ*—said; *pārtha*—O son of Pṛthā (Kuntī); *prajā*—those who are born; *avitā*—maintainer; *sākṣāt*—directly; *ikṣvākuḥ iva*—exactly like King Ikṣvāku; *mānavaḥ*—son of Manu; *brahmaṇyaḥ*—followers and respectful to the *brāhmaṇas*; *satya-sandhaḥ*—truthful by promise; *ca*—also; *rāmaḥ*—the Personality of Godhead Rāma; *dāśarathiḥ*—the son of Mahārāja Daśaratha; *yathā*—like Him.

TRANSLATION

The learned brāhmaṇas said: O son of Pṛthā, this child shall be exactly like King Ikṣvāku, son of Manu, in maintaining all those who are born. And as for following the brahminical principles, especially in being true to his promise, he shall be exactly like Rāma, the Personality of Godhead, the son of Mahārāja Daśaratha.

PURPORT

Prajā means the living being who has taken his birth in the material world. Actually the living being has no birth and no death, but because of his separation from the service of the Lord and due to his desire to lord it over material nature, he is offered a suitable body to satisfy his material desires. In doing so, one becomes conditioned by the laws of material nature, and the material body is changed in terms of his own work. The living entity thus transmigrates from one body to another in 8,400,000 species of life. But due to his being the part and parcel of the

Lord, he is not only maintained with all necessaries of life by the Lord, but also is protected by the Lord and His representatives, the saintly kings. These saintly kings give protection to all the prajās, or living beings, to live and to fulfill their terms of imprisonment. Mahārāja Parīkṣit was actually an ideal saintly king because while touring his kingdom he happened to see that a poor cow was about to be killed by the personified Kali, and he at once took him to task as a murderer. This means that even the animals were given protection by the saintly administrators, not from any sentimental point of view, but because those who have taken their birth in the world have the right to live. All the saintly kings, beginning from the King of the sun globe down to the King of the earth, are so inclined by the influence of the Vedic literatures. The Vedic literatures are taught in higher planets also, as there is reference in the Bhagavad-gītā (Bg. 4.7) about the teachings to the sun-god (Vivasvān) by the Lord, and such lessons are transferred by disciplic succession, as it was done by the sun-god to his son Manu, and from Manu to Mahārāja Ikṣvāku. There are fourteen Manus in one day of Brahmā, and the Manu referred to herein is the seventh Manu, who is one of the Prajāpatis (those who create progeny), and he is the son of the sun-god. He is known as the Vaivasvata Manu. He had ten sons, and Mahārāja Ikṣvāku is one of them. Mahārāja Ikṣvāku also learned bhakti-yoga as taught in the Bhagavad-gītā from his father, Manu, who got it from his father, the sun-god. Later on the teaching of the Bhagavad-gītā came down by disciplic succession from Mahārāja Ikṣvāku, but in course of time the chain was broken by unscrupulous persons, and therefore it

again had to be taught to Arjuna on the Battlefield of Kurukṣetra. So all the Vedic literatures are current from the very beginning of creation of the material world, and thus the Vedic literatures are known as apauruṣeya (not made by man). The Vedic knowledge was spoken by the Lord and first heard by Brahmā, the first created living being within the universe.

Mahārāja Ikṣvāku: One of the sons of Vaivasvata Manu. He had one hundred sons. He prohibited meat eating. His son Śaśāda became the next king after his death.

Manu: The Manu mentioned in this verse as the father of Ikṣvāku is the seventh Manu, of the name Vaivasvata Manu, the son of sun-god Vivasvān to whom Lord Kṛṣṇa instructed the teachings of Bhagavad-gītā prior to His teaching them to Arjuna. Mankind is the descendant of Manu. This Vaivasvata Manu had ten sons, named Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Diṣṭa, Karūṣa, Pṛṣadhra and Vasumān. The Lord's incarnation Matsya (the gigantic fish) was advented during the beginning of Vaivasvata Manu's reign. He learned the principles of Bhagavad-gītā from his father Vivasvān, the sun-god, and he reinstructed the same to his son Mahārāja Ikṣvāku. In the beginning of the Tretā-yuga the sun-god instructed devotional service to Manu, and Manu in his turn instructed it to Ikṣvāku for the welfare of the whole human society.

Lord Rāma: The Supreme Personality of Godhead incarnated Himself as Śrī Rāma, accepting the sonhood of His pure devotee Mahārāja Daśaratha, the King of Ayodhyā. Lord Rāma

descended along with His plenary portions, and all of them appeared as His younger brothers. In the month of Caitra on the ninth day of the growing moon in the Tretā-yuga, the Lord appeared, as usual, to establish the principles of religion and to annihilate the disturbing elements. When He was just a young boy, He helped the great sage Viśvāmitra by killing Subahu and striking Mārīca,the she-demon, who was disturbing the sages in their daily discharge of duties. The brāhmaṇas and kṣatriyas are meant to cooperate for the welfare of the mass of people. The brāhmaṇa sages endeavor to enlighten the people by perfect knowledge, and the kṣatriyas are meant for their protection. Lord Rāmacandra is the ideal king for maintaining and protecting the highest culture of humanity known as brahmaṇya-dharma. The Lord is specifically the protector of the cows and the brāhmaṇas, and hence He enhances the prosperity of the world. He rewarded the administrative demigods by effective weapons to conquer the demons through the agency of Viśvāmitra. He was present in the bow sacrifice of King Janaka, and by breaking the invincible bow of Śiva, He married Sītādevī, daughter of Mahārāja Janaka.

After His marriage He accepted exile in the forest fourteen years by the order of His father, Mahārāja Daśaratha. To help the administration of the demigods, He killed fourteen thousand demons, and by the intrigues of the demons, His wife Sītādevī was kidnapped by Rāvaṇa. He made friendship with Sugrīva, who was helped by the Lord to kill Vali, brother of Sugrīva. By the help of Lord Rāma. Sugrīva became the king of the Vāṇaras (a race of gorillas). He built a floating bridge of stones on the

Indian Ocean and reached Laṅkā, the kingdom of Rāvaṇa, who kidnapped Sītā. Later on Rāvaṇa was killed by Him, and Rāvaṇa's brother Vibhīṣaṇa was installed on the throne of Laṅkā. Vibhīṣaṇa was one of the brothers of Rāvaṇa, a demon, but Lord Rāma made him immortal by His blessings. On the expiry of fourteen years, after settling the affairs at Laṅkā, He came back to His kingdom Ayodhyā by flower plane. He instructed His brother Śatrughna to attack Lavaṇāsura, who reigned at Mathurā, and the demon was killed. He performed ten Aśvamedha sacrifices, and later on He disappeared while taking a bath in the Śarayu River. The great epic Rāmāyaṇa is the history of Lord Rāma's activities in the world, and the authoritative Rāmāyaṇa is written by the great poet Vālmīki.

1.12.20

eṣa dātā śaraṇyaś ca
yathā hy auśīnaraḥ śibiḥ
yaśo vitanitā svānāṁ
dauṣyantir iva yajvanām

SYNONYMS

eṣaḥ—this child; *dātā*—donor in charity; *śaraṇyaḥ*—protector of the surrendered; *ca*—and; *yathā*—as; *hi*—certainly; *auśīnaraḥ*—the country named Uśīnara; *śibiḥ*—Śibi; *yaśaḥ*—fame; *vitanitā*—disseminator; *svānām*—of the kinsmen; *dauṣyantiḥ iva*—like

Bharata, the son of Duṣyanta; *yajvanām*—of those who have performed many sacrifices.

TRANSLATION

This child will be a munificent donor of charity and protector of the surrendered, like the famous King Śibi of the Uśīnara country. And he will expand the name and fame of his family like Bharata, the son of Mahārāja Duṣyanta.

PURPORT

A king becomes famous by his acts of charity, performances of yajñas, protection of the surrendered, etc. A kṣatriya king is proud to give protection to the surrendered souls. This attitude of a king is called īśvara-bhāva, or powerful to give protection in a righteous cause. In the Bhagavad-gītā the Lord instructs living beings to surrender unto Him, and He promises all protection. The Lord is all-powerful and true to His word, and therefore, He never fails to give protection to His different devotees. The king, being the representative of the Lord, must possess this attitude to give protection to the surrendered souls at all risk. Mahārāja Śibi, the King of Uśīnara, was an intimate friend of Mahārāja Yayāti, who was able to reach the heavenly planets along with Mahārāja Śibi. Mahārāja Śibi was aware of the heavenly planet where he was to be transferred after his death, and the description of this heavenly planet is given in the Mahābhārata (Ādi, 96/6-9). Mahārāja Śibi was so charitably disposed that he

wanted to give over his acquired position in the heavenly kingdom to Yayāti, but he did not accept it. He went to the heavenly planet along with great ṛṣis like Aṣṭaka and others. On inquiry from the ṛṣis, Yayāti gave an account of Śibi's pious acts when all of them were on the path to heaven. He has become a member of the assembly of Yamarāja, who has become his worshipful deity. As confirmed in the Bhagavad-gītā, the worshiper of the demigods goes to the planets of the demigods (yānti deva-vratā devān); so Mahārāja Śibi has become an associate of the great Vaiṣṇava authority Yamarāja on that particular planet. While he was on the earth he became very famous as a protector of surrendered souls and a donor of charities. The King of heaven once took the shape of a pigeon hunter bird (eagle), and Agni the fire-god took the shape of a pigeon. The pigeon, while being chased by the eagle, took shelter on the lap of Mahārāja Śibi, and the hunter eagle wanted the pigeon back from the King. The King wanted to give it some other meat to eat and requested the bird not to kill the pigeon. The hunter bird refused to accept the King's offer, but it was settled later on that the eagle would accept flesh from the body of the King of the pigeon's equivalent weight. The King began to cut flesh from his body to weigh in the balance equivalent to the weight of the pigeon, but the mystic pigeon always remained heavier. The King then put himself on the balance to equate with the pigeon, and the demigods were pleased with him. The King of heaven and the fire-god disclosed their identity, and the King was blessed by them. Devarṣi Nārada also glorified Mahārāja Śibi for his great achievements, specifically in charity and protection.

Mahārāja Śibi sacrificed his own son for the satisfaction of human beings in his kingdom. And thus child Parīkṣit was to become a second Śibi in charity and protection.

Dauṣyanti Bharata: There are many Bharatas in history, of which Bharata the brother of Lord Rāma, Bharata the son of King Ṛṣabha, and Bharata the son of Mahārāja Duṣyanta are very famous. And all these Bharatas are historically known to the universe. This earth planet is known as Bhārata, or Bhāratavarṣa, due to King Bharata the son of Ṛṣabha, but according to some this land is known as Bhārata due to the reign of the son of Duṣyanta. So far as we are convinced, this land's name Bhāratavarṣa was established from the reign of Bharata, the son of King Ṛṣabha. Before him the land was known as Ilāvativarṣa, but just after the coronation of Bharata, the son of Ṛṣabha, this land is famous as Bhāratavarṣa.

But despite all this, Bharata, son of Mahārāja Duṣyanta, was not less important. He is the son of the famous beauty Śakuntalā. Mahārāja Duṣyanta fell in love with Śakuntalā in the forest, and Bharata was conceived. After that, Mahārāja forgot his wife Śakuntalā by the curse of Kaṇvamuni, and the child Bharata was brought up in the forest by his mother. Even in his childhood he was so powerful that he challenged the lions and elephants in the forest and would fight with them as little children play with cats and dogs. Because of the boy's becoming so strong, more than the so-called modern Tarzan, the ṛṣis in the forest called him Sarvadaman, or one who is able to control everyone. A full

description of Mahārāja Bharata is given in the Mahābhārata Ādi Parva. The Pāṇḍavas, or the Kurus, are sometimes addressed as Bharata due to being born in the dynasty of famous Mahārāja Bharata, the son of King Duṣyanta.

1.12.21

dhanvinām agraṇīr eṣa
tulyaś cārjunayor dvayoḥ
hutāśa iva durdharṣaḥ
samudra iva dustaraḥ

SYNONYMS

dhanvinām—of the great bowmen; *agraṇīḥ*—the foreman; *eṣaḥ*—this child; *tulyaḥ*—equally good; *ca*—and; *arjunayoḥ*—of the Arjunas; *dvayoḥ*—of the two; *hutāśaḥ*—fire; *iva*—like; *durdharṣaḥ*—irresistible; *samudraḥ*—ocean; *iva*—like; *dustaraḥ*—unsurpassable.

TRANSLATION

Amongst great bowmen, this child will be as good as Arjuna. He will be as irresistible as fire and as unsurpassable as the ocean.

PURPORT

In history there are two Arjunas. One is Karta Vīryārjuna, the King of Haihya, and the other is the grandfather of the child.

Both the Arjunas are famous for their bowmanship, and the child Parīkṣit is foretold to be equal to both of them, particularly in fighting. A short description of the Pāṇḍava Arjuna is given below:

Pāṇḍava Arjuna: The great hero of the Bhagavad-gītā. He is the kṣatriya son of Mahārāja Pāṇḍu. Queen Kuntī could call for any one of the demigods, and thus she called Indra, and Arjuna is born by him. Arjuna is therefore a plenary part of the heavenly King Indra. He was born in the month of Phalguna (Feb.-March), and therefore he is also called Phalguni. When he appeared as the son of Kuntī, his future greatness was proclaimed by air messages, and all the important personalities from different parts of the universe, such as the demigods, the Gandharvas, the Ādityas (from the sun globe) the Rudras, the Vasus, the Nāgas and different ṛṣis (sages) of importance, and the Apsaras or the society girls of heaven, all attended the ceremony. The Apsaras pleased everyone by their heavenly dances and songs. Vasudeva, the father of Lord Kṛṣṇa and the maternal uncle of Arjuna, sent his priest representative Kaśyapa to purify Arjuna by all the prescribed saṁskāras or reformatory processes. His saṁskāra of giving a name was performed in the presence of the ṛṣis, residents of Śatasṛṅga. He married four wives, Draupadī, Subhadrā, Citrāṅgadā and Ulūpī, from whom he got four sons of the names Śrutakīrti, Abhimanyu, Babhruvāhana, and Irāvān respectively.

During his student life he was entrusted to study under the great professor Droṇācārya, along with other Pāṇḍavas and the Kurus. But he excelled everyone by his studious intensity, and Droṇācārya was especially attracted by his disciplinary affection. Droṇācārya accepted him as a first grade scholar and loved heartily to bestow upon him all the blessings of military science. He was so ardent a student that he used to practice bowmanship even at night, and for all these reasons Professor Droṇācārya was determined to make him the topmost bowman of the world. He passed very brilliantly the examination in piercing the target, and Droṇācārya was very pleased. Royal families at Manipur and Tripura are descendants of Babhruvāhana. He saved Droṇācārya from the attack of a crocodile, and the Ācārya, being pleased with him, rewarded him a weapon of the name Brahmaśira. Mahārāja Drupada was inimical toward Droṇācārya, and thus when he attacked the Ācārya, Arjuna got him arrested and brought him before Droṇācārya. He besieged a city of the name Ahichhatra, belonging to Mahārāja Drupada, and after taking it over he gave it to Droṇācārya. The confidential treatment of the weapon Brahmaśira was explained to Arjuna, and Droṇācārya was promised by Arjuna that he would use the weapon if necessary when he (Droṇācārya) personally became an enemy of Arjuna. By this, the Ācārya forecasted the future battle of Kurukṣetra, in which Droṇācārya was on the opposite side. Mahārāja Drupada, although defeated by Arjuna on behalf of his professor Droṇācārya, decided to hand over his daughter Draupadī to his young combatant, but he was disappointed when he heard the false news of Arjuna's death in the fire of a lac-house intrigued by

Duryodhana. He therefore arranged for Draupadī's personal selection of a groom who could pierce the eye of a fish hanging on the ceiling. This trick was especially made because only Arjuna could do it, and he was successful in his desire to hand over his equally worthy daughter to Arjuna. His brothers were at that time living incognito under agreement with Duryodhana, and Arjuna and his brothers attended the meeting of Draupadī's selection in the dress of brāhmaṇas. When all the kṣatriya kings assembled saw that a poor brāhmaṇa had been garlanded by Draupadī for her lord, Śrī Kṛṣṇa disclosed his identity to Balarāma.

He met Ulūpī at Haridvar, and he was attracted by the girl belonging to Nāgaloka, and thus Iravan was born. Similarly, he met Citrāṅgadā, a daughter of the King of Maṇipura, and thus Babhruvāhana was born. Lord Śrī Kṛṣṇa made a plan to help Arjuna to kidnap Subhadrā, sister of Śrī Kṛṣṇa, because Baladeva was inclined to hand her over to Duryodhana. Yudhiṣṭhira also agreed with Śrī Kṛṣṇa, and thus Subhadrā was taken by force by Arjuna and then married to him. Subhadrā's son is Abhimanyu, the father of Parīkṣit Mahārāja, the posthumous child. He satisfied the fire-god by setting fire to the Khāṇḍava Forest, and thus the fire-god gave him one weapon. Indra was angry when fire was set in the Khāṇḍava Forest, and thus Indra, assisted by all other demigods, began fighting with Arjuna for his great challenge. They were defeated by Arjuna, and Indradeva returned to his heavenly kingdom. Arjuna also promised all protection to one Mayāsura, and the latter presented him one

valuable conchshell celebrated as the Devadatta. Similarly, he received many other valuable weapons from Indradeva when he was satisfied to see his chivalry.

When Mahārāja Yudhiṣṭhira was disappointed in defeating the King of Magadha, Jarāsandha, it was Arjuna only who gave King Yudhiṣṭhira all kinds of assurances, and thus Arjuna, Bhīma and Lord Kṛṣṇa started for Magadha to kill Jarāsandha. When he went out to bring all other kings of the world under the subjection of the Pāṇḍavas, as was usual after the coronation of every emperor, he conquered the country named Kelinda and brought in subjugation King Bhagdutt. Then he travelled through countries like Antagiri, Ulukpur, Modapur, etc., and brought under subjugation all the rulers.

Sometimes he underwent severe types of penances, and later on he was rewarded by Indradeva. Lord Śiva also wanted to try the strength of Arjuna, and in the form of an aborigine, Lord Śiva met him. There was a great fight between the two, and at last Lord Śiva was satisfied with him and disclosed his identity. Arjuna prayed to the lord in all humbleness, and the lord, being pleased with him, presented him the paśupata weapon. He acquired many other important weapons from different demigods. He received daṇḍāstra from Yamarāja, paśāstra from Varuṇa, and antardhana-astra from Kuvera, the treasurer of the heavenly kingdom. Indra wanted him to come to the heavenly kingdom, the Indraloka planet beyond the moon planet. In that planet he was cordially received by the local residents, and he

was awarded reception in the heavenly parliament of Indradeva. Then he met Indradeva, who not only presented him with his Vajra weapon, but also taught him the military and musical science as used in the heavenly planet. In one sense, Indra is the real father of Arjuna, and therefore indirectly he wanted to entertain Arjuna with the famous society girl of heaven, Urvaśī the celebrated beauty. The society girls of heaven are lusty, and Urvaśī was very eager to contact Arjuna, the strongest human being, and she met him in his room and expressed her desires. But Arjuna sustained his unimpeachable character by closing his eyes before Urvaśī and addressing her as mother of the Kuru dynasty and placing her in the category of his mothers Kuntī, Mādrī and Śacīdevī, wife of Indradeva. Disappointed, Urvaśī cursed Arjuna and left. In the heavenly planet he also met the great celebrated ascetic Lomasa and prayed to him for the protection of Mahārāja Yudhiṣṭhira.

When his inimical cousin Duryodhana was under the clutches of the Gandharvas, he wanted to save him and requested the Gandharvas to release Duryodhana, but the Gandharvas refused, and thus he fought with them and got Duryodhana released. When all the Pāṇḍavas lived incognito, he presented himself in the court of King Virāṭa as a eunuch and was employed as the musical teacher of Uttarā, his future daughter-in-law, and was known in the Virāṭa court as the Bṛhannala. As Bṛhannala, he fought on behalf of Uttara, the son of King Virāṭa, and thus defeated the Kurus in the fight incognito. His secret weapons were safely kept in the custody of a somi tree, and he ordered

Uttara to get them back. His identity and his brothers' identity were later on disclosed to Uttara. Droṇācārya was informed of Arjuna's presence in the fight of the Kurus and the Virāṭas. Later, on the Battlefield of Kurukṣetra, Arjuna killed many great generals like Karṇa and others. After the Battle of Kurukṣetra, he punished Aśvatthāmā, who killed all the five sons of Draupadī. Then all the brothers went to Bhīṣmadeva.

It is due to Arjuna only that the great philosophical discourses of the Bhagavad-gītā were again spoken by the Lord on the Battlefield of Kurukṣetra. His wonderful acts on the Battlefield of Kurukṣetra are vividly described in the Mahābhārata. Arjuna was, however, defeated by his son Babhruvāhana at Maṇipura and fell unconscious when Ulūpī saved him. After the disappearance of Lord Kṛṣṇa, the message was brought by him to Mahārāja Yudhiṣṭhira. Again, he visited Dvārakā, and all the widow wives of Lord Kṛṣṇa lamented before him. He took them all in the presence of Vasudeva and pacified all of them. Later on, when Vasudeva passed away, he performed his funeral ceremony in the absence of Kṛṣṇa. While Arjuna was taking all the wives of Kṛṣṇa to Indraprastha, he was attacked on the way, and he could not protect the ladies in his custody. At last, advised by Vyāsadeva, all the brothers headed for Mahāprasthan. On the way, at the request of his brother, he gave up all important weapons as useless, and he dropped them all in the water.

1.12.22

mṛgendra iva vikrānto
niṣevyo himavān iva
titikṣur vasudhevāsau
sahiṣṇuḥ pitarāv iva

SYNONYMS

mṛgendraḥ—the lion; *iva*—like; *vikrāntaḥ*—powerful; *niṣevyaḥ*—worthy of taking shelter; *himavān*—the Himalaya Mountains; *iva*—like; *titikṣuḥ*—forbearance; *vasudhā iva*—like the earth; *asau*—the child; *sahiṣṇuḥ*—tolerant; *pitarau*—parents; *iva*—like.

TRANSLATION

This child will be as strong as a lion, and as worthy a shelter as the Himalayan mountains. He will be forbearing like the earth, and as tolerant as his parents.

PURPORT

One is compared to the lion when one is very strong in chasing an enemy. One should be a lamb at home and a lion in the chase. The lion never fails in the chase of an animal; similarly, the head of the state should never fail in chasing an enemy. The Himalayan mountains are famous for all richness. There are innumerable caves to live in, numberless trees of good fruits to eat, good springs to drink water from and profuse drugs and

minerals to cure diseases. Any man who is not materially prosperous can take shelter of these great mountains, and he will be provided with everything required. Both the materialist and the spiritualist can take advantage of the great shelter of the Himalayas. On the surface of the earth there are so many disturbances caused by the inhabitants. In the modern age the people have begun to detonate atomic weapons on the surface of the earth, and still the earth is forbearing to the inhabitants, like a mother excuses a little child. Similarly, parents are always tolerant to children for all sorts of mischievous acts. An ideal king may be possessed of all these good qualities, and the child Parīkṣit is foretold to have all these qualities in perfection.

1.12.23

pitāmaha-samaḥ sāmye
prasāde giriśopamaḥ
āśrayaḥ sarva-bhūtānāṁ
yathā devo ramāśrayaḥ

SYNONYMS

pitāmaha—the grandfather, or Brahmā; *samaḥ*—equally good; *sāmye*—in the matter; *prasāde*—in charity or in munificence; *giriśa*—Lord Śiva; *upamaḥ*—comparison of equilibrium; *āśrayaḥ*—resort; *sarva*—all; *bhūtānām*—of the living beings; *yathā*—as; *devaḥ*—the Supreme Lord; *ramā-āśrayaḥ*—the Personality of Godhead.

TRANSLATION

This child will be like his grandfather Yudhiṣṭhira or Brahmā in equanimity of mind. He will be munificent like the lord of the Kailāsa Hill, Śiva. And he will be the resort of everyone, like the Supreme Personality of Godhead Nārāyaṇa who is even the shelter of the goddess of fortune.

PURPORT

Mental equanimity refers both to Mahārāja Yudhiṣṭhira and Brahmā, the grandfather of all living beings. According to Śrīdhara Svāmī, the grandfather referred to is Brahmā, but according to Viśvanātha Cakravartī, the grandfather is Mahārāja Yudhiṣṭhira himself. But in both the cases the comparison is equally good because both of them are recognized representatives of the Supreme Lord, and thus both of them have to maintain mental equanimity, being engaged in welfare work for the living being. Any responsible executive agent at the top of administration has to tolerate different types of onslaughts from the very persons for whom he works. Brahmājī was criticized even by the gopīs, the highest perfectional devotees of the Lord. The gopīs were not satisfied with the work of Brahmājī because Lord Brahmā, as creator of this particular universe, created eyelids which obstructed their seeing Lord Kṛṣṇa. They could not tolerate a moment's blinking of the eyes, for it kept them from seeing their beloved Lord Kṛṣṇa. So what to speak of others, who are very naturally critical of every action of a responsible man?

Similarly, Mahārāja Yudhiṣṭhira had to cross over many difficult situations created by his enemies, and he proved to be the most perfect maintainer of mental equanimity in all critical circumstances. Therefore the example of both grandfathers for maintaining equanimity of mind is quite fitting.

Lord Śiva is a celebrated demigod who awards gifts to beggars. His name is, therefore, Āśutoṣa, or one who is pleased very easily. He is also called the Bhūtanātha, or the lord of the common folk who are mainly attached to him because of his munificent gifts, even without consideration of the after effects. Rāvaṇa was very attached to Lord Śiva, and by easily pleasing him, Rāvaṇa became so powerful that he wanted to challenge the authority of Lord Rāma. Of course, Rāvaṇa was never helped by Lord Śiva when he fought with Rāma, the Supreme Personality of Godhead and the Lord of Lord Śiva. To Bhaumāsura, Lord Śiva awarded a benediction which is not only awkward but also disturbing. Bhaumāsura became empowered, by the grace of Lord Śiva, to vanish anyone's head simply by touching it. Although this was awarded by Lord Śiva, the cunning fellow wanted to make an experiment of the power by touching the head of Lord Śiva. Thus the lord had to take shelter of Viṣṇu to save himself from trouble, and the Lord Viṣṇu, by His illusory potency, asked the Bhaumāsura to make an experiment with his own head, and the fellow did it and was finished himself, and so the world was saved from all sorts of trouble by such a cunning beggar of the demigods. But the excellent point is that Lord Śiva

never denies anyone any sort of gift. He is therefore the most generous, although sometimes some kind of mistake is made.

Rāma means the goddess of fortune. And her shelter is Lord Viṣṇu. Lord Viṣṇu is the maintainer of all living beings. There are innumerable living beings, not only on the surface of this planet but also in all other hundreds of thousands of planets, and all of them are provided with all necessities of life for the progressive march towards the end of self-realization, but on the path of sense gratification they are put into difficulty by the agency of māyā, the illusory energy, and so travel the path of a false plan of economic development. Such economic development is never successful because it is illusory. These men are always after the mercy of the illusory goddess of fortune, but they do not know that the goddess of fortune can live only under the protection of Viṣṇu. Without Viṣṇu, the goddess of fortune is an illusion. We should therefore seek the protection of Viṣṇu instead of directly seeking the protection of the goddess of fortune. Only Viṣṇu and the devotees of Viṣṇu can give protection to all, and because Mahārāja Parīkṣit was himself protected by Viṣṇu, it was quite possible for him to give complete protection to all who wanted to live under his rule.

1.12.24

sarva-sad-guṇa-māhātmye
eṣa kṛṣṇam anuvrataḥ

rantideva ivodāro
yayātir iva dhārmikaḥ

SYNONYMS

sarva-sat-guṇa-māhātmye—glorified by all godly attributes; *eṣaḥ*—this child; *kṛṣṇam*—like Lord Kṛṣṇa; *anuvrataḥ*—a follower in His footsteps; *rantidevaḥ*—Rantideva; *iva*—like; *udāraḥ*—in the matter of magnanimity; *yayātiḥ*—Yayāti; *iva*—like; *dhārmikaḥ*—concerning religion.

TRANSLATION

This child will almost be as good as Lord Śrī Kṛṣṇa by following in His footsteps. And in magnanimity he will become as great as King Rantideva. And in religion he will be like Mahārāja Yayāti.

PURPORT

The last instruction of Lord Śrī Kṛṣṇa in the Bhagavad-gītā is that one should give up everything and should follow in the footsteps of the Lord alone. Less intelligent persons do not agree to this great instruction of the Lord, as ill luck would have it, but one who is actually intelligent catches up this sublime instruction and is immensely benefited. Foolish people do not know that association is the cause of acquiring qualities. Association with fire makes an object hot, even in the material sense. Therefore, association with the Supreme Personality of Godhead makes one qualified like the Lord. As we have discussed previously, one can

achieve seventy-eight percent of the godly qualities by the Lord's intimate association. To follow the instructions of the Lord is to associate with the Lord. The Lord is not a material object whose presence one has to feel for such association. The Lord is present everywhere and at all times. It is quite possible to have His association simply by following His instruction because the Lord and His instruction and the Lord and His name, fame, attributes and paraphernalia, are all identical with Him, being absolute knowledge. Mahārāja Parīkṣit associated with the Lord even from the womb of his mother up to the last day of his valuable life, and thus he acquired all the essential good qualities of the Lord in all perfection.

Rantideva: An ancient king prior to the Mahābhārata period, referred to by Nārada Muni while instructing Sañjaya as mentioned in Mahābhārata (Droṇaparva 67 Ch). He was a great king liberal for hospitality and distribution of foodstuff. Even Lord Śrī Kṛṣṇa praised his acts of charity and hospitality. He was blessed by the great Vasiṣṭha Muni for supplying him cold water, and thus he achieved the heavenly planet. He used to supply fruits, roots and leaves to the ṛṣis, and thus he was blessed by them by fulfilling his desires. Although a kṣatriya by birth, he never ate flesh in his life. He was especially hospitable to Vasiṣṭha Muni, and by his blessings only he attained the higher planetary residence. He is one of those pious kings whose names are remembered in the morning and evening.

Yayāti: The great emperor of the world and the original forefather of all great nations of the world who belong to the Aryan and Indo-European stock. He is the son of Mahārāja Nahuṣa, and he became the emperor of the world due to his elder brother's becoming a great and liberated saintly mystic. He ruled over the world for several thousands of years and performed many sacrifices and pious activities recorded in history, although his early youth was very lustful and full of romantic stories. He fell in love with Devayānī, the most beloved daughter of Śukrācārya. Devayānī wished to marry him, but at first he refused to accept her because of her being a daughter of a brāhmaṇa. According to śāstras, a brāhmaṇa could marry the daughter of a brāhmaṇa. They were very much cautious about varṇa-saṅkara population in the world. Śukrācārya ammended this law of forbidden marriage and induced Emperor Yayāti to accept Devayānī. Devayānī had a girl friend named Śarmiṣṭhā, who also fell in love with the emperor and thus went with her friend Devayānī. Śukrācārya forbade Emperor Yayāti to call Śarmiṣṭhā into his bedroom, but Yayāti could not strictly follow his instruction. He secretly married Śarmiṣṭhā also and begot sons by her. When this was known by Devayānī, she went to her father and lodged a complaint. Yayāti was much attached to Devayānī, and when he went to his father-in-law's place to call her, Śukrācārya was angry with him and cursed him to become impotent. Yayāti begged his father-in-law to withdraw his curse, but the sage asked Yayāti to ask youthfulness from his sons and let them become old as the condition of his becoming potent. He had five sons, two from Devayānī and three from Śarmiṣṭhā.

From his five sons, namely 1) Yadu, 2) Turvasu, 3) Druhyu, 4) Anu, and 5) Pūru, five famous dynasties, namely 1) the Yadu dynasty, 2) the Yavana (Turk) dynasty, 3) the Bhoja dynasty, 4) the Mleccha dynasty (Greek), and 5) the Paurava dynasty, all emanated to spread all over the world. He reached the heavenly planets by dint of his pious acts, but he fell down from there because of his self-advertisement and criticizing other great souls. After his fall, his daughter and grandson bestowed upon him their accumulated virtues, and by the help of his grandson and friend Śibi, he was again promoted to the heavenly kingdom, becoming one of the assembly members of Yamarāja, with whom he is staying as a devotee. He performed more than one thousand different sacrifices, gave in charity very liberally and was a very influential king. His majestical power was felt all over the world. His youngest son agreed to award him his youthfulness when he was troubled with lustful desires, even for one thousand years. Finally he became detached from worldly life and returned the youthfulness again to his son Pūru. He wanted to hand over the kingdom to Pūru, but his noblemen and the subjects did not agree. But when he explained to his subjects the greatness of Pūru, they agreed to accept Pūru as the King, and thus Emperor Yayāti retired from family life and left home for the forest.

1.12.25

> *dhṛtyā bali-samaḥ kṛṣṇe*
> *prahrāda iva sad-grahaḥ*

āhartaiṣo 'śvamedhānāṁ
vṛddhānāṁ paryupāsakaḥ

SYNONYMS

dhṛtyā—by patience; *bali-samaḥ*—like Bali Mahārāja; *kṛṣṇe*—unto Lord Śrī Kṛṣṇa; *prahrāda*—Prahlāda Mahārāja; *iva*—like; *sat-grahaḥ*—devotee of; *āhartā*—performer; *eṣaḥ*—this child; *aśvamedhānām*—of Aśvamedha sacrifices; *vṛddhānām*—of the old and experienced men; *paryupāsakaḥ*—follower.

TRANSLATION

This child will be like Bali Mahārāja in patience, a staunch devotee of Lord Kṛṣṇa like Prahlāda Mahārāja, a performer of many aśvamedha [horse] sacrifices and a follower of the old and experienced men.

PURPORT

Bali Mahārāja: One of the twelve authorities in devotional service of the Lord. Bali Mahārāja is a great authority in devotional service because he sacrificed everything to please the Lord and relinquished the connection of his so-called spiritual master who obstructed him on the path of risking everything for the service of the Lord. The highest perfection of religious life is to attain to the stage of unqualified devotional service of the Lord without any cause or without being obstructed by any kind of worldly obligation. Bali Mahārāja was determined to give up everything for the satisfaction of the Lord, and he did not care for any

obstruction whatsoever. He is the grandson of Prahlāda Mahārāja, another authority in devotional service of the Lord. Bali Mahārāja and the history of his dealings with Viṣṇu Vāmanadeva are described in the Eighth Canto of Śrīmad-Bhāgavatam (Chapters 11 to 24).

Prahlāda Mahārāja: A perfect devotee of Lord Kṛṣṇa (Viṣṇu). His father, Hiraṇyakaśipu, chastised him severely when he was only five years old for his becoming an unalloyed devotee of the Lord. He is the first son of Hiraṇyakaśipu, and his mother's name was Kayadhu. Prahlāda Mahārāja was an authority in the devotional service of the Lord because he got his father killed by Lord Nṛsiṁhadeva, setting the example that even a father should be removed from the path of devotional service if such a father happens to be an obstacle. He had four sons, and the eldest son, Virocana, is the father of Bali Mahārāja, mentioned above. The history of Prahlāda Mahārāja's activities is described in the Seventh Canto of Śrīmad-Bhāgavatam.

1.12.26

> *rājarṣīṇāṁ janayitā*
> *śāstā cotpatha-gāminām*
> *nigrahītā kaler eṣa*
> *bhuvo dharmasya kāraṇāt*

SYNONYMS

rāja-ṛṣīṇām—of kings as good as sages; *janayitā*—producer; *śāstā*—chastiser; *ca*—and; *utpatha-gāmināṁ*—of the upstarts; *nigrahītā*—molester; *kaleḥ*—of the quarrelsome; *eṣaḥ*—this; *bhuvaḥ*—of the world; *dharmasya*—of religion; *kāraṇāt*—on account of.

TRANSLATION

This child will be the father of kings who will be like sages. For world peace and for the sake of religion, he will be the chastiser of the upstarts and the quarrelsome.

PURPORT

The wisest man in the world is a devotee of the Lord. The sages are called the wise men, and there are different types of wise men for different branches of knowledge. Unless, therefore, the king or the head of the state is the wisest man, he cannot control all types of wise men in the state. In the line of royal succession in the family of Mahārāja Yudhiṣṭhira, all the kings, without exception, were the wisest men of their times, and so also it is foretold about Mahārāja Parīkṣit and his son Mahārāja Janamejaya who was yet to be born. Such wise kings can become chastisers of upstarts and uprooters of Kali, or quarrelsome elements. As it will be clear in the chapters ahead, Mahārāja Parīkṣit wanted to kill the personified Kali who was attempting to kill a cow, the emblem of peace and religion. The symptoms of Kali are 1) wine, 2) women, 3) gambling and 4) slaughter houses.

Wise rulers of all states should take lessons from Mahārāja Parīkṣit in how to maintain peace and morality by subduing the upstarts and quarrelsome people who indulge in wine, illicit connection with women, gambling and meat-eating supplied by regularly maintained slaughterhouses. In this age of Kali, regular license is issued for maintaining all of these different departments of quarrel. So how can they expect peace and morality in the state? The state fathers, therefore, must follow the principles of becoming wiser by devotion to the Lord, by chastising the breaker of discipline and by uprooting the symptoms of quarrel, as mentioned above. If we want blazing fire, we must use dry fuel. Blazing fire and moist fuel go ill together. Peace and morality can prosper only by the principles of Mahārāja Parīkṣit and his followers.

1.12.27

takṣakād ātmano mṛtyuṁ
dvija-putropasarjitāt
prapatsyata upaśrutya
mukta-saṅgaḥ padaṁ hareḥ

SYNONYMS

takṣakāt—by the snake-bird; *ātmanaḥ*—of his personal self; *mṛtyum*—death; *dvija-putra*—the son of a *brāhmaṇa*; *upasarjitāt*—being sent by; *prapatsyate*—having taken shelter of; *upaśrutya*—

after hearing; *mukta-saṅgaḥ*—freed from all attachment; *padam*—position; *hareḥ*—of the Lord.

TRANSLATION

After hearing about his death, which will be caused by the bite of a snakebird sent by a son of a brāhmaṇa, he will get himself freed from all material attachment and surrender unto the Personality of Godhead, taking shelter of Him.

PURPORT

Material attachment and taking shelter of the lotus feet of the Lord go ill together. Material attachment means ignorance of transcendental happiness under the shelter of the Lord. Devotional service of the Lord, while existing in the material world, is a way to practice one's transcendental relation with the Lord, and when it is matured, one gets completely free from all material attachment and becomes competent to go back home, back to Godhead. Mahārāja Parīkṣit, being especially attached to the Lord from the beginning of his body in the womb of his mother, was continually under the shelter of the Lord, and the so-called warning of his death within seven days from the date of curse by the brāhmaṇa's son became a boon to him to prepare himself to go back home, back to Godhead. Since he was always protected by the Lord, he could have avoided the effect of such a curse by the grace of the Lord, but he did not take such undue advantage for nothing. Rather, he made the best use of a bad

bargain, and for seven days continually he heard Śrīmad-Bhāgavatam from the right source, and thus he got shelter of the lotus feet of the Lord by that opportunity.

1.12.28

jijñāsitātma-yāthārthyo
muner vyāsa-sutād asau
hitvedaṁ nṛpa gaṅgāyāṁ
yāsyaty addhākutobhayam

SYNONYMS

jijñāsita—having inquired of; *ātma-yāthārthyaḥ*—right knowledge of one's own self; *muneḥ*—from the learned philosopher; *vyāsa-sutāt*—the son of Vyāsa; *asau*—he; *hitvā*—quitting; *idam*—this material attachment; *nṛpa*—O King; *gaṅgāyām*—on the bank of the Ganges; *yāsyati*—will go; *addhā*—directly; *akutaḥ-bhayam*—the life of fearlessness.

TRANSLATION

After inquiring about proper self-knowledge from the son of Vyāsadeva, who will be a great philosopher, he will renounce all material attachment and achieve a life of fearlessness.

PURPORT

Material knowledge means ignorance of the knowledge of one's own self. Philosophy means to seek after the right knowledge of one's own self, or the knowledge of self-realization. Without self-realization, philosophy is dry speculation or a waste of time and energy. Śrīmad-Bhāgavatam gives the right knowledge of one's own self, and by hearing Śrīmad-Bhāgavatam one can get free from material attachment and enter into the kingdom of fearlessness. This material world is fearfulness. Its prisoners are always fearful as within a prison house. In the prison house no one can violate the jail rules and regulations, and violating the rules means another term for extension of prison life. Similarly, we in this material existence are always fearful. This fearfulness is called anxiety. Everyone in the material life, in all species and varieties of life, is full of anxieties, either by breaking or without breaking the laws of nature. Liberation, or mukti, means getting relief from these constant anxieties. This is only possible when the anxiety is changed in the devotional service of the Lord. Śrīmad-Bhāgavatam gives us this chance of changing the quality of anxiety from matter to spirit. This is done in the association of a learned philosopher like the self-realized Śukadeva Gosvāmī, the great son of Śrī Vyāsadeva. Mahārāja Parīkṣit, after receiving warning of his death, took advantage of this opportunity by association with Śukadeva Gosvāmī and achieved the desired result.

There is a sort of imitation of this reciting and hearing of Śrīmad-Bhāgavatam by professional men, and their foolish

audience thinks that they will get free from the clutches of material attachment and attain the life of fearlessness. Such imitative hearing of Śrīmad-Bhāgavatam is a caricature only, and one should not be misled by such performance of Bhāgavatam saptāha, undertaken by ridiculous greedy fellows to maintain an establishment of material enjoyment.

1.12.29

iti rājña upādiśya
viprā jātaka-kovidāḥ
labdhāpacitayaḥ sarve
pratijagmuḥ svakān gṛhān

SYNONYMS

iti—thus; *rājñe*—unto the King; *upādiśya*—having advised; *viprāḥ*—persons well versed in the *Vedas*; *jātaka-kovidāḥ*—persons expert in astrology and in the performance of birth ceremonies; *labdha-apacitayaḥ*—those who had received sumptuously as remuneration; *sarve*—all of them; *pratijagmuḥ*—went back; *svakān*—their own; *gṛhān*—houses.

TRANSLATION

Thus those who were expert in astrological knowledge and in performance of the birth ceremony instructed King Yudhiṣṭhira about the future history of his child.

Then, being sumptuously remunerated, they all returned to their respective homes.

PURPORT

The Vedas are the storehouse of knowledge, both material and spiritual. But such knowledge aims at perfection of self-realization. In other words, the Vedas are the guides for the civilized man in every respect. Since human life is the opportunity to get free from all material miseries, it is properly guided by the knowledge of the Vedas, both in the matters of material needs and spiritual salvation. The specific intelligent class of men who were devoted particularly in the knowledge of Vedas were called the vipras, or the graduates of the Vedic knowledge. There are different branches of knowledge in the Vedas, of which astrology and pathology are two important branches necessary for the common man. So the intelligent men, generally known as the brāhmaṇas, took up all the different branches of Vedic knowledge to guide society. Even the department of military education (Dhanur-veda) was also taken up by such intelligent men, and the vipras were also teachers of this section of knowledge, as were Droṇācārya, Kṛpācārya, etc.

The word vipra mentioned herein is significant. There is a little difference between the vipras and the brāhmaṇas. The vipras are those who are expert in karma-kāṇḍa, or fruitive activities, guiding the society towards fulfilling the material necessities of life, whereas the brāhmaṇas are expert in spiritual knowledge of transcendence. This department of knowledge is

called jñāna-kāṇḍa, and above this there is the upaśana-kāṇḍa. The culmination of upaśana-kāṇḍa is devotional service of the Lord Viṣṇu, and when the brāhmaṇas achieve perfection, they are called Vaiṣṇavas. Viṣṇu worship is the highest of all modes of worship. Elevated brāhmaṇas are Vaiṣṇavas engaged in the transcendental loving service of the Lord, and thus Śrīmad-Bhāgavatam, which is the science of devotional service, is very dear to the Vaiṣṇavas. And as explained in the beginning of the Śrīmad-Bhāgavatam, it is the mature fruit of Vedic knowledge and is superior subject matter, above the three kāṇḍas, namely karma, jñāna and upaśana.

Amongst the karma-kāṇḍa experts, the jātaka expert vipras were good astrologers who could tell all the future history of a born child simply by the astral calculations of the time (lagna), and such expert jātaka-vipras were present during the birth of Mahārāja Parīkṣit, and his grandfather, Mahārāja Yudhiṣṭhira, awarded the vipras sufficiently with gold, land, villages, grains and other valuable necessaries of life, which also include cows. There is a need of such vipras in the social structure, and it is the duty of the state to maintain them comfortably, as designed in the Vedic procedure. Such expert vipras, being sufficiently paid by the state, could give free service to the people in general, and thus this department of Vedic knowledge could be available for all.

1.12.30

sa eṣa loke vikhyātaḥ
parīkṣid iti yat prabhuḥ
pūrvaṁ dṛṣṭam anudhyāyan
parīkṣeta nareṣv iha

SYNONYMS

saḥ—he; *eṣaḥ*—in this; *loke*—world; *vikhyātaḥ*—famous; *parīkṣit*—one who examines; *iti*—thus; *yat*—what; *prabhuḥ*—O my King; *pūrvam*—before; *dṛṣṭam*—seen; *anudhyāyan*—constantly contemplating; *parīkṣeta*—shall examine; *nareṣu*—unto every man; *iha*—here.

TRANSLATION

So his son would become famous in the world as Parīkṣit [examiner] because he would come to examine all human beings in his search after that personality whom he saw before his birth. Thus he would come to constantly contemplate Him.

PURPORT

Mahārāja Parīkṣit, fortunate as he was, got the impression of the Lord even in the womb of his mother, and thus his contemplation on the Lord was constantly with him. Once the impression of the transcendental form of the Lord is fixed in

one's mind, he can never forget Him in any circumstance. Child Parīkṣit, after coming out of the womb, was in the habit of examining everyone to see whether he was the same personality whom he first saw within the womb. But no one could be equal to or more attractive than the Lord, and therefore he never accepted anyone. But the Lord was constantly with him by such examination, and thus Mahārāja Parīkṣit was always engaged in the devotional service of the Lord by remembrance.

Śrīla Jīva Gosvāmī remarks in this connection that every child, if given an impression of the Lord from his very childhood, certainly becomes a great devotee of the Lord like Mahārāja Parīkṣit. One may not be as fortunate as Mahārāja Parīkṣit to have the opportunity to see the Lord in the womb of his mother, but even if he is not so fortunate, he can be made so if the parents of the child desire him to be so. There is a practical example in my personal life in this connection. My father was a pure devotee of the Lord, and when I was only four or five years old, my father gave me a couple of forms of Rāḍha and Kṛṣṇa. In a playful manner, I used to worship these Deities along with my sister, and I used to imitate the performances of a neighboring temple of Rāḍha-Govinda. By constantly visiting this neighboring temple and copying the ceremonies in connection with my own Deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position. Later on, these activities were suspended due to my association in the schools and colleges, and I became completely out of practice. But in my youthful days, when I met my spiritual

master Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, again I revived my old habit, and the same playful Deities became my worshipful Deities in proper regulation. This was followed up until I left the family connection, and I am pleased that my generous father gave the first impression which was developed later into regulative devotional service by His Divine Grace. Mahārāja Prahlāda also advised that such impressions of a godly relation must be impregnated from the beginning of childhood, otherwise one may miss the opportunity of the human form of life, which is very valuable although it is temporary like others.

1.12.31

sa rāja-putro vavṛdhe
āśu śukla ivoḍupaḥ
āpūryamāṇaḥ pitṛbhiḥ
kāṣṭhābhir iva so 'nvaham

SYNONYMS

saḥ—that; *rāja-putraḥ*—the royal prince; *vavṛdhe*—grew up; *āśu*—very soon; *śukle*—waxing moon; *iva*—like; *uḍupaḥ*—the moon; *āpūryamāṇaḥ*—luxuriantly; *pitṛbhiḥ*—by the parental guardians; *kāṣṭhābhiḥ*—plenary development; *iva*—like; *saḥ*—he; *anvaham*—day after day.

TRANSLATION

As the moon, in its waxing fortnight, develops day after day, so the royal prince [Parīkṣit] very soon developed luxuriantly under the care and full facilities of his guardian grandfathers.

1.12.32

yakṣyamāṇo 'śvamedhena
jñāti-droha-jihāsayā
rājā labdha-dhano dadhyau
nānyatra kara-daṇḍayoḥ

SYNONYMS

yakṣyamāṇaḥ—desiring to perform; *aśvamedhena*—by the horse sacrifice ceremony; *jñāti-droha*—fighting with kinsmen; *jihāsayā*—for getting free; *rājā*—King Yudhiṣṭhira; *labdha-dhanaḥ*—for getting some wealth; *dadhyau*—thought about it; *na anyatra*—not otherwise; *kara-daṇḍayoḥ*—taxes and fines.

TRANSLATION

Just at this time, King Yudhiṣṭhira was considering performing a horse sacrifice to get freed from sins incurred from fighting with kinsmen. But he became anxious to get some wealth, for there were no surplus funds outside of fines and tax collection.

PURPORT

As the brāhmaṇas, the vipras had a right to be subsidized by the state, and similarly the state executive head had the right to collect taxes and fines from the citizens. After the Battle of Kurukṣetra the state treasury was exhausted, and therefore there was no surplus fund except the fund from tax collection and fines. Such funds were sufficient only for the state budget, and having no excess fund, the King was anxious to get more wealth in some other way in order to perform the horse sacrifice. Mahārāja Yudhiṣṭhira wanted to perform this sacrifice under the instruction of Bhīṣmadeva.

1.12.33

tad abhipretam ālakṣya
bhrātaro 'cyuta-coditāḥ
dhanaṁ prahīṇam ājahrur
udīcyāṁ diśi bhūriśaḥ

SYNONYMS

tat—his; *abhipretam*—wishes of the mind; *ālakṣya*—observing; *bhrātaraḥ*—his brothers; *acyuta*—the infallible (Lord Śrī Kṛṣṇa); *coditāḥ*—being advised by; *dhanam*—riches; *prahīṇam*—to collect; *ājahruḥ*—brought about; *udīcyām*—northern; *diśi*—direction; *bhūriśaḥ*—sufficient.

TRANSLATION

Understanding the hearty wishes of the King, his brothers, as advised by the infallible Lord Kṛṣṇa, collected sufficient riches from the North [left by King Marutta].

PURPORT

Mahārāja Marutta: one of the great emperors of the world. He reigned over the world long before the reign of Mahārāja Yudhiṣṭhira. He was the son of Mahārāja Avikṣit and was a great devotee of the son of the sun-god, known as Yamarāja. His brother Samvarta was a rival priest of the great Bṛhaspati, the learned priest of the demigods. He conducted one sacrifice called Śaṅkara-yajña by which the Lord was so satisfied that He was pleased to hand over to him the charge of a mountain peak of gold. This peak of gold is somewhere in the Himalayan mountains, and modern adventurers may try to find it there. He was so powerful an emperor that at the day's end of sacrifice, the demigods from the other planets like Indra, Candra, Bṛhaspati, etc., used to visit his palace. And because he had the gold peak at his disposal, he had sufficient gold in his possession. The canopy of the sacrificial altar was completely made of gold. In his daily performances of the sacrificial ceremonies, some of the inhabitants of the Vāyuloka (airy planets) were invited to expedite the cooking work of the ceremony. And the assembly of the demigods in the ceremony was led by Viśvadeva.

By his constant pious work he was able to drive out all kinds of diseases from the jurisdiction of his kingdom. All the inhabitants of higher planets like Devaloka, Pitṛloka, etc., were all pleased with him for his great sacrificial ceremonies. Every day he used to give in charity to the learned brāhmaṇas such things as beddings, seats, conveyances and sufficient quantities of gold. Because of munificent charities and performances of innumerable sacrifices, the King of heaven, Indradeva, was fully satisfied with him and always wished for his welfare. Due to his pious activities, he remained a young man throughout his life and reigned over the world for one thousand years, surrounded by his satisfied subjects, ministers, legitimate wife, sons and brothers. Even Lord Śrī Kṛṣṇa praised his spirit of pious activities. He handed over his only daughter to Maharṣi Aṅgirā, and by his good blessings, he was elevated to the kingdom of heaven. First of all, he wanted to offer the priesthood of his sacrifices to learned Bṛhaspati, but the demigod refused to accept the post because of the King's being a human being or man of this earth. He was very sorry for this, but on the advice of Nārada Muni he appointed Samvarta to the post, and he was successful in his mission.

The success of a particular type of sacrifice completely depends on the priest in charge. In this age, all kinds of sacrifice are forbidden because there is no learned priest amongst the so-called brāhmaṇas who go by the false notion of becoming sons of brāhmaṇas without brahminical qualifications. In this age of Kali, therefore, only one kind of sacrifice is recommended,

saṅkīrtana-yajña, as inaugurated by Lord Śrī Caitanya Mahāprabhu.

1.12.34

tena sambhṛta-sambhāro
dharma-putro yudhiṣṭhiraḥ
vājimedhais tribhir bhīto
yajñaiḥ samayajad dharim

SYNONYMS

tena—with that wealth; *sambhṛta*—collected; *sambhāraḥ*—ingredients; *dharma-putraḥ*—the pious king; *yudhiṣṭhiraḥ*—Yudhiṣṭhira; *vājimedhaiḥ*—by horse sacrifices; *tribhiḥ*—three times; *bhītaḥ*—being greatly afraid after the Battle of Kurukṣetra; *yajñaiḥ*—sacrifices; *samayajat*—perfectly worshiped; *harim*—the Personality of Godhead.

TRANSLATION

By those riches, the King could procure the ingredients for three horse sacrifices. Thus the pious King Yudhiṣṭhira, who was very fearful after the Battle of Kurukṣetra, pleased Lord Hari the Personality of Godhead.

PURPORT

Mahārāja Yudhiṣṭhira was the ideal and celebrated pious King of the world, and still he was greatly afraid after the execution of the Battle of Kurukṣetra because of the mass killing in the fight, all of which was done only to install him on the throne. He therefore took all the responsibility for sins committed in the warfare, and to get rid of all these sins, he wanted to perform three sacrifices in which horses are offered at the altar. Such a sacrifice is very costly. Even Mahārāja Yudhiṣṭhira had to collect the necessary heaps of gold left by Mahārāja Marutta and the brāhmaṇas who were given gold in charity by King Marutta. The learned brāhmaṇas could not take away all the loads of gold given by Mahārāja Marutta, and therefore they left behind the major portion of the gift. And Mahārāja Marutta also did not recollect such heaps of gold given away in charity. Besides that, all the golden plates and utensils which were used in the sacrifice were also thrown in the dustbins, and all such heaps of gold remained unclaimed property for a long time, till Mahārāja Yudhiṣṭhira collected them for his own purposes. Lord Śrī Kṛṣṇa advised the brothers of Mahārāja Yudhiṣṭhira to collect the unclaimed property because it belonged to the King. The more astonishing thing is that no subject of the state also collected such unclaimed gold for industrial enterprise, or anything like that. This means that the state citizens were completely satisfied with all necessities of life and therefore not inclined to accept unnecessary productive enterprises for sense gratification. Mahārāja Yudhiṣṭhira also requisitioned the heaps of gold for

performing sacrifices and for pleasing the Supreme Hari Personality of Godhead. Otherwise he had no desire to collect them for the state treasury.

One should take lessons from the acts of Mahārāja Yudhiṣṭhira. He was afraid of sins committed on the battlefield, and therefore he wanted to satisfy the supreme authority. This indicates that unintentional sins are also committed in our daily occupational discharge of duties, and to counteract even such unintentional crimes, one must perform sacrifices as they are recommended in the revealed scriptures. The Lord says in the Bhagavad-gītā (yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ) that one must perform sacrifices recommended in the scriptures in order to get rid of commitments of all unauthorized work, or even unintentional crimes which we are apt to commit. By doing so, one shall be freed from all kinds of sins. And those who do not do so, but work for self-interest or sense gratification, have to undergo all tribulations accrued from committed sins. Therefore, the main purpose of performing sacrifices is to satisfy the Supreme Personality Hari. The process of performing sacrifices may be different in terms of different times, places, and persons, but the aim of such sacrifices is one and the same at all times and in all circumstances, viz., satisfaction of the Supreme Lord Hari. That is the way of pious life, and that is the way of peace and prosperity in the world at large. Mahārāja Yudhiṣṭhira did all these as the ideal pious King in the world.

If Mahārāja Yudhiṣṭhira is a sinner in his daily discharge of duties, in royal administration of state affairs, wherein killing of man and animals is a recognized art, then we can just imagine the amount of sins committed consciously or unconsciously by the untrained population of the Kali-yuga who have no way to perform sacrifice to please the Supreme Lord. The Bhāgavatam says, therefore, that the prime duty of the human being is to satisfy the Supreme Lord by the performance of one's occupational duty. (Bhāg. 1.2.13)

Let any man of any place of community, caste or creed be engaged in any sort of occupational duty, but he must agree to perform sacrifices as it is recommended in the scriptures for the particular place, time and person. In the Vedic literatures it is recommended that in Kali-yuga people engage in glorifying the Lord by chanting the holy name of Kṛṣṇa (Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet) without offense. By doing so one can be freed from all sins and thus can attain the highest perfection of life by returning home, back to Godhead. We have already discussed this more than once in this great literature in different places, especially in the introductory portion by sketching the life of Lord Śrī Caitanya Mahāprabhu, and still we are repeating the same with a view to bring about peace and prosperity in society.

The Lord has declared openly in the Bhagavad-gītā how He becomes pleased with us, and the same process is practically demonstrated in the life and preaching work of Lord Śrī Caitanya

Mahāprabhu. The perfect process of performing yajñas or sacrifice to please the Supreme Lord Hari (the Personality of Godhead who gets us free from all miseries of existence) is to follow the ways of Lord Śrī Caitanya Mahāprabhu in this dark age of quarrel and dissension.

Mahārāja Yudhiṣṭhira had to collect heaps of gold to secure the paraphernalia for the horse sacrifice yajña in days of sufficiency, so we can hardly think of such performance of yajñas in these days of insufficiency and complete scarcity of gold. At the present moment we have heaps of papers and promises of their being converted into gold by economic development of modern civilization, and still there is no possibility of spending riches like Mahārāja Yudhiṣṭhira, either individually or collectively or by state patronization. Just suitable, therefore, for the age, is the method recommended by Lord Śrī Caitanya Mahāprabhu in terms of the śāstra. Such a method requires no expenditure at all and yet can award more benefit than other expensive methods of yajña performances.

The horse sacrifice yajña or cow sacrifice yajña performed by the Vedic regulations shouldn't be misunderstood as a process of killing animals. On the contrary, animals offered for the yajña were rejuvenated to a new span of life by the transcendental power of chanting the Vedic hymns, which, if properly chanted, are different from what is understood by the common layman. The Veda-mantras are all practical, and the proof is rejuvenation of the sacrificed animal.

There is no possibility of such methodical chanting of the Vedic hymns by the so-called brāhmaṇas or priests of the present age. The untrained descendants of the twice-born families are no more like their forefathers, and thus they are counted amongst the śūdras or once-born men. The once-born man is unfit to chant the Vedic hymns, and therefore there is no practical utility of chanting the original hymns.

And to save them all, Lord Śrī Caitanya Mahāprabhu propounded the saṅkīrtana movement or yajña for all practical purposes, and the people of the present age are strongly recommended to follow this sure and recognized path.

1.12.35

āhūto bhagavān rājñā
yājayitvā dvijair nṛpam
uvāsa katicin māsān
suhṛdāṁ priya-kāmyayā

SYNONYMS

āhūtaḥ—being called by; *bhagavān*—Lord Kṛṣṇa, the Personality of Godhead; *rājñā*—by the King; *yājayitvā*—causing to be performed; *dvijaiḥ*—by the learned *brāhmaṇas*; *nṛpam*—on behalf of the King; *uvāsa*—resided; *katicit*—a few; *māsān*—months; *suhṛdām*—for the sake of the relatives; *priya-kāmyayā*—for the pleasure.

TRANSLATION

Lord Śrī Kṛṣṇa, the Personality of Godhead, being invited to the sacrifices by Mahārāja Yudhiṣṭhira, saw to it that they were performed by qualified [twice-born] brāhmaṇas. After that, for the pleasure of the relatives, the Lord remained a few months.

PURPORT

Lord Śrī Kṛṣṇa was invited by Mahārāja Yudhiṣṭhira to look into the supervision of the performances of yajña, and the Lord, to abide by the orders of His elderly cousin, caused the performance of yajñas by learned twice-born brāhmaṇas. Simply taking birth in the family of a brāhmaṇa does not make one qualified to perform yajñas. He must be twice born by proper training and initiation from the bona fide ācārya. The once-born scions of brāhmaṇa families are equal with the once-born śūdras, and such brahma-bandhu or unqualified once-born scions must be rejected for any purpose of religious or Vedic function. Lord Śrī Kṛṣṇa was entrusted to look after this arrangement, and perfect as He is, He caused the yajñas to be performed by the bona fide twice-born brāhmaṇas for successful execution.

1.12.36

tato rājñābhyanujñātaḥ
kṛṣṇayā saha-bandhubhiḥ

yayau dvāravatīṁ brahman
sārjuno yadubhir vṛtaḥ

SYNONYMS

tataḥ—thereafter; *rājñā*—by the King; *abhyanujñātaḥ*—being permitted; *kṛṣṇayā*—as well as by Draupadī; *saha*—along with; *bandhubhiḥ*—other relatives; *yayau*—went to; *dvāravatīm*—Dvārakādhāma; *brahman*—O *brāhmaṇas*; *sa-arjunaḥ*—along with Arjuna; *yadubhiḥ*—by the members of the Yadu dynasty; *vṛtaḥ*—surrounded.

TRANSLATION

O Śaunaka, thereafter the Lord, having bade farewell to King Yudhiṣṭhira, Draupadī, and other relatives, started for the city of Dvārakā, accompanied by Arjuna and other members of the Yadu dynasty. Thus end the Bhaktivedanta purports of the First Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "Birth of Emperor Parīkṣit."

Chapter 13

1.13.1

sūta uvāca
viduras tīrtha-yātrāyāṁ
maitreyād ātmano gatim
jñātvāgād dhāstinapuraṁ
tayāvāpta-vivitsitaḥ

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *viduraḥ*—Vidura; *tīrtha-yātrāyām*—while traveling to different places of pilgrimage; *maitreyāt*—from the great sage Maitreya; *ātmanaḥ*—of the self; *gatim*—destination; *jñātvā*—by knowing it; *agāt*—went back; *hāstinapuram*—the city of Hastināpura; *tayā*—by that knowledge; *avāpta*—sufficiently a gainer; *vivitsitaḥ*—being well versed in everything knowable.

TRANSLATION

Śrī Sūta Gosvāmī said: While traveling on a pilgrimage, Vidura received knowledge of the destination of the self from the great sage Maitreya and then returned to

Hastināpura. He became as well versed in the subject as he desired.

PURPORT

Vidura: One of the prominent figures in the history of the Mahābhārata. He was conceived by Vyāsadeva in the womb of the maidservant of Ambikā, mother of Mahārāja Pāṇḍu. He is the incarnation of Yamarāja. Being cursed by Maṇḍuka Muni, he was to become a śūdra. The story is narrated as follows. Once upon a time the state police caught some thieves who concealed themselves in the hermitage of Maṇḍuka Muni. The police constables, as usual, arrested all the thieves and Maṇḍuka Muni along with them. The Magistrate specifically punished the muni to death by being pierced with a lance. When he was just to be pierced, the news reached the king, and he at once stopped the act on consideration of his being a great muni. The king personally begged the muni's pardon for the mistake of his men, and the saint at once went to Yamarāja, who prescribes the destiny of living beings. Yamarāja, being questioned by the muni, replied that the muni in his childhood pierced an ant with a sharpened straw, and for that reason he was put into difficulty. The muni thought it unwise on the part of Yamarāja that he was punished for his childish innocence, and thus the muni cursed Yamarāja to become a śūdra, and this śūdra incarnation of Yamarāja was known as Vidura, the śūdra brother of Dhṛtarāṣṭra and Mahārāja Pāṇḍu. But this śūdra son of the Kuru dynasty was equally treated by Bhīṣmadeva, along with his other nephews, and in due course Vidura was married with a girl who was also

born in the womb of a śūdrāṇī by a brāhmaṇa. Although Vidura did not inherit the property of his father (the brother of Bhīṣmadeva), still he was given sufficient state property by Dhṛtarāṣṭra, the elder brother of Vidura. Vidura was very much attached to his elder brother, and all along he tried to guide him in the right path. During the fratricidal war of Kurukṣetra, Vidura repeatedly implored his elder brother to do justice to the sons of Pāṇḍu, but Duryodhana did not like such interference by his uncle, and thus he practically insulted Vidura. This resulted in Vidura's leaving home for pilgrimage and taking instructions from Maitreya.

1.13.2

yāvataḥ kṛtavān praśnān
kṣattā kauṣāravāgrataḥ
jātaika-bhaktir govinde
tebhyaś copararāma ha

SYNONYMS

yāvataḥ—all that; *kṛtavān*—did he put; *praśnān*—questions; *kṣattā*—a name of Vidura; *kauṣārava*—a name of Maitreya; *agrataḥ*—in the presence of; *jāta*—having grown up; *eka*—one; *bhaktiḥ*—transcendental loving service; *govinde*—unto Lord Kṛṣṇa; *tebhyaḥ*—regarding further questions; *ca*—and; *upararāma*—retired from; *ha*—in the past.

TRANSLATION

After asking various questions and becoming established in the transcendental loving service of Lord Kṛṣṇa, Vidura retired from putting questions to Maitreya Muni.

PURPORT

Vidura retired from putting questions before Maitreya Muni when he was convinced by Maitreya Ṛṣi that the summun bonum of life is to be finally situated in the transcendental loving service of Lord Śrī Kṛṣṇa, who is Govinda or one who satisfies His devotees in all respects. The conditioned soul or living being in material existence seeks happiness by employing his senses in the modes of materialism, but that cannot give him satisfaction. He then searches after the Supreme Truth by the empiric philosophical speculative method and intellectual feats. But if he does not find the ultimate goal, he again goes down to material activities and engages himself in various philanthrophic and altruistic works, which all fail to give him satisfaction. So neither fruitive activities nor dry philosophical speculation can give one satisfaction because by nature a living being is the eternal servitor of the Supreme Lord Śrī Kṛṣṇa, and all the Vedic literatures give him direction towards that ultimate end. The Bhagavad-gītā confirms this statement (Bg.15.15).

Like Vidura, an inquisitive conditioned soul must approach a bona fide spiritual master like Maitreya and by intelligent

inquiries must try to know everything about karma (fruitive activities), jñāna (philosophical research for the Supreme Truth) and yoga (the linking process of spiritual realization). One who is not seriously inclined to put questions before a spiritual master need not accommodate a show bottle spiritual master, nor should a person who may be a spiritual master for others pose to be so if he is unable to engage his disciple ultimately in the transcendental loving service of Lord Śrī Kṛṣṇa. Vidura was successful in approaching a spiritual master like Maitreya, and he got the ultimate goal of life: bhakti unto Govinda. Thus there was nothing to be known further about spiritual progress.

1.13.3-4

taṁ bandhum āgataṁ dṛṣṭvā
dharma-putraḥ sahānujaḥ
dhṛtarāṣṭro yuyutsuś ca
sūtaḥ śāradvataḥ pṛthā

gāndhārī draupadī brahman
subhadrā cottarā kṛpī
anyāś ca jāmayaḥ pāṇḍor
jñātayaḥ sasutāḥ striyaḥ

SYNONYMS

tam—him; *bandhum*—relative; *āgatam*—having arrived there; *dṛṣṭvā*—by seeing it; *dharma-putraḥ*—Yudhiṣṭhira; *saha-anujaḥ*—

along with his younger brothers; *dhṛtarāṣṭraḥ*—Dhṛtarāṣṭra; *yuyutsuḥ*—Sātyaki; *ca*—and; *sūtaḥ*—Sañjaya; *śāradvataḥ*—Kṛpācārya; *pṛthā*—Kuntī; *gāndhārī*—Gāndhārī; *draupadī*—Draupadī; *brahman*—O *brāhmaṇas*; *subhadrā*—Subhadrā; *ca*—and; *uttarā*—Uttarā; *kṛpī*—Kṛpī; *anyāḥ*—others; *ca*—and; *jāmayaḥ*—wives of other family members; *pāṇḍoḥ*—of the Pāṇḍavas; *jñātayaḥ*—family members; *sa-sutāḥ*—along with their sons; *striyaḥ*—the ladies.

TRANSLATION

When they saw Vidura return to the palace, all the inhabitants, Mahārāja Yudhiṣṭhira, his younger brothers, Dhṛtarāṣṭra, Sātyaki, Sañjaya, Kṛpācārya, Kuntī, Gāndhārī, Draupadī, Subhadrā, Uttarā, Kṛpī, and many others, who were wives of the Kauravas, and other ladies with children, all hurried to him in great delight. It so appeared that they had regained their consciousness after a long period.

PURPORT

Gāndhārī: The ideal chaste lady in the history of the world. She was the daughter of Mahārāja Subala, the King of Gāndhāra (now Kandahar in Kabul), and in her maiden state she worshiped Lord Śiva. Lord Śiva is worshiped generally by the Hindu maidens to get a good husband.

Gāndhārī satisfied Lord Śiva, and by his benediction to obtain one hundred sons, she was betrothed to Dhṛtarāṣṭra, despite his

being blind forever. When Gāndhārī came to know that her would-be husband was a blind man, to follow her life companion she decided to become voluntarily blind. So she wrapped up her eyes with many silk linens, and she was married to Dhṛtarāṣṭra under the guidance of her elder brother Śakuni. She was the most beautiful girl of her time, and she was equally qualified by her womanly qualities, which endeared every member of the Kaurava court. But despite all her good qualities, she had the natural frailties of a woman, and she was envious of Kuntī when the latter gave birth to a male child. Both the queens were pregnant, but Kuntī first gave birth to a male child. Thus Gāndhārī became angry and gave a blow to her own abdomen. As a result, she gave birth to a lump of flesh only, but since she was a devotee of Vyāsadeva, by instruction of Vyāsadeva the lump was divided into one hundred parts, and each part gradually developed to become a male child. Thus her ambition to become the mother of one hundred sons was fulfilled, and she began to nourish all the children according to her exalted position. When the intrigue of the battlefield of Kurukṣetra was going on, she was not in favor of fighting with the Pāṇḍavas; rather, she blamed Dhṛtarāṣṭra, her husband, for such a fratricidal war. She desired that the state be divided into two parts, for the sons of Pāṇḍu and her own. She was very affected when all her sons died in the Battle of Kurukṣetra, and she wanted to curse Bhīmasena and Yudhiṣṭhira, but she was checked by Vyāsadeva. Her mourning over the death of Duryodhana and Duḥśāsana before Lord Kṛṣṇa is very pitiful, and Lord Kṛṣṇa pacified her by transcendental messages. She was equally aggrieved on the death

of Karṇa, and she described to Lord Kṛṣṇa the lamentation of Karṇa's wife. She was pacified by Śrīla Vyāsadeva when he showed her dead sons, then promoted to the heavenly kingdoms. She died along with her husband in the jungles of the Himalayas near the mouth of the Ganges; she burned in a forest fire. Mahārāja Yudhiṣṭhira performed the death ceremony of his uncle and aunt.

Pṛthā: Daughter of Mahārāja Śūrasena and sister of Vasudeva, Lord Kṛṣṇa's father. Later she was adopted by Mahārāja Kuntibhoja, and hence she is known as Kuntī. She is the incarnation of the success potency of the Personality of Godhead. The heavenly denizens from the upper planets used to visit the palace of the King Kuntibhoja, and Kuntī was engaged for their reception. She also served the great mystic sage Durvāsā, and being satisfied by her faithful service, Durvāsā Muni gave her a mantra by which it was possible for her to call for any demigod she pleased. As a matter of inquisitiveness, she at once called for the sun-god, who desired couplement with her, but she declined. But the sun-god assured her immunity from virgin adulteration, and so she agreed to his proposal. As a result of this couplement, she became pregnant, and Karṇa was born by her. By the grace of the sun, she again turned into a virgin girl, but being afraid of her parents, she quitted the newly born child Karṇa. After that, when she actually selected her own husband, she preferred Pāṇḍu to be her husband. Mahārāja Pāṇḍu later on wanted to retire from family life and adopt the renounced order of life. Kuntī refused to allow her husband to adopt such life, but

at last Mahārāja Pāṇḍu gave her permission to become a mother of sons by calling some other suitable personalities. Kuntī did not accept this proposal at first, but when vivid examples were set by Pāṇḍu she agreed. Thus by dint of the mantra awarded by Durvāsā Muni she called for Dharmarāja, and thus Yudhiṣṭhira was born. She called for demigod Vāyu (air), and thus Bhīma was born. She called for Indra, the King of heaven, and thus Arjuna was born. The other two sons, namely Nakula and Sahadeva, were begotten by Pāṇḍu himself in the womb of Mādrī. Later on, Mahārāja Pāṇḍu died at an early age, for which Kuntī was so aggrieved that she fainted. Two cowives, namely Kuntī and Mādrī, decided that Kuntī should live for the maintenance of the five minor children, the Pāṇḍavas, and Mādrī should accept the satī rituals by meeting voluntary death along with her husband. This agreement was endorsed by great sages like Śatasṛṅga and others present on the occasion.

Later on, when the Pāṇḍavas were banished from the kingdom by the intrigues of Duryodhana, Kuntī followed her sons, and she equally faced all sorts of difficulties during those days, During the forest life one demon girl, Hiḍimbi, wanted Bhīma as her husband, which was refused by Bhīma, but when the girl approached Kuntī and Yudhiṣṭhira, they ordered Bhīma to accept her proposal and give her a son. As a result of this combination, Ghaṭotkach was born, and he fought very valiantly with his father against the Kauravas. In their forest life they lived with a brāhmaṇa family that was in trouble because of one Bakāsura demon, and Kuntī ordered Bhīma to kill the Bakāsura

to protect the brāhmaṇa family against troubles created by the demon. She advised Yudhiṣṭhira to start for the Pāñcāla-deśa. Draupadī was gained in this Pāñcāla-deśa by Arjuna, but by order of Kuntī all the five brothers of the Pāṇḍavas became equally the husbands of Pāñcālī or Draupadī. She was married with five Pāṇḍavas in the presence of Vyāsadeva. Kuntīdevī never forgot her first child, Karṇa, and after Karṇa's death in the Battle of Kurukṣetra she lamented and admitted before her other sons that Karṇa was her eldest son prior to her marriage with Mahārāja Pāṇḍu. After the Battle of Kurukṣetra, when Lord Kṛṣṇa was going back home, her prayers for the Lord are excellently explained. Later she went to the forest with Gāndhārī for severe penance. She used to take meals after each thirty days. She finally sat down in profound meditation and later burned to ashes in a forest fire.

Draupadī: The most chaste daughter of Mahārāja Drupada and partly an incarnation of goddess Śacī, the wife of Indra. Mahārāja Drupada performed a great sacrifice under the superintendence of the sage Yaja. By his first offering, Dhṛṣṭadyumna was born, and by the second offering, Draupadī was born. She is therefore the sister of Dhṛṣṭadyumna, and she is also named Pāñcālī. The five Pāṇḍavas married her as a common wife, and each of them begot a son in her. Mahārāja Yudhiṣṭhira begot a son named Pratibindh, Bhīmasena begot a son named Sutasome, Arjuna begot Śrutakirti, Nakula begot Satanika, and Sahadeva begot Srutakama. She is described as a most beautiful lady, equal to her mother-in-law Kuntī. During her birth there

was an aero-message that she should be called Kṛṣṇā. The same message also declared that she is born to kill many a kṣatriya. By dint of her blessings from Śaṅkara, she was awarded five husbands, equally qualified. When she preferred to select her own husband, princes and kings were invited from all the countries of the world. She was married with the Pāṇḍavas during their exile in the forest, but when they went back home Mahārāja Drupada gave them immense wealth as a dowry. She was well received by all the daughters-in-law of Dhṛtarāṣṭra. When she was lost in a gambling game, she was forcibly dragged into the assembly hall, and an attempt was made to see her naked beauty by Duḥśāsana, even though there were elderly persons like Bhīṣma and Droṇa present. She was a great devotee of Lord Kṛṣṇa, and by her praying, the Lord Himself became an unlimited garment to save her from the insult. A demon of the name Jatāsura kidnapped her, but her second husband Bhīmasena killed the demon and saved her. She saved the Pāṇḍavas from the curse of Maharṣi Durvāsā by the grace of Lord Kṛṣṇa. When the Pāṇḍavas lived incognito in the palace of Virāṭa, Kīcaka was attracted by her exquisite beauty, and by arrangement with Bhīma the devil was killed and she was saved. She was very much aggrieved when her five sons were killed by Aśvatthāmā. At the last stage, she accompanied her husband Yudhiṣṭhira and others and fell on the way. The cause of her falling was explained by Yudhiṣṭhira, but when Yudhiṣṭhira entered the heavenly planet he saw Draupadī gloriously present there as the goddess of fortune in the heavenly planet.

Subhadrā: Daughter of Vasudeva and sister of Lord Śrī Kṛṣṇa. She was not only a very dear daughter of Vasudeva, but also a very dear sister to both Kṛṣṇa and Baladeva. The two brothers and sister are represented in the famous Jagannātha Temple of Purī, and the temple is still visited by thousands of pilgrims daily. This temple is in remembrance of the Lord's visit at Kurukṣetra during an occasion of solar eclipse and His subsequent meeting with the residents of Vṛndāvana. The meeting of Rāḍha and Kṛṣṇa during this occasion is a very pathetic story, and Lord Śrī Caitanya in the ecstasy of Rādhārāṇī always pined for Lord Śrī Kṛṣṇa at Jagannātha Purī. While Arjuna was at Dvārakā, he wanted to have Subhadrā as his queen, and he expressed his desire to Lord Kṛṣṇa. Śrī Kṛṣṇa knew that His elder brother, Lord Baladeva, was arranging her marriage elsewhere, and since He did not dare to go against the arrangement of Baladeva, He advised Arjuna to kidnap Subhadrā. So when all of them were on a pleasure trip on the Raivata Hill, Arjuna managed to kidnap Subhadrā according to the plan of Śrī Kṛṣṇa. Śrī Baladeva was very angry at Arjuna, and He wanted to kill him, but Lord Kṛṣṇa implored His brother to excuse Arjuna. Then Subhadrā was duly married with Arjuna, and Abhimanyu was born of Subhadrā. At the premature death of Abhimanyu, Subhadrā was very mortified, but on the birth of Parīkṣit she was happy and solaced.

1.13.5

pratyujjagmuḥ praharṣeṇa
prāṇaṁ tanva ivāgatam
abhisaṅgamya vidhivat
pariṣvaṅgābhivādanaiḥ

SYNONYMS

prati—towards; *ujjagmuḥ*—went; *praharṣeṇa*—with great delight; *prāṇam*—life; *tanvaḥ*—of the body; *iva*—like; *āgatam*—returned; *abhisaṅgamya*—approaching; *vidhi-vat*—in due form; *pariṣvaṅga*—embracing; *abhivādanaiḥ*—by obeisances.

TRANSLATION

With great delight they all approached him, as if life returned to their bodies. They exchanged obeisances and welcomed each other with embraces.

PURPORT

In the absence of consciousness, the limbs of the body remain inactive. But when consciousness returns, the limbs and senses become active, and existence itself becomes delightful. Vidura was so dear to the members of the Kaurava family that his long absence from the palace was comparable to inactivity. All of them were feeling acute separation from Vidura, and therefore his return to the palace was joyful for all.

1.13.6

mumucuḥ prema-bāṣpaughaṁ
virahautkaṇṭhya-kātarāḥ
rājā tam arhayāṁ cakre
kṛtāsana-parigraham

SYNONYMS

mumucuḥ—emanated; *prema*—affectionate; *bāṣpa-ogham*—emotional tears; *viraha*—separation; *autkaṇṭhya*—anxiousness; *kātarāḥ*—being aggrieved; *rājā*—King Yudhiṣṭhira; *tam*—unto him (Vidura); *arhayām cakre*—offered; *kṛta*—performance of; *āsana*—sitting accommodations; *parigraham*—arrangement of.

TRANSLATION

Due to anxieties and long separation, they all cried out of affection. King Yudhiṣṭhira then arranged to offer sitting accommodations and a reception.

1.13.7

taṁ bhuktavantaṁ viśrāntam
āsīnaṁ sukham āsane
praśrayāvanato rājā
prāha teṣāṁ ca śṛṇvatām

SYNONYMS

tam—him (Vidura); *bhuktavantam*—after feeding him sumptuously; *viśrāntam*—and having taken rest; *āsīnam*—being seated; *sukham āsane*—on a comfortable seat; *praśraya-avanataḥ*—naturally very gentle and meek; *rājā*—King Yudhiṣṭhira; *prāha*—began to speak; *teṣām ca*—and by them; *śṛṇvatām*—being heard.

TRANSLATION

After Vidura ate sumptuously and took sufficient rest, he was comfortably seated. Then the King began to speak to him, and all who were present there listened.

PURPORT

King Yudhiṣṭhira was expert in reception also, even in the case of his family members. Vidura was well received by all the family members by exchange of embraces and obeisances. After that, bathing and arrangements for a sumptuous dinner were made, and then he was given sufficient rest. After finishing his rest, he was offered a comfortable place to sit, and then the King began to talk about all happenings, both family and otherwise. That is the proper way to receive a beloved friend, or even an enemy. According to Indian moral codes, even an enemy received at home should be so well received that he will not feel any fearful situation. An enemy is always afraid of his enemy, but this should not be so when he is received at home by his enemy. This means that a person, when received at home, should be treated as a relative, so what to speak of a family member like Vidura,

who was a well-wisher for all the members of the family. Thus Yudhiṣṭhira Mahārāja began to speak in the presence of all other members.

1.13.8

yudhiṣṭhira uvāca
api smaratha no yuṣmat-
pakṣa-cchāyā-samedhitān
vipad-gaṇād viṣāgnyāder
mocitā yat samātṛkāḥ

SYNONYMS

yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *api*—whether; *smaratha*—you remember; *naḥ*—us; *yuṣmat*—from you; *pakṣa*—partiality towards us like the wings of a bird; *chāyā*—protection; *samedhitān*—we who were brought up by you; *vipat-gaṇāt*—from various types of calamities; *viṣa*—by administration of poison; *agni-ādeḥ*—by setting on fire; *mocitāḥ*—released from; *yat*—what you have done; *sa*—along with; *mātṛkāḥ*—our mother.

TRANSLATION

Mahārāja Yudhiṣṭhira said: My uncle, do you remember how you always protected us, along with our mother, from all sorts of calamities? Your partiality, like wings of a bird, saved us from poisoning and arson.

PURPORT

Due to Pāṇḍu's death at an early age, his minor children and widow were the object of special care by all the elderly members of the family, especially Bhīṣmadeva and Mahātmā Vidura. Vidura was more or less partial to the Pāṇḍavas due to their political position. Although Dhṛtarāṣṭra was equally careful for the minor children of Mahārāja Pāṇḍu, he was one of the intriguing parties who wanted to wash away the descendants of Pāṇḍu and replace them by raising his own sons to become the rulers of the kingdom. Mahātmā Vidura could follow this intrigue of Dhṛtarāṣṭra and company, and therefore, even though he was a faithful servitor of his eldest brother Dhṛtarāṣṭra, he did not like his political ambition for the sake of his own sons. He was therefore very careful about the protection of the Pāṇḍavas and their widow mother. Thus he was, so to speak, partial to the Pāṇḍavas, preferring them to the sons of Dhṛtarāṣṭra, although both of them were equally affectionate in his ordinary eyes. He was equally affectionate to both the camps of nephews in the sense that he always chastised Duryodhana for his intriguing policy against his cousins. He always criticized his elder brother for his policy of encouragement to his sons, and at the same time he was always alert in giving special protection to the Pāṇḍavas. All these different activities of Vidura within the palace politics made him well-known as partial to the Pāṇḍavas. Mahārāja Yudhiṣṭhira has referred to the past history of Vidura before his going away from home for a prolonged pilgrim's journey. Mahārāja Yudhiṣṭhira reminded him that he was equally kind

and partial to his grown-up nephews, even after the Battle of Kurukṣetra, a great family disaster.

Before the Battle of Kurukṣetra, Dhṛtarāṣṭra's policy was peaceful annihilation of his nephews, and therefore he ordered Purocana to build a house at Vāraṇavat, and when the building was finished Dhṛtarāṣṭra desired that his brother's family live there for some time. When the Pāṇḍavas were going there in the presence of all the members of the royal family, Vidura tactfully gave instructions to the Pāṇḍavas about the future plan of Dhṛtarāṣṭra. This is specifically described in the Mahābhārata (Ch. 144 Ādi-parva). He indirectly hinted, "A weapon not made of steel or any other material element can be more than sharp to kill an enemy, and he who knows this is never killed." That is to say, he hinted that the party of the Pāṇḍavas was being sent to Vāraṇavat to be killed, and thus he warned Yudhiṣṭhira to be very careful in their new residential palace. He also gave indications of fire and said that fire cannot extinguish the soul, but it can annihilate the material body. But one who protects the soul can live. Kuntī could not follow such indirect conversations between Mahārāja Yudhiṣṭhira and Vidura, and thus when she inquired from her son about the purport of the conversation, Yudhiṣṭhira replied that from the talks of Vidura it was understood that there was a hint of fire in the house where they were proceeding. Later on, Vidura came in disguise to the Pāṇḍavas and informed them that the housekeeper was going to set fire to the house on the fourteenth night of the waning moon. It was an intrigue of Dhṛtarāṣṭra that the Pāṇḍavas might die all

together with their mother. And by his warning the Pāṇḍavas escaped through a tunnel underneath the earth so that their escape was also unknown to Dhṛtarāṣṭra, so much so that after setting the fire, the Kauravas were so certain of the death of the Pāṇḍavas that Dhṛtarāṣṭra performed the last rites of death with great cheerfulness. And during the mourning period all the members of the palace became overwhelmed with lamentation, but Vidura did not become so, because of his knowledge that the Pāṇḍavas were alive somewhere. There are many such instances of calamities, and in each of them Vidura gave protection to the Pāṇḍavas on one hand, and on the other he tried to restrain his brother Dhṛtarāṣṭra from such intriguing policies. Therefore, he was always partial to the Pāṇḍavas, just as a bird protects its eggs by his wing.

1.13.9

> *kayā vṛttyā vartitaṁ vaś*
> *caradbhiḥ kṣiti-maṇḍalam*
> *tīrthāni kṣetra-mukhyāni*
> *sevitānīha bhūtale*

SYNONYMS

kayā—by which; *vṛttyā*—means; *vartitam*—maintained your livelihood; *vaḥ*—your good self; *caradbhiḥ*—while traveling; *kṣiti-maṇḍalam*—on the surface of the earth; *tīrthāni*—places of

pilgrimage; *kṣetra-mukhyāni*—the principal holy places; *sevitāni*—served by you; *iha*—in this world; *bhūtale*—on this planet.

TRANSLATION

While traveling on the surface of the earth, how did you maintain your livelihood? At which holy places and pilgrimages did you render service?

PURPORT

Vidura went out from the palace to detach himself from household affairs, especially political intrigues. As referred to hereinbefore, he was practically insulted by Duryodhana's calling him a son of a śūdrāṇī, although it was not out of place to talk loosely in the case of one's grandmother. Vidura's mother, although a śūdrāṇī, was the grandmother of Duryodhana, and funny talks are sometimes allowed between grandmother and grandchildren. But because the remark was an actual fact, it was unpalatable talk for Vidura, and it was accepted as a direct insult. He therefore decided to quit his paternal house and prepare for the renounced order of life. This preparatory stage is called vānaprastha-āśrama, or retired life for traveling and visiting the holy places on the surface of the earth. In the holy places of India, like Vṛndāvana, Hardvar, Jagannātha Purī, Prayāga, etc., there are many great devotees, and there are still free kitchen houses for persons who desire to advance spiritually. Mahārāja Yudhiṣṭhira was inquisitive to learn whether Vidura maintained himself by the mercy of the free kitchen houses (chhatras).

1.13.10

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā

SYNONYMS

bhavat—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrtha*—the holy places of pilgrimage; *bhūtāḥ*—converted into; *svayam*—personally; *vibho*—O powerful one; *tīrthī-kurvanti*—make into a holy place of pilgrimage; *tīrthāni*—the holy places; *sva-antaḥ-sthena*—having been situated in the heart; *gadā-bhṛtā*—the Personality of Godhead.

TRANSLATION

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

PURPORT

The Personality of Godhead is omnipresent by His diverse potencies everywhere, just as electricity power is distributed everywhere within space. Similarly, the Lord's omnipresence is perceived and manifested by His unalloyed devotees like Vidura,

just as electricity is manifested in an electric bulb. A pure devotee like Vidura always feels the presence of the Lord everywhere. He sees everything in the potency of the Lord and the Lord in everything. The holy places all over the earth are meant for purifying the polluted consciousness of the human being by an atmosphere surcharged with the presence of the Lord's unalloyed devotees. If anyone visits a holy place, he must search out the pure devotees residing in such holy places, take lessons from them, try to apply such instructions in practical life and thus gradually prepare oneself for the ultimate salvation, going back to Godhead. To go to some holy place of pilgrimage does not mean only to take a bath in the Ganges or Yamunā or to visit the temples situated in those places. One should also find out representatives of Vidura who have no other desire in life save and except to serve the Personality of Godhead. The Personality of Godhead is always with such pure devotees because of their unalloyed service which is without any tinge of fruitive action. They are in the actual service of the Lord specifically by the process of hearing and chanting. The pure devotees hear from the authorities and chant, sing and write of the glories of the Lord. Mahāmuni Vyāsadeva heard from Nārada, and then he chanted in writing; Śukadeva Gosvāmī studied from his father, and he described it to Parīkṣit; that is the way of Śrīmad-Bhāgavatam. So by their actions the pure devotees of the Lord can render any place into a place of pilgrimage, and the holy places are worth the name only on their account. Such pure devotees are able to rectify the polluted atmosphere of any place, and what to speak of a holy place rendered unholy by the

questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of a holy place.

1.13.11

api naḥ suhṛdas tāta
bāndhavāḥ kṛṣṇa-devatāḥ
dṛṣṭāḥ śrutā vā yadavaḥ
sva-puryāṁ sukham āsate

SYNONYMS

api—whether; *naḥ*—our; *suhṛdaḥ*—well-wishers; *tāta*—O my uncle; *bāndhavāḥ*—friends; *kṛṣṇa-devatāḥ*—those who are always rapt in the service of Lord Śrī Kṛṣṇa; *dṛṣṭāḥ*—by seeing them; *śrutāḥ*—or by hearing about them; *vā*—either; *yadavaḥ*—the descendants of Yadu; *sva-puryām*—along with their residential place; *sukham āsate*—if they are all happy.

TRANSLATION

My uncle, you must have visited Dvārakā. In that holy place there are our friends and well-wishers, the descendants of Yadu, who are always rapt in the service of the Lord Śrī Kṛṣṇa. You might have seen them or heard about them. Are they all living happily in their abodes?

PURPORT

The particular word Kṛṣṇa-devatāḥ, i.e., those who are always rapt in the service of Lord Kṛṣṇa, is significant. The Yadavas and the Pāṇḍavas, who were always rapt in the thought of the Lord Kṛṣṇa and His different transcendental activities, were all pure devotees of the Lord like Vidura. Vidura left home in order to devote himself completely to the service of the Lord, but the Pāṇḍavas and the Yādavas were always rapt in the thought of Lord Kṛṣṇa. Thus there is no difference in their pure devotional qualities. Either remaining at home or leaving home, the real qualification of a pure devotee is to become rapt in the thought of Kṛṣṇa favorably, ie., knowing well that Lord Kṛṣṇa is the Absolute Personality of Godhead. Kaṁsa, Jarāsandha, Śiśupāla and other demons like them were also always rapt in the thought of Lord Kṛṣṇa, but they were absorbed in a different way, namely unfavorably, or thinking Him to be a powerful man only. Therefore, Kaṁsa and Śiśupāla are not on the same level of pure devotees like Vidura, the Pāṇḍavas or the Yādavas.

Mahārāja Yudhiṣṭhira was also always rapt in the thought of Lord Kṛṣṇa and His associates at Dvārakā. Otherwise he would not have asked all about them from Vidura. Mahārāja Yudhiṣṭhira is, therefore, on the same level of devotion as Vidura, although engaged in the state affairs of the kingdom of the world.

1.13.12

ity ukto dharma-rājena
sarvaṁ tat samavarṇayat
yathānubhūtaṁ kramaśo
vinā yadu-kula-kṣayam

SYNONYMS

iti—thus; *uktaḥ*—being asked; *dharma-rājena*—by King Yudhiṣṭhira; *sarvam*—all; *tat*—that; *samavarṇayat*—properly described; *yathā-anubhūtam*—as he experienced; *kramaśaḥ*—one after another; *vinā*—without; *yadu-kula-kṣayam*—annihilation of the Yadu dynasty.

TRANSLATION

Thus being questioned by Mahārāja Yudhiṣṭhira, Mahātmā Vidura gradually described everything that he personally experienced, except news of the annihilation of the Yadu dynasty.

1.13.13

nanv apriyaṁ durviṣahaṁ
nṛṇāṁ svayam upasthitam
nāvedayat sakaruṇo
duḥkhitān draṣṭum akṣamaḥ

SYNONYMS

nanu—as a matter of fact; *apriyam*—unpalatable; *durviṣaham*—unbearable; *nṛṇām*—of humankind; *svayam*—in its own way; *upasthitam*—appearance; *na*—did not; *āvedayat*—expressed; *sakaruṇaḥ*—compassionate; *duḥkhitān*—distressed; *draṣṭum*—to see; *akṣamaḥ*—unable.

TRANSLATION

Compassionate Mahātmā Vidura could not stand to see the Pāṇḍavas distressed at any time. Therefore he did not disclose this unpalatable and unbearable incidence because calamities come of their own accord.

PURPORT

According to Nīti-śāstra (civic laws) one should not speak an unpalatable truth to cause distress to others. Distress comes upon us in its own way by the laws of nature, so one should not aggravate it by propaganda. For a compassionate soul like Vidura, especially in his dealings with the beloved Pāṇḍavas, it was almost impossible to disclose an unpalatable piece of news like the annihilation of the Yadu dynasty. Therefore purposely he refrained from it.

1.13.14

kañcit kālam athāvātsīt
sat-kṛto devavat sukham

bhrātur jyeṣṭhasya śreyas-kṛt
sarveṣāṁ sukham āvahan

SYNONYMS

kañcit—for a few days; *kālam*—time; *atha*—thus; *avātsīt*—resided; *sat-kṛtaḥ*—being well treated; *deva-vat*—just like a godly personality; *sukham*—amenities; *bhrātuḥ*—of the brother; *jyeṣṭhasya*—of the elder; *śreyaḥ-kṛt*—for doing good to him; *sarveṣām*—all others; *sukham*—happiness; *āvahan*—made it possible.

TRANSLATION

Thus Mahātmā Vidura, being treated just like a godly person by his kinsmen, remained there for a certain period just to pacify the mentality of his eldest brother and in this way bring happiness to all the others.

PURPORT

Saintly persons like Vidura must be treated as well as a denizen from heaven. In those days denizens of heavenly planets used to visit homes like that of Mahārāja Yudhiṣṭhira, and sometimes persons like Arjuna and others used to visit higher planets. Nārada is a spaceman who can travel unrestrictedly, not only within the material universes but also in the spiritual universes. Even Nārada used to visit the palace of Mahārāja Yudhiṣṭhira and what to speak of other celestial demigods. It is only the spiritual culture of the people concerned that makes

interplanetary travel possible, even in the present body. Mahārāja Yudhiṣṭhira therefore received Vidura in the manner of a reception offered to the demigods.

Mahātmā Vidura had already adopted the renounced order of life, and therefore he did not return to his paternal palace to enjoy some material comforts. He accepted out of his own mercy what was offered to him by Mahārāja Yudhiṣṭhira, but the purpose of living in the palace was to deliver his too much materially attached elder brother Dhṛtarāṣṭra. Dhṛtarāṣṭra lost all his state and descendants in the fight with Mahārāja Yudhiṣṭhira, and still, due to his sense of helplessness, he did not feel ashamed to accept the charity and hospitality of Mahārāja Yudhiṣṭhira. On the part of Mahārāja Yudhiṣṭhira, it was quite in order to maintain his uncle in a befitting manner, but acceptance of such magnanimous hospitality by Dhṛtarāṣṭra was not at all desirable. He accepted it because he thought that there was no other alternative. Vidura particularly came to enlighten Dhṛtarāṣṭra and to give him a lift to the higher status of spiritual cognition. It is the duty of enlightened souls to deliver the fallen ones, and Vidura came for that reason. But talks of spiritual enlightenment are so refreshing that while instructing Dhṛtarāṣṭra, Vidura attracted the attention of all the members of the family, and all of them took pleasure in hearing him patiently. This is the way of spiritual realization. The message should be heard attentively, and if spoken by a realized soul, it will act on the dormant heart of the conditioned soul. And by

continuously hearing, one can attain the perfect stage of self-realization.

1.13.15

abibhrad aryamā daṇḍaṁ
yathāvad agha-kāriṣu
yāvad dadhāra śūdratvaṁ
śāpād varṣa-śataṁ yamaḥ

SYNONYMS

abibhrat—administered; *aryamā*—Aryamā; *daṇḍam*—punishment; *yathāvat*—as it was suitable; *agha-kāriṣu*—unto persons who had committed sins; *yāvat*—as long as; *dadhāra*—accepted; *śūdratvam*—the tabernacle of a *śūdra*; *śāpāt*—as the result of a curse; *varṣa-śatam*—for one hundred years; *yamaḥ*—Yamarāja.

TRANSLATION

As long as Vidura played the part of a śūdra, being cursed by Maṇḍuka Muni, Aryama officiated at the post of Yamarāja to punish those who committed sinful acts.

PURPORT

Vidura, born in the womb of a śūdra woman, was forbidden even to a party of royal heritage along with his brothers Dhṛtarāṣṭra and Pāṇḍu. Then how could he occupy the post of a preacher to instruct such learned kings and kṣatriyas as Dhṛtarāṣṭra and

Mahārāja Yudhiṣṭhira? The first answer is that even though it is accepted that he was śūdra by birth, because he renounced the world for spiritual enlightenment by the authority of Ṛṣi Maitreya and was thoroughly educated by him in transcendental knowledge, he was quite competent to occupy the post of an ācārya or spiritual preceptor. According to Śrī Caitanya Mahāprabhu, anyone who is conversant in the transcendental knowledge or the science of Godhead, be he a brāhmaṇa or a śūdra, a householder or a sannyāsī, is eligible to become a spiritual master. Even in the ordinary moral codes (maintained by Cāṇakya Paṇḍit, the great politician and moralist) there is no harm in taking lessons from a person who may be by birth less than a śūdra. This is one part of the answer. The other is that Vidura was not actually a śūdra. He was to play the part of a so-called śūdra for one hundred years, being cursed by Maṇḍuka Muni. He was the incarnation of Yamarāja, one of the twelve Mahājanas on the level with such exalted personalities as Brahmā, Nārada, Śiva, Kapila, Bhīṣma, Prahlāda, etc. Being a Mahājana, it is the duty of Yamarāja to preach the cult of devotion to the people of the world, as Nārada, Brahmā, and other Mahājanas do. But Yamarāja is always busy in his plutonic kingdom, punishing the doers of sinful acts. Yamarāja is deputed by the Lord to a particular planet, some hundreds of thousands of miles away from the planet of earth, to take away the corrupt souls after death and convict them in accordance with their respective sinful activities. Thus Yamarāja has very little time to take leave from his responsible office of punishing the wrongdoers. There are more wrong doers than righteous men.

Therefore, Yamarāja has to do more work than other demigods who are also authorized agents of the Supreme Lord. But he wanted to preach the glories of the Lord, and therefore by the will of the Lord he was cursed by Maṇḍuka Muni to come into the world in the incarnation of Vidura and work very hard as a great devotee. Such a devotee is neither a śūdra nor a brāhmaṇa. He is transcendental to such divisions of mundane society, just as the Personality of Godhead assumes His incarnation as a hog, but He is neither a hog nor a Brahmā. He is above all mundane creatures. The Lord and His different authorized devotees sometimes have to play the role of many lower creatures to claim the conditioned souls, but both the Lord and His pure devotees are always in the transcendental position. When Yamarāja thus incarnated himself as Vidura, his post was officiated by Aryama, one of the many sons of Kaśyapa and Aditi. The Ādityas are sons of Aditi, and there are twelve Ādityas. Aryama is one of the twelve Ādityas, and therefore it was quite possible for him to take charge of the office of Yamarāja during his one hundred years' absence in the form of Vidura. The conclusion is that Vidura was never a śūdra, but was greater than the purest type of brāhmaṇa.

1.13.16

yudhiṣṭhiro labdha-rājyo
dṛṣṭvā pautraṁ kulan-dharam
bhrātṛbhir loka-pālābhair
mumude parayā śriyā

SYNONYMS

yudhiṣṭhiraḥ—Yudhiṣṭhira; *labdha-rājyaḥ*—possessing his paternal kingdom; *dṛṣṭvā*—by seeing; *pautram*—the grandson; *kulam-dharam*—just suitable for the dynasty; *bhrātṛbhiḥ*—by the brothers; *loka-pālābhaiḥ*—who were all expert administrators; *mumude*—enjoyed life; *parayā*—uncommon; *śriyā*—opulence.

TRANSLATION

Having won his kingdom and observed the birth of one grandson competent to continue the noble tradition of his family, Mahārāja Yudhiṣṭhira reigned peacefully and enjoyed uncommon opulence in cooperation with his younger brothers, who were all expert administrators to the common people.

PURPORT

Both Mahārāja Yudhiṣṭhira and Arjuna were unhappy from the beginning of the Battle of Kurukṣetra, but even though they were unwilling to kill their own men in the fight, it had to be done as a matter of duty, for it was planned by the supreme will of Lord Śrī Kṛṣṇa. After the battle, Mahārāja Yudhiṣṭhira was unhappy over such mass killings. Practically there were none to continue the Kuru dynasty after them, the Pāṇḍavas. The only remaining hope was the child in the womb of his daughter-in-law, Uttarā, and he was also attacked by Aśvatthāmā, but by the grace of the Lord the child was saved. So after the settlement of all disturbing conditions and reestablishment of the peaceful order of the state,

and after seeing the surviving child Parīkṣit well satisfied, Mahārāja felt some relief as a human being, although he had very little attraction for material happiness, which is always illusory and temporary.

1.13.17

evaṁ gṛheṣu saktānāṁ
pramattānāṁ tad-īhayā
atyakrāmad avijñātaḥ
kālaḥ parama-dustaraḥ

SYNONYMS

evam—thus; *gṛheṣu*—in the family affairs; *saktānām*—of persons who are too attached; *pramattānām*—insanely attached; *tat-īhayā*—engrossed in such thoughts; *atyakrāmat*—surpassed; *avijñātaḥ*—imperceptibly; *kālaḥ*—eternal time; *parama*—supremely; *dustaraḥ*—insurmountable.

TRANSLATION

Insurmountable, eternal time imperceptibly overcomes those who are too much attached to family affairs and are always engrossed in their thought.

PURPORT

"I am now happy; I have everything in order; my bank balance is quite enough; I can now give my children enough estate; I am

now successful; the poor beggar sannyāsīs depend on God, but they come to beg from me; therefore I am more than the Supreme God, etc." are some of the thoughts which engross the insanely attached householder who is blind to the passing of eternal time. Our duration of life is measured, and no one is able to enhance it even by a second against the scheduled time ordained by the supreme will. Such valuable time, especially for the human being, should be cautiously spent because even a second passed away imperceptibly cannot be replaced, even in exchange of thousands of golden coins amassed by hard labor. Every second of human life is meant for making an ultimate solution to the problems of life, i.e. repetition of birth and death and revolving in the cycle of 8,400,000 different species of life. The material body, which is subject to birth and death, diseases and old age, is the cause of all sufferings of the living being, otherwise the living being is eternal: he is never born, nor does he ever die. Foolish persons forget this problem. They do not know at all how to solve the problems of life, but become engrossed in temporary family affairs without knowing that the eternal time is passing away imperceptibly, and their measured duration of life is diminishing every second without any solution of the big problem, namely repetition of birth and death, disease and old age. This is called illusion.

But such illusion cannot work on one who is awake in devotional service of the Lord. Yudhiṣṭhira Mahārāja, or his brothers the Pāṇḍavas, were all engaged in the service of the Lord Śrī Kṛṣṇa, and they had very little attraction for the illusory

happiness of this material world. As we have discussed previously, Mahārāja Yudhiṣṭhira was fixed up in the service of the Lord Mukunda (the Lord who can award salvation), and therefore he had no attraction even for such comforts of life as are available in the kingdom of heaven, because even the happiness obtained in the planet of Brahmaloka is also temporary and illusory. Because the living being is eternal, he can be happy only in the eternal abode of the kingdom of God (Paravyoma) from which no one returns to this region of repeated birth and death, disease and old age. Therefore, any comforts of life or any material happiness, which does not warrant an eternal life, are but illusion for the eternal living being. One who understands this factually is learned, and such a learned person can sacrifice any amount of material happiness to achieve the desired goal known as brahma-sukham or absolute happiness. Real transcendentalists are hungry for this happiness, and as a hungry man cannot be made happy by all comforts of life minus foodstuff, so the hungry man for eternal absolute happiness cannot be satisfied by any amount of material happiness. Therefore, the instruction described in this verse cannot be applied to Mahārāja Yudhiṣṭhira or his brothers and mother. It was meant for persons like Dhṛtarāṣṭra, for whom Vidura came especially to impart lessons.

1.13.18

viduras tad abhipretya
dhṛtarāṣṭram abhāṣata

rājan nirgamyatāṁ śīghraṁ
paśyedaṁ bhayam āgatam

SYNONYMS

viduraḥ—Mahātmā Vidura; *tat*—that; *abhipretya*—knowing it well; *dhṛtarāṣṭram*—unto Dhṛtarāṣṭra; *abhāṣata*—said; *rājan*—O King; *nirgamyatām*—please get out immediately; *śīghram*—without the least delay; *paśya*—just see; *idam*—this; *bhayam*—fear; *āgatam*—already arrived.

TRANSLATION

Mahātmā Vidura knew all this, and therefore he addressed Dhṛtarāṣṭra, saying: My dear King, please get out of here immediately. Do not delay. Just see how fear has overtaken you.

PURPORT

Cruel death cares for none, be he Dhṛtarāṣṭra or even Mahārāja Yudhiṣṭhira; therefore spiritual instruction, as was given to old Dhṛtarāṣṭra, was equally applicable to younger Mahārāja Yudhiṣṭhira. As a matter of fact, everyone in the royal palace including the King and his brothers and mother was raptly attending the lectures. But it was known to Vidura that his instructions were especially meant for Dhṛtarāṣṭra, who was too materialistic. The word rājan is especially addressed to Dhṛtarāṣṭra significantly. Dhṛtarāṣṭra was the eldest son of his father, and therefore according to law he was to be installed on

the throne of Hastināpura. But because he was blind from birth, he was disqualified from his rightful claim. But he could not forget the bereavement, and his disappointment was somewhat compensated after the death of Pāṇḍu, his younger brother. His younger brother left behind him some minor children, and Dhṛtarāṣṭra became the natural guardian of them, but at heart he wanted to become the factual King and hand over the kingdom to his own sons, headed by Duryodhana. With all these imperial ambitions, Dhṛtarāṣṭra wanted to become a king and contrive all sorts of intrigues in consultation with his brother-in-law Śakuni. But everything failed by the will of the Lord, and at the last stage, even by losing everything, men and money, he wanted to remain as King, being the eldest uncle of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira, as a matter of duty, maintained Dhṛtarāṣṭra in royal honor, and Dhṛtarāṣṭra was happily passing away his numbered days in the illusion of becoming a king or the royal uncle of King Yudhiṣṭhira. Vidura, as a saint and as the duty-bound affectionate youngest brother of Dhṛtarāṣṭra, wanted to awaken Dhṛtarāṣṭra from his slumber of disease and old age. Vidura therefore sarcastically addressed Dhṛtarāṣṭra as the "King," which he was actually not. Everyone is the servant of eternal time, and therefore no one can be king in this material order. King means the person who can order. The celebrated English King wanted to order time and tide, but the time and tide refused to obey his order. Therefore one is a false king in the material world, and Dhṛtarāṣṭra was particularly reminded of this false position and of the factual fearful happenings which had already approached him at that time. Vidura asked him to

get out immediately, if he wanted to be saved from the fearful situation which was approaching him fast. He did not ask Mahārāja Yudhiṣṭhira in that way because he knew that a king like Mahārāja Yudhiṣṭhira is aware of all the fearful situations of this flimsy world, and he would take care of himself, in due course, even though Vidura might not be present at that time.

1.13.19

pratikriyā na yasyeha
kutaścit karhicit prabho
sa eṣa bhagavān kālaḥ
sarveṣāṁ naḥ samāgataḥ

SYNONYMS

pratikriyā—remedial measure; *na*—there is none; *yasya*—of which; *iha*—in this material world; *kutaścit*—by any means; *karhicit*—or by anyone; *prabho*—O my lord; *saḥ*—that; *eṣaḥ*—positively; *bhagavān*—the Personality of Godhead; *kālaḥ*—eternal time; *sarveṣām*—of all; *naḥ*—of us; *samāgataḥ*—arrived.

TRANSLATION

This rightful situation cannot be remedied by any person in this material world. My lord, it is the Supreme Personality of Godhead as eternal time [kāla] that has approached us all.

PURPORT

There is no superior power which can check the cruel hands of death. No one wants to die, however acute the source of bodily sufferings may be. Even in the days of so-called scientific advancement of knowledge, there is no remedial measure either for old age or for death. Old age is the notice of the arrival of death served by cruel time, and no one can refuse to accept either summon calls or the supreme judgment of eternal time. This is explained before Dhṛtarāṣṭra because he might ask Vidura to find out some remedial measure for the imminent fearful situation, as he had ordered many times before. Before ordering, however, Vidura informed Dhṛtarāṣṭra that there was no remedial measure by anyone or from any source in this material world. And because there is no such thing in the material world, death is identical with the Supreme Personality of Godhead, as it is said by the Lord Himself in the Bhagavad-gītā (Bg.12.32).

Death cannot be checked by anyone or from any source within this material world. Hiraṇyakaśipu wanted to be immortal and underwent a severe type of penance by which the whole universe trembled, and Brahmā himself approached him to disuade Hiraṇyakaśipu from such a severe type of penance. Hiraṇyakaśipu asked Brahmā to award him the blessings of immortality, but Brahmā said that he himself was subject to death, even in the topmost planet, so how could he award him the benediction of immortality? So there is death even in the topmost planet of this universe, and what to speak of other planets, which are far, far inferior in quality to

Brahmaloka, the residing planet of Brahmā. Wherever there is the influence of eternal time, there is this set of tribulations, namely birth, disease, old age and death, and all of them are invincible.

1.13.20

yena caivābhipanno 'yaṁ
prāṇaiḥ priyatamair api
janaḥ sadyo viyujyeta
kim utānyair dhanādibhiḥ

SYNONYMS

yena—pulled by such time; *ca*—and; *eva*—certainly; *abhipannaḥ*—overtaken; *ayam*—this; *prāṇaiḥ*—with life; *priya-tamaiḥ*—which is most dear to everyone; *api*—even though; *janaḥ*—person; *sadyaḥ*—forthwith; *viyujyeta*—do give up; *kim uta anyaiḥ*—what to speak of any other thing; *dhana-ādibhiḥ*—such as wealth, honor, children, land and house.

TRANSLATION

Whoever is under the influence of supreme kāla [eternal time] must surrender his most dear life, and what to speak of other things, such as wealth, honor, children, land and home.

PURPORT

A great Indian scientist, busy in the planmaking business, was suddenly called by invincible eternal time while going to attend a very important meeting of the planning commission, and he had to surrender his life, wife, children, house, land, wealth, etc. During the political upsurge in India and its division into Pakistan and Hindusthan, so many rich and influential Indians had to surrender life, property and honor due to the influence of time, and there are hundreds and thousands of examples like that all over the world, all over the universe, which are all effects of the influence of time. Therefore, the conclusion is that there is no powerful living being within the universe who can overcome the influence of time. Many poets have written verses on the influence of time, many devastations have taken place over the universes due to the influence of time, and no one could check them by any means. Even in our daily life, so many things come and go in which we have no hand, but we have to suffer or tolerate them without remedial measure. That is the result of time.

1.13.21

piṭṛ-bhrātṛ-suhṛt-putrā
hatās te vigataṁ vayam
ātmā ca jarayā grastaḥ
para-geham upāsase

SYNONYMS

pitṛ—father; *bhrātṛ*—brother; *suhṛt*—well-wishers; *putrāḥ*—sons; *hatāḥ*—all dead; *te*—yours; *vigatam*—expended; *vayam*—age; *ātmā*—the body; *ca*—also; *jarayā*—by invalidity; *grastaḥ*—overcome; *para-geham*—another's home; *upāsase*—you do live.

TRANSLATION

Your father, brother, well-wishers and sons are all dead and passed away. You yourself have expended the major portion of your life, your body is now overtaken by invalidity, and you are living in the home of another.

PURPORT

The King is reminded of his precarious condition, influenced by cruel time, and by his past experience he should have been more intelligent to see what was going to happen to his own life. His father Vicitravīrya died long ago, when he and his younger brothers were all little children, and it was due to the care and kindness of Bhīṣmadeva that they were properly brought up. Then again his brother Pāṇḍu died also. Then in the Battlefield of Kurukṣetra his one hundred sons and his grandsons all died, along with all other well-wishers like Bhīṣmadeva, Droṇācārya, Karṇa and many other kings and friends. So he had lost all men and money, and now he was living at the mercy of his nephew, whom he had put into troubles of various types. And despite all these reverses, he thought that he would prolong his life more and more. Vidura wanted to point out to Dhṛtarāṣṭra that

everyone has to protect himself by his action and the grace of the Lord. One has to execute his duty faithfully depending for the result on the supreme authority. No friend, no children, no father, no brother, no state and no one else can protect a person who is not protected by the Supreme Lord. One should, therefore, seek the protection of the Supreme Lord, for the human form of life is meant for seeking that protection. He was warned of his precarious conditions more and more by the following words.

1.13.22

andhaḥ puraiva vadhiro
manda-prajñāś ca sāmpratam
viśīrṇa-danto mandāgniḥ
sarāgaḥ kapham udvahan

SYNONYMS

andhaḥ—blind; *purā*—from the beginning; *eva*—certainly; *vadhiraḥ*—hard of hearing; *manda-prajñāḥ*—memory shortened; *ca*—and; *sāmpratam*—recently; *viśīrṇa*—loosened; *dantaḥ*—teeth; *manda-agniḥ*—liver action decreased; *sa-rāgaḥ*—with sound; *kapham*—coughing much mucus; *udvahan*—coming out.

TRANSLATION

You have been blind from your very birth, and recently you have become hard of hearing. Your memory is

shortened, and your intelligence is disturbed. Your teeth are loose, your liver is defective, and you are coughing up mucus.

PURPORT

The symptoms of old age, which had already developed in Dhṛtarāṣṭra, were all one after another pointed out to him as warning that death was nearing very quickly, and still he was foolishly carefree about his future. The signs pointed out by Vidura in the body of Dhṛtarāṣṭra were signs of apakṣaya, or dwindling of the material body before the last stroke of death. The body is born, it develops, stays, creates other bodies, dwindles and then vanishes. But foolish men want to make a permanent settlement of the perishable body and think that their estate, children, society, country, etc., will give them protection. With such foolish ideas, they become overtaken by such temporary engagements and forget altogether that they must give up this temporary body and take a new one again to arrange for another term of society, friendship and love, again to be perished ultimately. They forget their permanent identity and become foolishly active for non-permanent occupations, forgetting altogether their prime duty. Saints and sages like Vidura approach such foolish men to awaken them to the real situation, but they take such sādhus and saints as parasites of society, and almost all of them refuse to hear the words of such sādhus and saints, although they welcome show bottle sādhus and so-called saints who can satisfy their senses. Vidura is not a sādhu who satisfies the ill-gotten sentiment of Dhṛtarāṣṭra. He

was correctly pointing out the real situation of life, and how one can save oneself from such catastrophies.

1.13.23

aho mahīyasī jantor
jīvitāśā yathā bhavān
bhīmāpavarjitaṁ piṇḍam
ādatte gṛha-pālavat

SYNONYMS

aho—alas; *mahīyasī*—powerful; *jantoḥ*—of the living beings; *jīvita-āśā*—hope for life; *yathā*—as much as; *bhavān*—you are; *bhīma*—of Bhīmasena (a brother of Yudhiṣṭhira's); *apavarjitam*—remnants; *piṇḍam*—foodstuff; *ādatte*—eaten by; *gṛha-pāla-vat*—like a household dog.

TRANSLATION

Alas, how powerful are the hopes of a living being to continue his life. Verily, you are living just like a household dog and are eating remnants of food given by Bhīma.

PURPORT

A sādhu should never flatter kings or rich men to live comfortably at their cost. A sādhu is to speak to the householders about the naked truth of life so that they may come to their

senses about the precarious life in material existence. Dhṛtarāṣṭra is a typical example of an attached old man in household life. He had become a pauper in the true sense, yet he wanted to live comfortably in the house of the Pāṇḍavas, of whom Bhīma especially is mentioned because personally he killed two prominent sons of Dhṛtarāṣṭra, namely Duryodhana and Duḥśāsana. These two sons were very much dear to him for their notorious and nefarious activities, and Bhīma is particularly pointed out because he killed these two pet sons. Why was Dhṛtarāṣṭra living there at the house of the Pāṇḍavas? Because he wanted to continue his life comfortably, even at the risk of all humiliation. Vidura, therefore, was astonished how powerful is the urge to continue life. This sense of continuing one's life indicates that a living being is eternally a living entity, and he does not want to change his bodily habitation. The foolish man does not know that a particular term of bodily existence is awarded to him to undergo a term of imprisonment, and the human body is awarded, after many, many births and deaths, as a chance for self-realization to go back home, back to Godhead. But persons like Dhṛtarāṣṭra try to make plans to live there in a comfortable position with profit and interest, for they do not see things as they are. Dhṛtarāṣṭra is blind and continues to hope to live comfortably in the midst of all kinds of reverses of life. A sādhu like Vidura is meant to awaken such blind persons and thus help them go back to Godhead, where life is eternal. Once going there, no one wants to come back to this material world of miseries. We can just imagine how responsible a task is entrusted to a sādhu like Mahātmā Vidura.

1.13.24

agnir nisṛṣṭo dattaś ca
garo dārāś ca dūṣitāḥ
hṛtaṁ kṣetraṁ dhanaṁ yeṣāṁ
tad-dattair asubhiḥ kiyat

SYNONYMS

agniḥ—fire; *nisṛṣṭaḥ*—set; *dattaḥ*—given; *ca*—and; *garaḥ*—poison; *dārāḥ*—married wife; *ca*—and; *dūṣitāḥ*—insulted; *hṛtam*—usurped; *kṣetram*—kingdom; *dhanam*—wealth; *yeṣām*—of those; *tat*—their; *dattaiḥ*—given by; *asubhiḥ*—subsisting; *kiyat*—is unnecessary.

TRANSLATION

There is no need to live a degraded life and subsist on the charity of those whom you tried to kill by arson and poisoning. You also insulted one of their wives and usurped their kingdom and wealth.

PURPORT

The system of varṇāśrama religion sets aside a part of one's life completely for the purpose of self-realization and attainment of salvation in the human form of life. That is a routine division of life, but persons like Dhṛtarāṣṭra, even at their weary ripened age, want to stay home, even in a degraded condition of accepting charity from enemies. Vidura wanted to point this out

and impressed upon him that it was better to die like his sons than accept such humiliating charity. Five thousand years ago there was one Dhṛtarāṣṭra, but at the present moment there are Dhṛtarāṣṭras in every home. Politicians especially do not retire from political activities unless they are dragged by the cruel hand of death or killed by some opposing element. To stick to family life up to the end of one's human life is the grossest type of degradation, and there is absolute need of educating such Dhṛtarāṣṭras by the Viduras, even at the present moment.

1.13.25

tasyāpi tava deho 'yaṁ
kṛpaṇasya jijīviṣoḥ
paraity anicchato jīrṇo
jarayā vāsasī iva

SYNONYMS

tasya—of this; *api*—in spite of; *tava*—your; *dehaḥ*—body; *ayam*—this; *kṛpaṇasya*—of one who is miserly; *jijīviṣoḥ*—of you who desire life; *paraiti*—will dwindle; *anicchataḥ*—even unwilling; *jīrṇaḥ*—deteriorated; *jarayā*—old; *vāsasī*—garments; *iva*—like.

TRANSLATION

Despite your unwillingness to die and your desire to live even at the cost of honor and prestige, your miserly

body will certainly dwindle and deteriorate like an old garment.

PURPORT

The words kṛpaṇasya jijīviṣoḥ are significant. There are two classes of men. One is called the kṛpaṇa, and the other is called the brāhmaṇa. The kṛpaṇa, or the miserly man, has no estimation of his material body, but the brāhmaṇa has a true estimation of himself and the material body. The kṛpaṇa, having a wrong estimation of his material body, wants to enjoy sense gratification with his utmost strength, and even in old age he wants to become a young man by medical treatment or otherwise. Dhṛtarāṣṭra is addressed herein as a kṛpaṇa because without any estimation of his material body he wants to live at any cost, and Vidura is trying to open his eyes to see that he cannot live more than his term and that he must prepare for death. Since death is inevitable, why should he accept such a humiliating position for living? It is better to take the right path, even at the risk of death. Human life is meant for finishing all kinds of miseries of material existence, and life should be so regulated that one can achieve the desired goal. Dhṛtarāṣṭra, due to his wrong conception of life, had already spoiled eighty percent of his achieved energy, so it behooved him to utilize the remaining days of his miserly life for the ultimate good. Such a life is called miserly because one cannot properly utilize the assets of the human form of life. Such a miserly man, by good luck only, meets a self-realized soul like Vidura and by his instruction gets rid of the nescience of material existence.

1.13.26

gata-svārtham imaṁ dehaṁ
virakto mukta-bandhanaḥ
avijñāta-gatir jahyāt
sa vai dhīra udāhṛtaḥ

SYNONYMS

gata-sva-artham—without being properly utilized; *imam*—this; *deham*—material body; *viraktaḥ*—indifferently; *mukta*—being freed; *bandhanaḥ*—from all obligations; *avijñāta-gatiḥ*—unknown destination; *jahyāt*—one should give up this body; *saḥ*—such a person; *vai*—certainly; *dhīraḥ*—undisturbed; *udāhṛtaḥ*—is said to be so.

TRANSLATION

He is called undisturbed who goes to an unknown, remote place and, freed from all obligations, quits his material body when it has become useless.

PURPORT

Narottama Dāsa Ṭhākur, a great devotee and ācārya of the Gauḍīya Vaiṣṇava sect, has sung: "My Lord, I have simply wasted my life. Having obtained the human body, I have neglected to worship Your Lordship, and therefore willingly I have drunk poison." In other words, the human body is especially meant for

cultivating knowledge of devotional service of the Lord, without which life becomes full of anxieties and miserable conditions. Therefore, one who has spoiled his life without such cultural activities is advised to leave home without knowledge of friends and relatives and, being thus freed from all obligations of family, society, country, etc., give up the body at some unknown destination so that others may not know where and how he has met his death. Dhīra means one who is not disturbed, even when there is sufficient provocation. One cannot give up a comfortable family life due to his affectionate relation with wife and children. Self-realization is obstructed by such undue affection for family, and if anyone is at all able to forget such a relation, he is called the undisturbed, or dhīra. This is, however, the path of renunciation based on a frustrated life, but stabilization of such renunciation is possible only by association with bona fide saints and self-realized souls by which one can be engaged in the loving devotional service of the Lord. Sincere surrender unto the lotus feet of the Lord is possible by awakening the transcendental sense of service, made possible by association of pure devotees of the Lord. Dhṛtarāṣṭra was lucky enough to have a brother whose very association was a source of liberation for his frustrated life.

1.13.27

> *yaḥ svakāt parato veha*
> *jāta-nirveda ātmavān*

hṛdi kṛtvā hariṁ gehāt
pravrajet sa narottamaḥ

SYNONYMS

yaḥ—anyone who; *svakāt*—by his own awakening; *parataḥ vā*—or by hearing from another; *iha*—here in this world; *jāta*—becomes; *nirvedaḥ*—indifferent to material attachment; *ātmavān*—consciousness; *hṛdi*—within the heart; *kṛtvā*—having been taken by; *harim*—the Personality of Godhead; *gehāt*—from home; *pravrajet*—goes away; *saḥ*—he is; *nara-uttamaḥ*—the first-class human being.

TRANSLATION

He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.

PURPORT

There are three classes of transcendentalists, namely, l)the dhīra, or the one who is not disturbed by being away from the family association, 2) one in the renounced order of life, a sannyāsī by frustrated sentiment, and 3) a sincere devotee of the Lord, who awakens God consciousness by hearing and chanting and leaves home depending completely on the Personality of Godhead who resides in his heart. The idea is that the renounced order of life, after a frustrated life of sentiment in the material world, may be

the stepping stone on the path of self-realization, but real perfection of the path of liberation is attained when one is practiced to depend fully on the Supreme Personality of Godhead, who lives in everyone's heart as Paramātmā. One may live in the darkest jungle alone out of home, but a steadfast devotee knows very well that he is not alone. The Supreme Personality of Godhead is with him, and He can protect His sincere devotee in any awkward circumstance. One should therefore practice devotional service at home, hearing and chanting the holy name, quality, form, pastimes, entourage, etc., in association with pure devotees, and this practice will help one awaken God consciousness in proportion to one's sincerity of purpose. One who desires material benefit by such devotional activities can never depend on the Supreme Personality of Godhead, although He sits in everyone's heart. Nor does the Lord give any direction to persons who worship Him for material gain. Such materialistic devotees may be blessed by the Lord with material benefits, but they cannot reach the stage of the first-class human being, as above mentioned. There are many examples of such sincere devotees in the history of the world, especially in India, and they are our guides on the path of self-realization. Mahātmā Vidura is one such great devotee of the Lord, and we should all try to follow in his lotus footsteps for self-realization.

1.13.28

athodīcīṁ diśaṁ yātu
svair ajñāta-gatir bhavān
ito 'rvāk prāyaśaḥ kālaḥ
puṁsāṁ guṇa-vikarṣaṇaḥ

SYNONYMS

atha—therefore; *udīcīm*—northern side; *diśam*—direction; *yātu*—please go away; *svaiḥ*—by your relatives; *ajñāta*—without knowledge; *gatiḥ*—movements; *bhavān*—of yourself; *itaḥ*—after this; *arvāk*—will usher in; *prāyaśaḥ*—generally; *kālaḥ*—time; *puṁsām*—of men; *guṇa*—qualities; *vikarṣaṇaḥ*—diminishing.

TRANSLATION

Please, therefore, leave for the North immediately, without letting your relatives know, for soon that time will approach which will diminish the good qualities of men.

PURPORT

A life of frustration can be compensated by becoming a dhīra, or leaving home for good without communicating with relatives, and Vidura advised his eldest brother to adopt this way without delay, because very quickly the age of Kali was approaching. A conditioned soul is already degraded by the material association,

and still in the Kali-yuga the good qualities of a man will deteriorate to the lowest standard. He was advised to leave home before Kali-yuga approached because the atmosphere which was created by Vidura, his valuable instructions on the facts of life, would fade away due to the influence of the age which was fast approaching. To become narottama, or a first-class human being depending completely on the Supreme Lord Śrī Kṛṣṇa, is not possible for any ordinary man. It is stated in the Bhagavad-gītā (Bg. 7.28) that a person who is completely relieved of all taints of sinful acts can alone depend on the Supreme Lord Śrī Kṛṣṇa, the Personality of Godhead. Dhṛtarāṣṭra was advised by Vidura at least to become a dhīra in the beginning if it were impossible for him to become a sannyāsī or a narottama. Persistently endeavoring on the line of self-realization helps a person to rise to the conditions of a narottama from the stage of a dhīra. The dhīra stage is attained after prolonged practice of the yoga system, but by the grace of Vidura one can attain the stage immediately simply by willing to adopt the means of the dhīra stage, which is the preparatory stage for sannyāsa. The sannyāsa stage is the preparatory stage of paramahaṁsa, or the first-grade devotee of the Lord.

1.13.29

evaṁ rājā vidureṇānujena
prajñā-cakṣur bodhita ājamīḍhaḥ

chittvā sveṣu sneha-pāśān draḍhimno
niścakrāma bhrātṛ-sandarśitādhvā

SYNONYMS

evam—thus; *rājā*—King Dhṛtarāṣṭra; *vidureṇa anujena*—by his younger brother Vidura; *prajñā*—introspective knowledge; *cakṣuḥ*—eyes; *bodhitaḥ*—being understood; *ājamīḍhaḥ*—Dhṛtarāṣṭra, scion of the family of Ajamīḍha; *chittvā*—by breaking; *sveṣu*—regarding kinsmen; *sneha-pāśān*—strong network of affection; *draḍhimnaḥ*—because of steadfastness; *niścakrāma*—got out; *bhrātṛ*—by his brother; *sandarśita*—direction to; *adhvā*—the path of liberation.

TRANSLATION

Thus Mahārāja Dhṛtarāṣṭra, the scion of the family of Ājamīḍha, firmly convinced by introspective knowledge [prajñā], broke at once the strong network of familial affection by his resolute determination. Thus he immediately left home to set out on the path of liberation, as directed by his younger brother Vidura.

PURPORT

Lord Śrī Caitanya Mahāprabhu, the great preacher of the principles of Śrīmad-Bhāgavatam, has stressed the importance of associating with sādhus or pure devotees of the Lord. He said that even by a moment's association with a pure devotee, one can achieve all perfection. We are not ashamed to admit that this fact was experienced in our practical life. Were we not favored by His

Divine Grace Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, by our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing Śrīmad-Bhāgavatam in English. Without seeing him at that opportune moment, we could have become a very great business magnate, but never would we have been able to walk the path of liberation and be engaged in the factual service of the Lord under instructions of His Divine Grace. And here is another practical example by the action of Vidura's association with Dhṛtarāṣṭra. Mahārāja Dhṛtarāṣṭra was tightly bound in a network of material affinities related to politics, economy and family attachment, and he did everything in his power to achieve so-called success in his planned projects, but he was frustrated from the beginning to the end so far as his material activities were concerned. And yet, despite his life of failure, he achieved the greatest of all success in self-realization by the forceful instructions of a pure devotee of the Lord, who is the typical emblem of a sādhu. The scriptures enjoin, therefore, that one should associate with sādhus only, rejecting all other kinds of association, and by doing so one will have ample opportunity to hear the sādhus who can cut to pieces the bonds of illusory affection in the material world. It is a fact that the material world is a great illusion because everything appears to be a tangible reality, but the next moment everything is evaporated like the dashing foam of the sea or a cloud in the sky. A cloud in the sky undoubtedly appears to be a reality because it rains, and due to rains so many temporary green things appear, but in the ultimate issue, everything disappears, namely the cloud, rain and green

vegetation, all in due course. But the sky remains, and the varieties of sky or luminaries also remain forever. Similarly the Absolute Truth, which is compared to the sky, remains eternally, and the temporary cloudlike illusion comes and goes away. Foolish living beings are attracted by the temporary cloud, but intelligent men are more concerned with the eternal sky with all its variegatedness.

1.13.30

patiṁ prayāntaṁ subalasya putrī
pati-vratā cānujagāma sādhvī
himālayaṁ nyasta-daṇḍa-praharṣaṁ
manasvinām iva sat-samprahāraḥ

SYNONYMS

patim—her husband; *prayāntam*—while leaving home; *subalasya*—of King Subala; *putrī*—the worthy daughter; *pati-vratā*—devoted to her husband; *ca*—also; *anujagāma*—followed; *sādhvī*—the chaste; *himālayam*—towards the Himalaya Mountains; *nyasta-daṇḍa*—one who has accepted the rod of the renounced order; *praharṣam*—object of delight; *manasvinām*—of the great fighters; *iva*—like; *sat*—legitimate; *samprahāraḥ*—good lashing.

TRANSLATION

Gāndhārī, who was the daughter of King Subala of Kandahar [or Gāndhara], followed her husband, seeing

that he was going to the Himalayan mountains, which are the delight of those who have accepted the staff of the renounced order like fighters who have accepted a good lashing from the enemy.

PURPORT

Saubalinī or Gāndhārī, daughter of King Subala and wife of King Dhṛtarāṣṭra, was ideal as a devoted wife to her husband. The Vedic civilization especially prepares chaste and devoted wives, of whom Gāndhārī is one amongst many mentioned in history. Lakṣmījī Sītādevī was also a daughter of a great king, but she followed her husband Lord Rāmacandra into the forest. Similarly, as a woman she could remain at home or at her father's house, but as a chaste and gentle lady she followed her husband without consideration. Instructions for the renounced order of life were imparted to Dhṛtarāṣṭra by Vidura, and Gāndhārī was by the side of her husband. But he did not ask her to follow him because he was at that time fully determined, like a great warrior who faces all kinds of dangers in the battlefield. He was no longer attracted to so-called wife or relatives, and he decided to start alone, but as a chaste lady Gāndhārī decided to follow her husband till the last moment. Mahārāja Dhṛtarāṣṭra accepted the order of vānaprastha, and at this stage the wife is allowed to remain as a voluntary servitor, but in the sannyāsa stage no wife can stay with her former husband. A sannyāsī is considered to be a dead man civilly, and therefore the wife becomes a civil widow without connection with her former

husband. Mahārāja Dhṛtarāṣṭra did not deny his faithful wife, and she followed her husband at her own risk.

The sannyāsīs accept a rod as the sign of the renounced order of life. There are two types of sannyāsīs. Those who follow the Māyāvādī philosophy, headed by Śrīpāda Śaṅkarācārya, accept only one rod (eka-daṇḍa), but those who follow the Vaiṣṇavite philosophy accept three combined rods (tri-daṇḍa). The Māyāvādī sannyāsīs are ekadaṇḍi-svāmīs, whereas the Vaiṣṇava sannyāsīs are known as tridaṇḍi-svāmīs, or more distinctly, tridaṇḍi gosvāmīs, in order to be distinguished from the Māyāvādī philosophers. The ekadaṇḍi svāmīs are mostly fond of the Himalayas, but the Vaiṣṇava sannyāsīs are fond of Vṛndāvana and Purī. The Vaiṣṇava sannyāsīs are narottamas, whereas the Māyāvādī sannyāsīs are dhīras. Mahārāja Dhṛtarāṣṭra was advised to follow the dhīras because at that stage it was difficult for him to become a narottama.

1.13.31

> *ajāta-śatruḥ kṛta-maitro hutāgnir*
> *viprān natvā tila-go-bhūmi-rukmaiḥ*
> *gṛhaṁ praviṣṭo guru-vandanāya*
> *na cāpaśyat pitarau saubalīṁ ca*

SYNONYMS

ajāta—never born; *śatruḥ*—enemy; *kṛta*—having performed; *maitraḥ*—worshiping the demigods; *huta-agniḥ*—and offering fuel in the fire; *viprān*—the *brāhmaṇas*; *natvā*—offering obeisances; *tila-go-bhūmi-rukmaiḥ*—along with grains, cows, land and gold; *gṛham*—within the palace; *praviṣṭaḥ*—having entered into; *guru-vandanāya*—for offering respect to the elderly members; *na*—did not; *ca*—also; *apaśyat*—see; *pitarau*—his uncles; *saubalīm*—Gāndhārī; *ca*—also.

TRANSLATION

Mahārāja Yudhiṣṭhira, whose enemy was never born, performed his daily morning duties by praying, offering fire sacrifice to the sun-god, and offering obeisances, grains, cows, land and gold to the brāhmaṇas. He then entered the palace to pay respects to the elderly. However, he could not find his uncle and aunt, the daughter of King Subala.

PURPORT

Mahārāja Yudhiṣṭhira was the most pious king because he personally practiced daily the pious duties for the householders. The householders are required to rise early in the morning, and after bathing, they should offer respects to the Deities at home by prayers, by offering fuel in the sacred fire, by giving the brāhmaṇas in charity land, cows, grains, gold, etc., and at last offering to the elderly members due respects and obeisances.

Unless one is prepared to practice injunctions which are prescribed in the śāstras, one cannot be a good man simply by book knowledge. Modern householders are practiced to different modes of life, namely to rise late and then take bed tea without any sort of cleanliness and without any purificatory practices as mentioned above. The household children are taken to practice that which the parents practice, and therefore the whole generation glides towards hell. Nothing good can be expected from them unless they associate with sādhus. Like Dhṛtarāṣṭra, the materialistic person may take lessons from a sādhu like Vidura and thus be cleansed of the effects of modern life.

Mahārāja Yudhiṣṭhira, however, could not find in the palace his two uncles, namely Dhṛtarāṣṭra and Vidura, along with Gāndhārī, the daughter of King Subala. He was anxious to see them and, therefore, asked Sañjaya, the private secretary of Dhṛtarāṣṭra.

1.13.32

tatra sañjayam āsīnaṁ
papracchodvigna-mānasaḥ
gāvalgaṇe kva nas tāto
vṛddho hīnaś ca netrayoḥ

SYNONYMS

tatra—there; *sañjayam*—unto Sañjaya; *āsīnam*—seated; *papraccha*—he inquired from; *udvigna-mānasaḥ*—filled with anxiety; *gāvalgaṇe*—the son of Gavalgaṇa, Sañjaya; *kva*—where is; *naḥ*—our; *tātaḥ*—uncle; *vṛddhaḥ*—old; *hīnaḥ ca*—and bereft of; *netrayoḥ*—the eyes.

TRANSLATION

Mahārāja Yudhiṣṭhira, full of anxiety, turned to Sañjaya, who was sitting there, and said: O Sañjaya, where is our uncle, who is old and blind?

1.13.33

ambā ca hata-putrārtā
pitṛvyaḥ kva gataḥ suhṛt
api mayy akṛta-prajñe
hata-bandhuḥ sa bhāryayā
āśaṁsamānaḥ śamalaṁ
gaṅgāyāṁ duḥkhito 'patat

SYNONYMS

ambā—mother aunt; *ca*—and; *hata-putrā*—who had lost all her sons; *ārtā*—in a sorry plight; *pitṛvyaḥ*—uncle Vidura; *kva*—where; *gataḥ*—gone; *suhṛt*—well-wisher; *api*—whether; *mayi*—unto me; *akṛta-prajñe*—ungrateful; *hata-bandhuḥ*—one who has lost all his

sons; *saḥ*—Dhṛtarāṣṭra; *bhāryayā*—with his wife; *āśaṁsamānaḥ*—in doubtful mind; *śamalam*—offenses; *gaṅgāyām*—in the Ganges water; *duḥkhitaḥ*—in distressed mind; *apatat*—fell down.

TRANSLATION

Where is my well-wisher, uncle Vidura, and mother Gāndhārī, who is very afflicted due to all her sons' demise? My uncle Dhṛtarāṣṭra was also very mortified due to the death of all his sons and grandsons. Undoubtedly I am very ungrateful. Did he, therefore, take my offenses very seriously and, along with his wife, drown himself in the Ganges?

PURPORT

The Pāṇḍavas, especially Mahārāja Yudhiṣṭhira and Arjuna, anticipated the aftereffects of the Battle of Kurukṣetra, and therefore Arjuna declined to execute the fighting. The fight was executed by the will of the Lord, but the effects of family aggrievement, as they thought of it before, had come to be true. Mahārāja Yudhiṣṭhira was always conscious of the great plight of his uncle Dhṛtarāṣṭra and aunt Gāndhārī, and therefore he took all possible care of them in their old age and aggrieved conditions. When, therefore, he could not find his uncle and aunt in the palace, naturally his doubts arose, and he conjectured that they went down to the water of the Ganges. He thought himself ungrateful because when the Pāṇḍavas were fatherless, Mahārāja Dhṛtarāṣṭra gave them all royal facilities to live, and in return he

had killed all his sons in the Battle of Kurukṣetra. As a pious man, Mahārāja Yudhiṣṭhira took into account all his unavoidable misdeeds, and he never thought of the misdeeds of his uncle and company. Dhṛtarāṣṭra had suffered the effects of his own misdeeds by the will of the Lord, but Mahārāja Yudhiṣṭhira was only thinking of his own unavoidable misdeeds. That is the nature of a good man and devotee of the Lord. A devotee never finds fault with others, but tries to find out his own, and thus rectify them as far as possible.

1.13.34

pitary uparate pāṇḍau
sarvān naḥ suhṛdaḥ śiśūn
arakṣatāṁ vyasanataḥ
pitṛvyau kva gatāv itaḥ

SYNONYMS

pitari—upon my father; *uparate*—falling down; *pāṇḍau*—Mahārāja Pāṇḍu; *sarvān*—all; *naḥ*—of us; *suhṛdaḥ*—well-wishers; *śiśūn*—small children; *arakṣatām*—protected; *vyasanataḥ*—from all kinds of dangers; *pitṛvyau*—uncles; *kva*—where; *gatau*—have departed; *itaḥ*—from this place.

TRANSLATION

When my father Pāṇḍu fell down and we were all small children, these two uncles gave us protection from all

kinds of calamities. They were always our good well-wishers. Alas, where have they gone from here?

1.13.35

sūta uvāca
kṛpayā sneha-vaiklavyāt
sūto viraha-karśitaḥ
ātmeśvaram acakṣāṇo
na pratyāhātipīḍitaḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *kṛpayā*—out of full compassion; *sneha-vaiklavyāt*—mental derangement due to profound affection; *sūtaḥ*—Sañjaya; *viraha-karśitaḥ*—distressed by separation; *ātma-īśvaram*—his master; *acakṣāṇaḥ*—having not seen; *na*—did not; *pratyāha*—replied; *ati-pīḍitaḥ*—being too aggrieved.

TRANSLATION

Sūta Gosvāmī said: Sañjaya, having not seen his own master, Dhṛtarāṣṭra, due to compassion for his grief and mental condition, could not properly reply to Mahārāja Yudhiṣṭhira.

PURPORT

Sañjaya was the personal assistant of Mahārāja Yudhiṣṭhira for a very long time, and thus he had the opportunity to study the life of Dhṛtarāṣṭra. And when he saw at last that Dhṛtarāṣṭra had left home without his knowledge, even his sorrows had no bound. He was fully compassionate toward Dhṛtarāṣṭra because in the game of the Battle of Kurukṣetra, King Dhṛtarāṣṭra had lost everything, men and money, and at last the King and the Queen had to leave home in utter frustration. He studied the situation in his own way because he did not know that the inner vision of Dhṛtarāṣṭra was awakened by Vidura and that therefore he had left home in enthusiastic cheerfulness for a better life after departure from the dark well of home. Unless one is convinced of a better life after renunciation of the present life, one cannot stick to the renounced order of life simply by artificial dress or staying out of the home.

1.13.36

vimṛjyāśrūṇi pāṇibhyāṁ
viṣṭabhyātmānam ātmanā
ajāta-śatruṁ pratyūce
prabhoḥ pādāv anusmaran

SYNONYMS

vimṛjya—smearing; *aśrūṇi*—tears of the eyes; *pāṇibhyām*—with his hands; *viṣṭabhya*—situated; *ātmānam*—the mind; *ātmanā*—by intelligence; *ajāta-śatrum*—unto Mahārāja Yudhiṣṭhira; *pratyūce*—began to reply; *prabhoḥ*—of his master; *pādau*—feet; *anusmaran*—thinking after.

TRANSLATION

First he slowly pacified his mind by intelligence, and wiping away his tears and thinking of the feet of his master Dhṛtarāṣṭra, he began to reply to Mahārāja Yudhiṣṭhira.

1.13.37

sañjaya uvāca
nāhaṁ veda vyavasitaṁ
pitror vaḥ kula-nandana
gāndhāryā vā mahā-bāho
muṣito 'smi mahātmabhiḥ

SYNONYMS

sañjayaḥ uvāca—Sañjaya said; *na*—not; *aham*—I; *veda*—know; *vyavasitam*—determination; *pitroḥ*—of your uncles; *vaḥ*—your; *kula-nandana*—O descendant of the Kuru dynasty; *gāndhāryāḥ*—of

Gāndhārī; *vā*—or; *mahā-bāho*—O great King; *muṣitaḥ*—cheated; *asmi*—I have been; *mahā-ātmabhiḥ*—by those great souls.

TRANSLATION

Sañjaya said: My dear descendant of the Kuru dynasty, I have no information of the determination of your two uncles and Gāndhārī. O King, I have been cheated by those great souls.

PURPORT

That great souls cheat others may be astonishing to know, but it is a fact that great souls cheat others for a great cause. It is said that Lord Kṛṣṇa also advised Yudhiṣṭhira to tell a lie before Droṇācārya, and it was also for a great cause. The Lord wanted it, and therefore it was a great cause. Satisfaction of the Lord is the criterion of the bona fides, and the highest perfection of life is to satisfy the Lord by one's occupational duty. That is the verdict of Gītā and Bhāgavatam. * Dhṛtarāṣṭra and Vidura, followed by Gāndhārī, did not disclose their determination to Sañjaya, although he was constantly with Dhṛtarāṣṭra as his personal assistant. Sañjaya never thought that Dhṛtarāṣṭra could perform any act without consulting him. But Dhṛtarāṣṭra's going away from home was so confidential that it could not even be disclosed to Sañjaya. Sanātana Gosvāmī also cheated the keeper of the prison house while going away to see Śrī Caitanya Mahāprabhu, and similarly Raghunātha Dāsa Gosvāmī also cheated his priest and left home for good to satisfy the Lord. To satisfy the Lord,

anything is good, for it is in relation with the Absolute Truth. We also had the same opportunity to cheat the family members and leave home to engage in the necessary for a great cause, and there is no loss for any party in such transcendental fraud.

*yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam

sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ. (Bg. 18.46)

ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ

svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam (Bhāg. 1.2.13)

1.13.38

athājagāma bhagavān
nāradaḥ saha-tumburuḥ
pratyutthāyābhivādyāha
sānujo 'bhyarcayan munim

SYNONYMS

atha—thereafter; *ājagāma*—arrived; *bhagavān*—the godly personality; *nāradaḥ*—Nārada; *saha-tumburuḥ*—along with his *tumburu* (musical instrument); *pratyutthāya*—having gotten up from their seats; *abhivādya*—offering their due obeisances; *āha*—

said; *sa-anujaḥ*—along with younger brothers; *abhyarcayan*—thus while receiving in a proper mood; *munim*—the sage.

TRANSLATION

While Sañjaya was thus speaking, Śrī Nārada, the powerful devotee of the Lord, appeared on the scene. Mahārāja Yudhiṣṭhira and his brothers received him properly by getting up from their seats and offering obeisances.

PURPORT

Devarṣi Nārada is described herein as bhagavān due to his being the most confidential devotee of the Lord. The Lord and His very confidential devotees are treated on the same level by those who are actually engaged in the loving service of the Lord. Such confidential devotees of the Lord are very much dear to the Lord because they travel everywhere to preach the glories of the Lord in different capacities and try their utmost to convert the nondevotees of the Lord into devotees in order to bring them to the platform of sanity. Actually a living being cannot be a nondevotee of the Lord because of his constitutional position, but when one becomes a nondevotee or nonbeliever, it is to be understood that the person concerned is not in a sound condition of life. The confidential devotees of the Lord treat such illusioned living beings, and therefore they are most pleasing in the eyes of the Lord. The Lord says in the Bhagavad-gītā that no one is dearer to Him than one who actually preaches the glories of the

Lord to convert the nonbelievers and nondevotees. Such personalities as Nārada must be offered all due respects, like those offered to the Personality of Godhead Himself, and Mahārāja Yudhiṣṭhira, along with his noble brothers, were examples for others in receiving a pure devotee of the Lord like Nārada, who had no other business save and except singing the glories of the Lord along with his vīṇā, a musical stringed instrument.

1.13.39

yudhiṣṭhira uvāca
nāhaṁ veda gatiṁ pitror
bhagavan kva gatāv itaḥ
ambā vā hata-putrārtā
kva gatā ca tapasvinī

SYNONYMS

yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *na*—do not; *aham*—myself; *veda*—know it; *gatim*—departure; *pitroḥ*—of the uncles; *bhagavan*—O godly personality; *kva*—where; *gatau*—gone; *itaḥ*—from this place; *ambā*—mother aunt; *vā*—either; *hata-putrā*—bereft of her sons; *ārtā*—aggrieved; *kva*—where; *gatā*—gone; *ca*—also; *tapasvinī*—ascetic.

TRANSLATION

Mahārāja Yudhiṣṭhira said: O godly personality, I do not know where my two uncles have gone. Nor can I find my ascetic aunt who is grief-stricken by the loss of all her sons.

PURPORT

Mahārāja Yudhiṣṭhira, as a good soul and devotee of the Lord, was always conscious of the great loss of his aunt and her sufferings as an ascetic. An ascetic is never disturbed by all kinds of sufferings, and that makes him strong and determined on the path of spiritual progress. Queen Gāndhārī is a typical example of an ascetic by her marvelous character in many trying situations. She was an ideal woman as mother, wife and ascetic, and in the history of the world such character in a woman is rarely found.

1.13.40

karṇadhāra ivāpāre
bhagavān pāra-darśakaḥ
athābabhāṣe bhagavān
nārado muni-sattamaḥ

SYNONYMS

karṇa-dhāraḥ—captain of the ship; *iva*—like; *apāre*—in the extensive oceans; *bhagavān*—representative of the Lord; *pāra-darśakaḥ*—one who can give directions to the other side; *atha*—thus; *ābabhāṣe*—began to say; *bhagavān*—the godly personality; *nāradaḥ*—the great sage Nārada; *muni-sat-tamaḥ*—the greatest among the devotee philosophers.

TRANSLATION

You are like a captain of a ship in a great ocean and you can direct us to our destination. Thus addressed, the godly personality, Devarṣi Nārada, greatest of the philosopher devotees, began to speak.

PURPORT

There are different types of philosophers, and the greatest of all of them are those who have seen the Personality of Godhead and have surrendered themselves in the transcendental loving service of the Lord. Among all such pure devotees of the Lord, Devarṣi Nārada is the chief, and therefore he has been described herein as the greatest of all philosopher devotees. Unless one is a sufficiently learned philosopher by hearing the Vedānta philosophy from a bona fide spiritual master, one cannot be a learned philosopher devotee. One must be very faithful, learned and renounced, otherwise one cannot be a pure devotee. A pure devotee of the Lord can give us direction towards the other end of nescience. Devarṣi Nārada used to visit the palace of Mahārāja

Yudhiṣṭhira because the Pāṇḍavas were all pure devotees of the Lord, and the Devarṣi was always ready to give them good counsel whenever needed.

1.13.41

nārada uvāca
mā kañcana śuco rājan
yad īśvara-vaśaṁ jagat
lokāḥ sapālā yasyeme
vahanti balim īśituḥ
sa saṁyunakti bhūtāni
sa eva viyunakti ca

SYNONYMS

nāradaḥ uvāca—Nārada said; *mā*—never; *kañcana*—by all means; *śucaḥ*—do you lament; *rājan*—O King; *yat*—because; *īśvara-vaśam*—under the control of the Supreme Lord; *jagat*—world; *lokāḥ*—all living beings; *sa-pālāḥ*—including their leaders; *yasya*—whose; *ime*—all these; *vahanti*—do bear; *balim*—means of worship; *īśituḥ*—for being protected; *saḥ*—He; *saṁyunakti*—gets together; *bhūtāni*—all living beings; *saḥ*—He; *eva*—also; *viyunakti*—disperses; *ca*—and.

TRANSLATION

Śrī Nārada said: O pious King, do not lament for anyone, for every one is under the control of the

Supreme Lord. Therefore all living beings and their leaders carry on worship to be well protected. It is He only who brings them together and disperses them.

PURPORT

Every living being, either in this material world or in the spiritual world, is under the control of the Supreme Lord, the Personality of Godhead. Beginning from Brahmājī, the leader of this universe, down to the insignificant ant, all are abiding by the order of the Supreme Lord. Thus the constitutional position of the living being is subordination under the control of the Lord. The foolish living being, especially man, artificially rebels against the law of the Supreme and thus becomes chastised as an āśūra or lawbreaker. A living being is placed in a particular position by the order of the Supreme Lord, and he is again shifted from that place by the order of the Supreme Lord or His authorized agents. Brahmā, Śiva, Indra, Candra, Mahārāja Yudhiṣṭhira or, in modern history, Napoleon, Akbar, Alexander, Gandhi, Subhas or Nehru, all are servants of the Lord, and they are placed in and removed from their respective positions by the supreme will of the Lord. None of them is independent. Even though such men or leaders rebel so as not to recognize the supremacy of the Lord, they are put under still more rigorous laws of the material world by different miseries. Only the foolish man, therefore, says that there is no God. Mahārāja Yudhiṣṭhira was being convinced of this naked truth because he was greatly overwhelmed by the sudden departure of his old uncles and aunt. Mahārāja Dhṛtarāṣṭra was placed in that position according to his past

deeds; he had already suffered or enjoyed the benefits accrued to him in the past, but due to his good luck, somehow or other he got a good younger brother, Vidura, and by his instruction he had left to achieve salvation by closing all accounts in the material world.

Ordinarily no one can change the course of one's due happiness and distress by plan. Everyone has to accept them as they come under the subtle arrangement of kāla, or invincible time. There is no use trying to counteract them. The best thing is, therefore, that one should endeavor to achieve salvation, and this prerogative is given only to man because of his developed condition of mental activities and intelligence. Only for man are there different Vedic instructions for attainment of salvation during the human form of existence. One who misuses this opportunity of advanced intelligence is verily condemned and put into different types of miseries, either in this present life or in the future. That is the way the Supreme controls everyone.

1.13.42

yathā gāvo nasi protās
tantyāṁ baddhāś ca dāmabhiḥ
vāk-tantyāṁ nāmabhir baddhā
vahanti balim īśituḥ

SYNONYMS

yathā—as much as; *gāvaḥ*—cow; *nasi*—by the nose; *protāḥ*—strung; *tantyām*—by the thread; *baddhāḥ*—bound by; *ca*—also; *dāmabhiḥ*—by ropes; *vāk-tantyām*—in the network of Vedic hymns; *nāmabhiḥ*—by nomenclatures; *baddhāḥ*—conditioned; *vahanti*—carry on; *balim*—orders; *īśituḥ*—for being controlled by the Supreme Lord.

TRANSLATION

As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme.

PURPORT

Every living being, whether a man or an animal or a bird, etc., thinks that he is free by himself, but actually no one is free from the severe laws of the Lord. The laws of the Lord are severe because they cannot be disobeyed in any circumstance. The manmade laws may be evaded by cunning outlaws, but in the codes of the supreme lawmaker, there is not the slightest possibility of neglecting the laws. A slight change in the course of God-made law can bring about a massive danger to be faced by the lawbreaker. Such laws of the Supreme are generally known as the codes of religion under different conditions, but the principle of religion everywhere is one and the same, namely, obey the orders of the Supreme God. (Codes of Religion) That is the

condition of material existence. All living beings in the material world have taken up the risk of conditioned life by their own selection and are thus entrapped by the laws of material nature. The only way to get out of the entanglement is to agree to obey the Supreme. But instead of becoming free from the clutches of māyā or illusion, foolish human beings become bound up by different nomenclatures, being designated as brāhmaṇas, kṣatriyas, vaiśyas, śūdras, Hindus, Mussulmans, Indians, Europeans, Americans, Chinese, and many others, and thus they carry out the orders of the Supreme Lord under the influence of respective scriptural or legislative injunctions. The statutory laws of the state are imperfect imitation replicas or Religious Codes. The secular state, or the godless state, allows the citizens to break the laws of God, but restricts them from disobeying the laws of the state; the result is that the people in general suffer more by breaking the laws of God than by obeying the imperfect laws made by man. Every man is imperfect by constitution under conditions of material existence, and there is not the least possibility of enacting a perfect legislation by the most materially advanced man. On the other hand, there is no such imperfection in the laws of God. If they are educated in the laws of God, there is no necessity of a makeshift legislative council of aimless men. There is necessity of change in the makeshift laws of man, but there is no change in the God-made laws because they are made perfect by the all-perfect Personality of Godhead. (Codes of Religion) Scriptural injunctions are made by liberated representatives of God in consideration of different conditions of living, and by carrying on the orders of the Lord gradually, the

conditioned living beings become free from the clutches of material existence. The factual position of the living being is, however, that he is the eternal servitor of the Supreme Lord. In his liberated state he renders service to the Lord in transcendental love and thus enjoys a life of full freedom, even sometimes on the equal level with the Lord or sometimes more than the Lord. But in the conditioned material world, every living being wants to be the Lord of other living beings, and thus by the illusion of māyā such mentality of lording it becomes a cause of further extension of conditional life. So in the material world the living being is still more conditioned, until he surrenders unto the Lord by reviving his original state of eternal servitor-ship. That is the last instruction of the Bhagavad-gītā and all other recognized scriptures of the world.

1.13.43

> *yathā krīḍopaskarāṇāṁ*
> *saṁyoga-vigamāv iha*
> *icchayā krīḍituḥ syātāṁ*
> *tathaiveśecchayā nṛṇām*

SYNONYMS

yathā—as much as; *krīḍa-upaskarāṇām*—playthings; *saṁyoga*—union; *vigamau*—disunion; *iha*—in this world; *icchayā*—by the will of; *krīḍituḥ*—just to play a part; *syātām*—takes place; *tathā*—so

also; *eva*—certainly; *īśa*—the Supreme Lord; *icchayā*—by the will of; *nṛṇām*—of the human beings.

TRANSLATION

As a player sets up and disperses his playthings according to his own sweet will, so the supreme will of the Lord brings men together and separates them.

PURPORT

We must know for certain that the particular position in which we are now set up is an arrangement of the supreme will in terms of our own acts in the past. The Supreme Lord is present as the localized Paramātmā in the heart of every living being, as it is said in the Bhagavad-gītā (Bg. 13.22), and therefore He knows everything of our activities in every stage of our lives. The reactions of our actions are rewarded by Him by placing us in some particular place. A rich man gets his son born with a silver spoon in his mouth, but the child who came as the rich man's son deserved such a place, and therefore he is placed there by the will of the Lord. And at a particular moment when the child has to be removed from that place, he is also carried by the will of the Supreme, even if the child or the father does not wish to be separated from the happy relation. The same thing happens in the case of a poor man also. Neither rich man nor poor man has any control over such meetings or separations of living beings. The example of a player and his playthings should not be misunderstood. One may argue that the Lord is bound to award

the reactionary results of our own actions, and thus the example of a player cannot be applied. But it is not so. We must always remember that the Lord is the supreme will, and He is not bound by any law. Generally the law of karma is that one is awarded the result of one's own actions, but in special cases, by the will of the Lord, such resultant actions are changed also. But this change can be effected by the will of the Lord only, and no other. Therefore, the example of the player cited in this verse is quite appropriate, for the Supreme Will is absolutely free to do whatever He likes; and because He is all-perfect, there is no mistake in any of His actions or reactions. These changes of resultant actions are especially rendered by the Lord when a pure devotee is involved. It is assured in the Bhagavad-gītā (Bg. 9.30-31) that the Lord saves a pure devotee who has surrendered unto Him without reservation from all sorts of reactions of sins, and there is no doubt about this. There are hundreds of examples of this by the Lord in the history of the world. If the Lord is able to change the resultant reactions of one's past deeds, then certainly He is not Himself bound up by any action or reaction of His own deeds. He is perfect and transcendental to all laws.

1.13.44

yan manyase dhruvaṁ lokam
adhruvaṁ vā na cobhayam
sarvathā na hi śocyās te
snehād anyatra mohajāt

SYNONYMS

yat—even though; *manyase*—you think; *dhruvam*—Absolute Truth; *lokam*—persons; *adhruvam*—nonreality; *vā*—either; *na*—or not; *ca*—also; *ubhayam*—or both; *sarvathā*—in all circumstances; *na*—never; *hi*—certainly; *śocyāḥ*—subject for lamentation; *te*—they; *snehāt*—due to affection; *anyatra*—or otherwise; *moha-jāt*—due to bewilderment.

TRANSLATION

O King, in all circumstances, whether you consider the soul to be an eternal principle, or the material body to be perishable, or everything to exist in the impersonal Absolute Truth, or everything to be an inexplicable combination of matter and spirit, feelings of separation are due only to illusory affection and nothing more.

PURPORT

The actual fact is that every living being is an individual part and parcel of the Supreme Being, and his constitutional position is subordinate cooperative service. Either in his conditional material existence or in his liberated position of full knowledge and eternity, the living entity is eternally under the control of the Supreme Lord. But those who are not conversant with factual knowledge put forward many speculative propositions about the real position of the living entity. It is admitted, however, by all schools of philosophy, that the living being is eternal and that the covering body of five material elements is perishable and

temporary. The eternal living entity transmigrates from one material body to another by the law of karma, and material bodies are perishable by their fundamental structures. Therefore there is nothing to be lamented in the case of the soul's being transferred into another body, or the material body perishing at a certain stage. There are others also who believe in the merging of the spirit soul in the Supreme Spirit when it is uncovered by the material encagement, and there are others also who do not believe in the existence of spirit or soul, but believe in tangible matter. In our daily experience we find so many transformations of matter from one form to another, but we do not lament such changing features. In either of the above cases, the force of divine energy is uncheckable; no one has any hand in it, and thus there is no cause of grief.

1.13.45

tasmāj jahy aṅga vaiklavyam
ajñāna-kṛtam ātmanaḥ
kathaṁ tv anāthāḥ kṛpaṇā
varteraṁs te ca māṁ vinā

SYNONYMS

tasmāt—therefore; *jahi*—give up; *aṅga*—O King; *vaiklavyam*—mental disparity; *ajñāna*—ignorance; *kṛtam*—due to; *ātmanaḥ*—of yourself; *katham*—how; *tu*—but; *anāthāḥ*—helpless; *kṛpaṇāḥ*—poor

creatures; *varteran*—be able to survive; *te*—they; *ca*—also; *mām*—me; *vinā*—without.

TRANSLATION

Therefore give up your anxiety due to ignorance of the self. You are now thinking of how they, who are helpless, poor creatures, will exist without you.

PURPORT

When we think of our kith and kin being helpless and dependent on us, it is all due to ignorance. Every living creature is allowed all protection by the order of the Supreme Lord in terms of each one's acquired position in the world. The Lord is known as bhūta-bhrt, one who gives protection to all living beings. One should discharge his duties only; only the Supreme Lord can give protection to anyone else. This is explained more clearly in the following verse.

1.13.46

kāla-karma-guṇādhīno
deho 'yaṁ pāñca-bhautikaḥ
katham anyāṁs tu gopāyet
sarpa-grasto yathā param

SYNONYMS

kāla—eternal time; *karma*—action; *guṇa*—modes of nature; *adhīnaḥ*—under the control of; *dehaḥ*—material body and mind; *ayam*—this; *pāñca-bhautikaḥ*—made of the five elements; *katham*—how; *anyān*—others; *tu*—but; *gopāyet*—give protection; *sarpa-grastaḥ*—one who is bitten by the snake; *yathā*—as much as; *param*—others.

TRANSLATION

This gross material body made of five elements is already under the control of eternal time [kāla], action [karma] and the modes of material nature [guṇa]. How, then, can it, being already in the jaws of the serpent, protect others?

PURPORT

The freedom movements of the world and political, economic, social, and cultural propaganda can do no benefit to anyone due to their being controlled by superior power. A conditioned living being is under the full control of material nature represented by eternal time and activities under the dictation of different modes of nature. There are three material modes of nature, namely goodness, passion and ignorance. Unless one is situated in the mode of goodness, one cannot see things as they are. The passionate and the ignorant cannot even see things as they are. Therefore a person who is passionate and ignorant cannot direct his activities on the right path. Only the man in the quality of

goodness can help to a certain extent. Most persons are passionate and ignorant, and therefore, their plans and projects can hardly do any good to others. Above the modes of nature there is eternal time, which is called kāla because it changes the shape of everything in the material world. Even if we are able to do something temporarily beneficial, time will see that the good project is frustrated in course of time. The only thing which is possible to be done is to get rid of the eternal time, kāla, which is compared to kāla-sarpa, or the cobra snake whose bite is always lethal. No one can be saved from the bite of a cobra. The best remedy for getting out of the clutches of the cobralike kāla or its integrity, the modes of nature, is bhakti-yoga, as it is recommended in the Bhagavad-gītā (Bg. 14.26). The highest perfectional project of philanthropic activities is to engage everyone in the act of preaching bhakti-yoga all over the world because that alone can save the people from the control of māyā or the material nature represented by kāla, karma and guṇa, as described above. The Bhagavad-gītā (Bg. 14.26) confirms this definitely.

1.13.47

ahastāni sahastānām
apadāni catuṣ-padām
phalgūni tatra mahatāṁ
jīvo jīvasya jīvanam

SYNONYMS

ahastāni—those who are devoid of hands; *sa-hastānām*—of those who are endowed with hands; *apadāni*—those who are devoid of legs; *catuḥ-padām*—of those who have four legs; *phalgūni*—those who are weak; *tatra*—there; *mahatām*—of the powerful; *jīvaḥ*—the living being; *jīvasya*—of the living being; *jīvanam*—subsistence.

TRANSLATION

Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.

PURPORT

A systematic law of subsistence in the struggle for existence is there by the supreme will, and there is no escape for anyone by any amount of planning. The living beings who have come to the material world against the will of the Supreme Being are under the control of a supreme power called māyā-śakti, the deputed agent of the Lord, and this daivī māyā is meant to pinch the conditioned souls by threefold miseries, one of which is explained here in this verse: the weak is the subsistence of the strong. No one is strong enough to protect himself from the onslaught of a stronger, and by the will of the Lord there are systematic categories of the weak, the stronger and the strongest. There is nothing to be lamented if a tiger eats a weaker animal,

including a man, because that is the law of the Supreme Lord. But although the law states that a human being must subsist on another living being, there is the law of good sense also, for the human being is meant to obey the laws of the scriptures also. This is impossible for other animals. The human being is meant for self-realization, and for that purpose he is not to eat anything which is not first offered to the Lord. The Lord accepts from His devotee all kinds of food preparations made of vegetable, namely fruits and leaves and grains. Fruits, leaves and milk in different varieties can be offered to the Lord, and after the Lord accepts the foodstuff, the devotee can partake of the prasādam by which all sufferings in the struggle for existence will be gradually mitigated. This is confirmed in the Bhagavad-gītā (Bg. 9.22). Even those who are accustomed to eat animals can offer foodstuff, not to the Lord directly, but to an agent of the Lord, under certain conditions of religious rites. Injunctions of the scriptures are not meant to encourage the eaters of animals, but to restrict them by regulated principles.

The living being is the source of subsistence for other stronger living beings. No one should be very anxious for his subsistence in any circumstances because there are living beings everywhere, and no living being starves for want of food at any place. Mahārāja Yudhiṣṭhira is advised by Nārada not to worry about his uncles' suffering for want of food, for they could live on vegetables available in the jungles as prasādam of the Supreme Lord and thus realize the path of salvation.

Exploitation of the weaker living being by the stronger is the natural law of existence; there is always an attempt to devour the weak in different kingdoms of the living being. There is no possibility of checking this tendency by any artificial means under material conditions, but it can only be checked by awakening the spiritual sense of the human being by practice of spiritual regulations. The spiritual regulative principles, however, do not allow a man to slaughter weaker animals on one side and teach others peaceful coexistence. If man does not allow the animals peaceful coexistence, how can he expect peaceful existence in human society? The blind leaders must therefore understand the Supreme Being and then try to implement the kingdom of God. The kingdom of God or Rāmarājya is impossible without the awakening of God consciousness in the mass mind of the people of the world.

1.13.48

tad idaṁ bhagavān rājann
eka ātmātmanāṁ sva-dṛk
antaro 'nantaro bhāti
paśya taṁ māyayorudhā

SYNONYMS

tat—therefore; *idam*—this manifestation; *bhagavān*—the Personality of Godhead; *rājan*—O King; *ekaḥ*—one without a second; *ātmā*—the Supersoul; *ātmanām*—by His energies; *sva-dṛk*

—qualitatively like Him; *antaraḥ*—without; *anantaraḥ*—within and by Himself; *bhāti*—so manifests; *paśya*—look; *tam*—unto Him only; *māyayā*—by manifestations of different energies; *urudhā*—appears to be many.

TRANSLATION

Therefore, O King, you should look to the Supreme Lord only, who is one without a second and who manifests Himself by different energies and is both within and without.

PURPORT

The Supreme Lord Personality of Godhead is one without a second, but He manifests Himself by different energies because He is by nature blissful. The living beings are also manifestations of His marginal energy, qualitatively one with the Lord, and there are innumerable living beings both within and without the external and internal energies of the Lord. Since the spiritual world is a manifestation of the Lord's internal energy, the living beings within that internal potency are qualitatively one with the Lord without contamination from the external potency. Although qualitatively one with the Lord, the living being, due to contamination of the material world, is pervertedly manifested, and therefore he experiences so-called happiness and distress in the material world. Such experiences are all ephemeral and do not affect the spirit soul. The perception of such ephemeral happiness and distress is due only to the forgetfulness of his

qualities, which are equal to the Lord's. There is, however, a regular current by which to rectify the fallen condition of the living being by the Lord Himself from within and without. From within He corrects the desiring living being as localized Paramātmā, and from without He corrects by His manifestations, the spiritual master and the revealed scriptures. One should look unto the Lord; one should not be disturbed by the so-called manifestations of happiness or distress, but he should try to cooperate with the Lord in His outward activities for correcting the fallen souls. By His order only one should become a spiritual master and cooperate with the Lord. One should not become a spiritual master for one's personal benefit or for some material gain or as an avenue of business or occupation for earning livelihood. Bona fide spiritual masters who look unto the Supreme Lord to cooperate with Him are actually qualitatively one with the Lord, and the forgetful ones are perverted reflections only. Yudhiṣṭhira Mahārāja is advised, therefore, by Nārada not to be disturbed with the affairs of so-called happiness and distress, but to look only unto the Lord to execute the mission for which the Lord has descended. That was his prime duty.

1.13.49

so 'yam adya mahārāja
bhagavān bhūta-bhāvanaḥ

kāla-rūpo 'vatīrṇo 'syām
abhāvāya sura-dviṣām

SYNONYMS

saḥ—that Supreme Lord; *ayam*—the Lord Śrī Kṛṣṇa; *adya*—at present; *mahārāja*—O King; *bhagavān*—the Personality of Godhead; *bhūta-bhāvanaḥ*—the creator or the father of everything created; *kāla-rūpaḥ*—in the disguise of all-devouring time; *avatīrṇaḥ*—descended; *asyām*—upon the world; *abhāvāya*—for eliminating; *sura-dviṣām*—those who are against the will of the Lord.

TRANSLATION

That Supreme Personality of Godhead Lord Śrī Kṛṣṇa in the guise of all devouring time [kāla-rūpa] has now descended on earth to eliminate the envious from the world.

PURPORT

There are two classes of human beings, namely the envious and the obedient. Since the Supreme Lord is one and the father of all living beings, the envious living beings are also His sons, but they are known as the asuras. But the living beings who are obedient to the Supreme Father are called devatās, or demigods, because they are not contaminated by the material conception of life. The asuras are not only envious of the Lord in even denying the existence of the Lord, but they are also envious of all other living

beings. The predominance of asuras in the world is occasionally rectified by the Lord when He eliminates them from the world and establishes a rule of devatās like the Pāṇḍavas. His designation as kāla in disguise is significant. He is not at all dangerous, but He is the transcendental form of eternity, knowledge and bliss. For the devotees His factual form is disclosed, and for the nondevotees He appears like kāla-rūpa which is causal form. This causal form of the Lord is not at all pleasing to the asuras, and therefore they think of the Lord as formless in order to feel secure that they will not be vanquished by the Lord.

1.13.50

niṣpāditaṁ deva-kṛtyam
avaśeṣaṁ pratīkṣate
tāvad yūyam avekṣadhvaṁ
bhaved yāvad iheśvaraḥ

SYNONYMS

niṣpāditam—performed; *deva-kṛtyam*—what was to be done on behalf of the demigods; *avaśeṣam*—the rest; *pratīkṣate*—being awaited; *tāvat*—up to that time; *yūyam*—all of you Pāṇḍavas; *avekṣadhvam*—observe and wait; *bhavet*—may; *yāvat*—as long as; *iha*—in this world; *īśvaraḥ*—the Supreme Lord.

TRANSLATION

The Lord has already performed His duties to help the demigods, and He is awaiting the rest. You Pāṇḍavas may wait as long as the Lord is here on earth.

PURPORT

The Lord descends from His abode (Kṛṣṇaloka), the topmost planet in the spiritual sky, in order to help the demigod administrators of this material world when they are greatly vexed by the asuras, who are not only envious of the Lord but also of His devotees. As referred to above, the conditioned living beings contact material association by their own choice, dictated by a strong desire to lord it over the resources of the material world and become imitation lords of all they survey. Everyone is trying to become an imitation God; there is keen competition amongst such imitation gods, and such competitors are generally known as asuras. When there are too many asuras in the world, then it becomes a hell for those who are devotees of the Lord. Due to the growth of the asuras, the mass of people who are generally devoted to the Lord by nature and the pure devotees of the Lord, including the demigods in higher planets, pray to the Lord for relief, and the Lord either descends personally from His abode or deputes some of his devotees to remodel the fallen condition of human society, or even animal society. Such disruptions take place not only in the human society but also amongst animals, birds or other living beings, including the demigods in the higher planets. Lord Śrī Kṛṣṇa descended personally to vanquish asuras

like Kaṁsa, Jarāsandha, Śiśupāla, etc., and during the reign of Mahārāja Yudhiṣṭhira almost all these asuras were killed by the Lord. Now he was awaiting the annihilation of His own dynasty, called the Yaduvaṁśa, who appeared by His will in this world. He wanted to take them away before His own departure to His eternal abode. Nārada, like Vidura, did not disclose the imminent annihilation of the Yadu dynasty, but indirectly gave a hint to the King and his brothers to wait till the incident happens and the Lord departs.

1.13.51

dhṛtarāṣṭraḥ saha bhrātrā
gāndhāryā ca sva-bhāryayā
dakṣiṇena himavata
ṛṣīṇām āśramaṁ gataḥ

SYNONYMS

dhṛtarāṣṭraḥ—Dhṛtarāṣṭra; *saha*—along with; *bhrātrā*—his brother Vidura; *gāndhāryā*—Gāndhārī also; *ca*—and; *sva-bhāryayā*—his own wife; *dakṣiṇena*—by the southern side; *himavataḥ*—of the Himalaya Mountains; *ṛṣīṇām*—of the *ṛṣis*; *āśramam*—in shelter; *gataḥ*—he has gone.

TRANSLATION

O King, your uncle, Dhṛtarāṣṭra, his brother Vidura and his wife Gāndhārī have gone to the southern side of the

Himalayan mountains where there are shelters of the great sages.

PURPORT

To pacify the mourning Mahārāja Yudhiṣṭhira, Nārada first of all spoke from the philosophical point of view, and then he began to describe the future movements of his uncle, which he could see by his foreseeing powers, and thus began to describe as follows.

1.13.52

> *srotobhiḥ saptabhir yā vai*
> *svardhunī saptadhā vyadhāt*
> *saptānāṁ prītaye nānā*
> *sapta-srotaḥ pracakṣate*

SYNONYMS

srotobhiḥ—by currents; *saptabhiḥ*—by seven (divisions); *yā*—the river; *vai*—certainly; *svardhunī*—the sacred Ganges; *saptadhā*—seven branches; *vyadhāt*—created; *saptānām*—of the seven; *prītaye*—for the satisfaction of; *nānā*—various; *sapta-srotaḥ*—seven sources; *pracakṣate*—known by name.

TRANSLATION

The place is called Saptasrota (divided by seven) because there the waters of the sacred Ganges divide

into seven branches. This was done for the satisfaction of the seven great ṛṣis.

1.13.53

snātvānusavanaṁ tasmin
hutvā cāgnīn yathā-vidhi
ab-bhakṣa upaśāntātmā
sa āste vigataiṣaṇaḥ

SYNONYMS

snātvā—by taking bath; *anusavanam*—regularly three times (morning, noon and evening); *tasmin*—in that Ganges divided into seven; *hutvā*—by performing the Agni-hotra sacrifice; *ca*—also; *agnīn*—in the fire; *yathā-vidhi*—just according to the tenets of the scripture; *ap-bhakṣaḥ*—fasting by drinking only water; *upaśānta*—completely controlled; *ātmā*—the gross senses and the subtle mind; *saḥ*—Dhṛtarāṣṭra; *āste*—would be situated; *vigata*—devoid of; *eṣaṇaḥ*—thoughts in relation with family welfare.

TRANSLATION

On the banks at Saptasrota, Dhṛtarāṣṭra is now engaged in beginning aṣṭāṅga-yoga by bathing three times daily, in the morning, noon and evening, by performing the Agnihotra sacrifice with fire and by drinking only water. This helps one control the mind and the senses

and frees one completely from thoughts of familial affection.

PURPORT

The yoga system is a mechanical way to control the senses and the mind and divert them from matter to spirit. The preliminary processes are the sitting posture, meditation, spiritual thoughts, manipulation of air passing within the body, and gradual situation in trance, facing the Absolute Person Paramātmā. Such mechanical ways of rising up to the spiritual platform prescribe some regulative principles of taking bath daily three times, fasting as far as possible, sitting and concentrating the mind on spiritual matters and thus gradually becoming free from viṣaya or material objectives. Material existence means to be absorbed in the material objective, which is simply illusory. House, country, family, society, children, property, business, etc., are some of the material coverings of the spirit ātmā, and the yoga system helps one to become free from all these illusory thoughts and gradually turn towards the Absolute Person Paramātmā. By material association and education, we learn simply to concentrate on flimsy things, but yoga is the process of forgetting them altogether. Modern so-called yogīs and yoga systems manifest some magical feats, and ignorant persons are attracted by such false things, or they accept the yoga system as a cheap healing process for diseases of the gross body. But factually the yoga system is the process of learning to forget what we have acquired throughout the struggle for existence. Dhṛtarāṣṭra was all along engaged in improving family affairs by raising the

standard of living of his sons or by usurping the property of the Pāṇḍavas for the sake of his own sons. These are common affairs for a man grossly materialistic and without knowledge of the spiritual force. He does not see how this can drag one from heaven to hell. By the grace of his younger brother Vidura, Dhṛtarāṣṭra was enlightened and could see his grossly illusory engagements, and by such enlightenment he was able to leave home for spiritual relaization. Śrī Nāradadeva was just foretelling the way of his spiritual progress in a place which was sanctified by the flow of the celestial Ganges. Drinking water only without solid food is also considered fasting. This is necessary for advancement of spiritual knowledge. A foolish man wants to be a cheap yogī without observing the regulative principles. A man who has no control over the tongue at first can hardly become a yogī. Yogī and bhogī are two opposite terms. The bhogī or the merryman who eats and drinks cannot be a yogī, for a yogī is never allowed to eat and drink unrestrictedly. We may note with profit how Dhṛtarāṣṭra began his yoga system by drinking water only and sitting calmly in a place with a spiritual atmosphere, deeply absorbed in the thoughts of the Lord Hari, the Personality of God head.

1.13.54

jitāsano jita-śvāsaḥ
pratyāhṛta-ṣaḍ-indriyaḥ

hari-bhāvanayā dhvasta-
rajaḥ-sattva-tamo-malaḥ

SYNONYMS

jita-āsanaḥ—one who has controlled the sitting posture; *jita-śvāsaḥ*—one who has controlled the breathing process; *pratyāhṛta*—turning back; *ṣaṭ*—six; *indriyaḥ*—senses; *hari*—the Absolute Personality of Godhead; *bhāvanayā*—absorbed in; *dhvasta*—conquered; *rajaḥ*—passion; *sattva*—goodness; *tamaḥ*—ignorance; *malaḥ*—contaminations.

TRANSLATION

One who has controlled the sitting postures [the yogic āsana] and the breathing process can turn the senses toward the Absolute Personality of Godhead and thus become immuned from the contaminations of the modes of material nature, namely mundane goodness, passion and ignorance.

PURPORT

The preliminary activities of the way of yoga are āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā, etc. Mahārāja Dhṛtarāṣṭra was to attain success in those preliminary actions because he was seated in a sanctified place and was concentrating upon one objective, namely the Supreme Personality of Godhead (Hari). Thus all his senses were being engaged in the service of the Lord. This process directly helps the

devotee to get freedom from the contaminations of the three material modes of nature. Even the highest mode, the material mode of goodness, is also a cause of material bondage, and what to speak of the other qualities, namely passion and ignorance. Passion and ignorance increase the material propensities of hankering for material enjoyment, and a strong sense of lust provokes the accumulation of wealth and power. One who has conquered these two base mentalities and has raised himself on the platform of goodness, which is full of knowledge and morality, cannot also control the senses, namely the eyes, the tongue, the nose, the ear and touch. But one who has surrendered himself unto the lotus feet of Lord Hari, as above mentioned, can transcend all influences of the modes of material nature and be fixed in the service of the Lord. The bhakti-yoga process, therefore, directly applies senses to the loving service of the Lord. This prohibits the performer from engaging in material activities. This process of turning the senses from material attachment to the loving transcendental service of the Lord is called pratyāhāra, and the very process is called prāṇāyāma, ultimately ending in samādhi, or absorption in pleasing the Supreme Lord Hari by all means.

1.13.55

vijñānātmani saṁyojya
kṣetrajñe pravilāpya tam

brahmaṇy ātmānam ādhāre
ghaṭāmbaram ivāmbare

SYNONYMS

vijñāna—purified identity; *ātmani*—in intelligence; *saṁyojya*—perfectly fixing; *kṣetra-jñe*—in the matter of the living being; *pravilāpya*—merging; *tam*—him; *brahmaṇi*—in the Supreme; *ātmānam*—pure living being; *ādhāre*—in the reservoir; *ghaṭa-ambaram*—sky within the block; *iva*—like; *ambare*—in the supreme sky.

TRANSLATION

Dhṛtarāṣṭra will have to amalgamate his pure identity with intelligence and then merge into the Supreme Being with knowledge of his qualitative oneness, as a living entity, with the Supreme Brahman. Being freed from the blocked sky, he will have to rise to the spiritual sky.

PURPORT

The living being, by his desiring to lord it over the material world and declining to cooperate with the Supreme Lord, contacts the sum total of the material world, namely the mahat-tattva, and from the mahat-tattva his false identity, with the material world, intelligence, mind, and the senses, is developed. This covers his pure spiritual identity. By the yogic process, when his pure identity is realized, which is known as self-realization, then one

has to revert to the original position by amalgamating the five gross elements and the subtle elements, mind and intelligence into the mahat-tattva again. Thus getting freed from the clutches of the mahat-tattva, he has to merge in the existence of the Supersoul. In other words, he has to realize that qualitatively he is non-different from the Supersoul, and thus he transcends the material sky by his pure identical intelligence and thus becomes engaged in the transcendental loving service of the Lord. This is the highest perfectional development of spiritual identity, which was attained by Dhṛtarāṣṭra by the grace of Vidura and the Lord. The Lord's mercy was bestowed upon him by his personal contact with Vidura, and when he was actually practicing the instructions of Vidura, the Lord helped him to attain the highest perfectional stage.

A pure devotee of the Lord does not live in any planet of the material sky, nor does he feel any contact with material elements. His so-called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest, and thus he is permanently freed from all contaminations of the sum total of the mahat-tattva. He is always in the spiritual sky, which he attains by being transcendental to the sevenfold material coverings by the effect of his devotional service. The conditioned souls are within the coverings, whereas the liberated soul is far beyond the cover.

1.13.56

dhvasta-māyā-guṇodarko
niruddha-karaṇāśayaḥ
nivartitākhilāhāra
āste sthāṇur ivācalaḥ
tasyāntarāyo maivābhūḥ
sannyastākhila-karmaṇaḥ

SYNONYMS

dhvasta—being destroyed; *māyā-guṇa*—the modes of material nature; *udarkaḥ*—after effects; *niruddha*—being suspended; *karaṇa-āśayaḥ*—the senses and the mind; *nivartita*—stopped; *akhila*—all; *āhāraḥ*—food for the senses; *āste*—is sitting; *sthāṇuḥ*—immovable; *iva*—like; *acalaḥ*—fixed; *tasya*—his; *antarāyaḥ*—hindrances; *mā eva*—never like that; *abhūḥ*—be; *sannyasta*—renounced; *akhila*—all sorts; *karmaṇaḥ*—material duties.

TRANSLATION

He will have to suspend all the actions of the senses, even from the outside, and will have to be impervious to interactions of the senses, which are influenced by the modes of material nature. After renouncing all material duties, he must become immovably established, beyond all sources of hindrances on the path.

PURPORT

Dhṛtarāṣṭra had attained, by the yogic process, the stage of negation of all sorts of material reaction. The effects of the material modes of nature draw the victim to the indefatigable desires of enjoying matter, but one can escape such false enjoyment by the yogic process. Every sense is always busy in searching for its food, and thus the conditioned soul is assaulted from all sides and has no chance to become steady in any pursuit. Mahārāja Yudhiṣṭhira was advised by Nārada not to disturb his uncle by attempting to bring him back home. He was now beyond the attraction of anything material. The material modes of nature (the guṇas) have their different modes of activities, but above the material modes of nature there is a spiritual mode also which is absolute. Nirguṇa means without reaction. The spiritual mode and its effect are identical; therefore the spiritual quality is distinguished from its material counterpart by the word nirguṇa. After complete suspension of the material modes of nature, one is admitted to the spiritual sphere, and action dictated by the spiritual modes is called devotional service or bhakti. Bhakti is therefore nirguṇa attained by direct contact with the Absolute.

1.13.57

sa vā adyatanād rājan
parataḥ pañcame 'hani

kalevaraṁ hāsyati svaṁ
tac ca bhasmī-bhaviṣyati

SYNONYMS

saḥ—he; *vā*—in all probability; *adya*—today; *tanāt*—from; *rājan*—O King; *parataḥ*—ahead; *pañcame*—on the fifth; *ahani*—day; *kalevaram*—body; *hāsyati*—shall quit; *svam*—his own; *tat*—that; *ca*—also; *bhasmī*—ashes; *bhaviṣyati*—will turn into.

TRANSLATION

O King, he will quit his body, most probably, on the fifth day from today. And his body will turn to ashes.

PURPORT

Nārada Muni's prophecy prohibited Yudhiṣṭhira Mahārāja to go to the place where his uncle was staying because even after quitting the body by his own mystic power, Dhṛtarāṣṭra would not be in need of any funeral ceremony because Nārada Muni indicated that his body by itself would burn to ashes. The perfection of the yoga system is attained by such mystic power: the yogī is able to quit his body by his own choice of time and can attain any planet he desires by turning the present body into ashes by self-made fire.

1.13.58

dahyamāne 'gnibhir dehe
patyuḥ patnī sahoṭaje
bahiḥ sthitā patiṁ sādhvī
tam agnim anu vekṣyati

SYNONYMS

dahyamāne—while it is burning; *agnibhiḥ*—by the fire; *dehe*—the body; *patyuḥ*—of the husband; *patnī*—the wife; *saha-uṭaje*—along with the thatched cottage; *bahiḥ*—outside; *sthitā*—situated; *patim*—unto the husband; *sādhvī*—the chaste lady; *tam*—that; *agnim*—fire; *anu vekṣyati*—looking with great attention will enter the fire.

TRANSLATION

While outside observing her husband who will burn in the fire of mystic power along with his thatched cottage, his chaste wife will enter the fire with rapt attention.

PURPORT

Gāndhārī was an ideal chaste lady, a life companion of her husband, and therefore when she saw her husband burning in the fire of mystic yoga along with his cottage of leaves, she despaired. She left home after losing her one hundred sons, and in the forest she saw that her most beloved husband was also burning. Now she actually felt alone, and therefore entered the

fire of her husband and followed her husband to death. This entering of a chaste lady into the fire of her dead husband is called the satī rite, and the action is considered to be most perfect for a woman. In a later age, this satī rite became an obnoxious criminal affair because the ceremony was forced upon even an unwilling woman. In this fallen age it is not possible for any lady to follow the satī rite as chastely as it was done by Gāndhārī and others in past ages. A chaste wife like Gāndhārī would feel the separation of her husband to be more burning than actual fire. Such a lady can observe the satī rite voluntarily, and there is no criminal force by anyone. When the rite became a formality only and force was applied upon a lady to follow the principle, actually it became criminal, and therefore the ceremony was to be stopped by state law. This prophecy of Nārada Muni to Mahārāja Yudhiṣṭhira forbade him to go to his widow aunt.

1.13.59

viduras tu tad āścaryaṁ
niśāmya kuru-nandana
harṣa-śoka-yutas tasmād
gantā tīrtha-niṣevakaḥ

SYNONYMS

viduraḥ—Vidura also; *tu*—but; *tat*—that incident; *āścaryam*—wonderful; *niśāmya*—seeing; *kuru-nandana*—O son of the Kuru

dynasty; *harṣa*—delight; *śoka*—grief; *yutaḥ*—affected by; *tasmāt*—from that place; *gantā*—will go away; *tīrtha*—place of pilgrimage; *niṣevakaḥ*—for being enlivened.

TRANSLATION

Vidura, being affected with delight and grief, will then leave that place of sacred pilgrimage.

PURPORT

Vidura was astonished to see the marvelous departure of his brother Dhṛtarāṣṭra as a liberated yogī, for in his past life he was much attached to materialism. Of course it was only due to Vidura that his brother attained the desirable goal of life. He was therefore glad to learn about it. But he was sorry that he could not make his brother turn into a pure devotee. This was not done by Vidura because of Dhṛtarāṣṭra's being inimical to the Pāṇḍavas, who were all devotees of the Lord. An offense at the feet of a Vaiṣṇava is more dangerous than an offense at the lotus feet of the Lord. Vidura was certainly very liberal to bestow mercy upon his brother Dhṛtarāṣṭra, whose past life was very materialistic. But ultimately the result of such mercy certainly depended on the will of the Supreme Lord in the present life; therefore Dhṛtarāṣṭra attained liberation only, and after many such liberated states of life one can attain to the stage of devotional service. Vidura was certainly very mortified by the death of his brother and sister-in-law, and the only remedy to mitigate such lamentation was to go out to pilgrimage. Thus

Mahārāja Yudhiṣṭhira had no chance to call back Vidura, his surviving uncle.

1.13.60

ity uktvāthāruhat svargaṁ
nāradaḥ saha-tumburuḥ
yudhiṣṭhiro vacas tasya
hṛdi kṛtvājahāc chucaḥ

SYNONYMS

iti—thus; *uktvā*—having addressed; *atha*—thereafter; *āruhat*—ascended; *svargam*—into outer space; *nāradaḥ*—the great sage Nārada; *saha*—along with; *tumburuḥ*—his stringed instrument; *yudhiṣṭhiraḥ*—Mahārāja Yudhiṣṭhira; *vacaḥ*—instructions; *tasya*—of his; *hṛdi kṛtvā*—keeping in the heart; *ajahāt*—gave up; *śucaḥ*—all lamentations.

TRANSLATION

Having spoken thus, the great sage Nārada, along with his vīṇā, ascended into outer space. Yudhiṣṭhira kept his instruction in his heart and so was able to get rid of all lamentations.

PURPORT

Śrī Nāradajī is an eternal spaceman, having been endowed with a spiritual body by the grace of the Lord. He can travel in the outer

spaces of both the material and spiritual worlds without restriction and can approach any planets by mechanical means. Mahārāja Yudhiṣṭhira was a pious king, and his previous life as the son of a maidservant. Because of his association with pure devotees, he was elevated to the position of an eternal spaceman and thus had freedom of movement. One should therefore try to follow in the footsteps of Nārada Muni and not make a futile effort to reach other planets by mechanical means. Mahārāja Yudhiṣṭhira was a pious king, and therefore he could see Nārada Muni occasionally; anyone who desires to see Nārada Muni must first be pious and follow in the footsteps of Nārada Muni.

Thus end the Bhaktivedanta purports of the First Canto, Thirteenth Chapter, of Śrīmad-Bhāgavatam, entitled "Dhṛtarāṣṭra Quits Home."

Chapter 14

1.14.1

sūta uvāca
samprasthite dvārakāyāṁ
jiṣṇau bandhu-didṛkṣayā
jñātuṁ ca puṇya-ślokasya
kṛṣṇasya ca viceṣṭitam

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *samprasthite*—having gone to; *dvārakāyām*—the city of Dvārakā; *jiṣṇau*—Arjuna; *bandhu*—friends and relatives; *didṛkṣayā*—for meeting them; *jñātum*—to know; *ca*—also; *puṇya-ślokasya*—of one whose glories are sung by Vedic hymns; *kṛṣṇasya*—of Lord Kṛṣṇa; *ca*—and; *viceṣṭitam*—further programs of work.

TRANSLATION

Śrī Sūta Gosvāmī said: Arjuna went to Dvārakā to see Lord Śrī Kṛṣṇa and other friends and also to learn from the Lord of His next activities.

PURPORT

As stated in the Bhagavad-gītā, the Lord descended on earth for the protection of the faithful and annihilation of the impious, so after the Battle of Kurukṣetra and establishment of Mahārāja Yudhiṣṭhira, the mission of the Lord was complete. The Pāṇḍavas, especially Śrī Arjuna, were eternal companions of the Lord, and therefore Arjuna went to Dvārakā to hear from the Lord of His next program of work.

1.14.2

vyatītāḥ katicin māsās
tadā nāyāt tato 'rjunaḥ
dadarśa ghora-rūpāṇi
nimittāni kurūdvahaḥ

SYNONYMS

vyatītāḥ—after passing; *katicit*—a few; *māsāḥ*—months; *tadā*—at that time; *na āyāt*—did not return; *tataḥ*—from there; *arjunaḥ*—Arjuna; *dadarśa*—observed; *ghora*—fearful; *rūpāṇi*—appearances; *nimittāni*—various causes; *kuru-udvahaḥ*—Mahārāja Yudhiṣṭhira.

TRANSLATION

A few months passed, and Arjuna did not return. Mahārāja Yudhiṣṭhira then began to observe some inauspicious omens, which were fearful in themselves.

PURPORT

Lord Śrī Kṛṣṇa the Supreme Personality of Godhead is ad infinitum, more powerful than the most powerful sun of our experience. Millions and billions of suns are created by Him and annihilated by Him within His one breathing period. In the material world the sun is considered to be the source of all productivity and material energy, and due to the sun only we can have the necessities of life. Therefore, during the personal presence of the Lord on the earth, all paraphernalia of our peace and prosperity, especially religion and knowledge, were in full display because of the Lord's presence, just as there is a full flood of light in the presence of the glowing sun. Mahārāja Yudhiṣṭhira observed some discrepancies in his kingdom, and therefore he became very anxious about Arjuna, who was long absent, and there was also no news about Dvārakā's well-being. He suspected the disappearance of Lord Kṛṣṇa, otherwise there would have been no possibility of fearful omens.

1.14.3

kālasya ca gatiṁ raudrāṁ
viparyastartu-dharmiṇaḥ
pāpīyasīṁ nṛṇāṁ vārtāṁ
krodha-lobhānṛtātmanām

SYNONYMS

kālasya—of eternal time; *ca*—also; *gatim*—direction; *raudrām*—fearful; *viparyasta*—reversed; *ṛtu*—seasonal; *dharmiṇaḥ*—regularities; *pāpīyasīm*—sinful; *nṛṇām*—of the human being; *vārtām*—means of livelihood; *krodha*—anger; *lobha*—greed; *anṛta*—falsehood; *ātmanām*—of the people.

TRANSLATION

He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood.

PURPORT

When civilization is disconnected from the loving relation of the Supreme Personality of Godhead, symptoms like changes of seasonal regulations, foul means of livelihood, greed, anger and fraudulence become rampant. The change of seasonal regulations refers to the atmosphere of one season becoming manifest in another season, for example the rainy season being transferred to autumn, or the fruits and flowers of one season fructifying in another season. A godless man is invariably greedy, angry and fraudulent. Such a man can earn his livelihood by any means, black or white. During the reign of Mahārāja Yudhiṣṭhira, all the above symptoms were conspicuous by their absence. But Mahārāja Yudhiṣṭhira was astonished to experience even a slight

change in the godly atmosphere of his kingdom, and at once he suspected the disappearance of the Lord. Foul means of livelihood implies deviation from one's occupational duty. There are prescribed duties for everyone, such as the brāhmaṇa, kṣatriya, vaiśya and śūdra, but any one of them who deviates from his prescribed duty and declares another's duty to be his own is following a foul and improper duty. A man becomes too greedy for wealth and power when he has no higher objective in life and when he thinks that this earthly life of a few years is all in all. Ignorance is the cause for all these anomalies in human society, and to remove this ignorance, especially in this age of degradation, the powerful sun is there to distribute light in the shape of Śrīmad-Bhāgavatam.

1.14.4

jihma-prāyaṁ vyavahṛtaṁ
śāṭhya-miśraṁ ca sauhṛdam
pitṛ-mātṛ-suhṛd-bhrātṛ-
dam-patīnāṁ ca kalkanam

SYNONYMS

jihma-prāyam—cheating; *vyavahṛtam*—in all ordinary transactions; *śāṭhya*—duplicity; *miśram*—adulterated in; *ca*—and; *sauhṛdam*—regarding friendly well-wishers; *pitṛ*—father; *mātṛ*—regarding the mother; *suhṛt*—well-wishers; *bhrātṛ*—one's own

brother; *dam-patīnām*—regarding husband and wife; *ca*—also; *kalkanam*—mutual quarrel.

TRANSLATION

All ordinary transactions and dealings became polluted with cheating, even between friends. And in familial affairs, there was always misunderstanding between fathers and mothers and sons, and between well-wishers and between brothers. Even between husband and wife there was always strain and quarrel.

PURPORT

A conditioned living being is endowed with four principles of malpractice, namely errors, insanity, inability and cheating. These are signs of imperfection, and out of the four the propensity to cheat others is most prominent. And this cheating practice is there in the conditioned souls because the conditioned souls are primarily in the material world imbued with an unnatural desire to lord it over the material world. A living being in his pure state is not conditioned by the laws because in his pure state he is conscious that a living being is eternally subservient to the Supreme Being, and thus it is always good for him to remain subservient, instead of falsely trying to lord it over the property of the Supreme Lord. In the conditioned state the living being is not satisfied even if he actually becomes the lord of all that he surveys, which he never becomes, and therefore he becomes the victim of all kinds of cheating, even with his nearest

and most intimate, relations. In such an unsatisfactory state of affairs, there is no harmony, even between father and sons or between husband and wife. But all these contending difficulties can be mitigated by one process, and that is devotional service of the Lord. The world of hypocrisy can be checked only by counteraction of devotional service of the Lord and nothing else. Mahārāja Yudhiṣṭhira, having observed the disparities, conjectured the disappearance of the Lord from the earth.

1.14.5

nimittāny atyariṣṭāni
kāle tv anugate nṛṇām
lobhādy-adharma-prakṛtiṁ
dṛṣṭvovācānujaṁ nṛpaḥ

SYNONYMS

nimittāni—causes; *ati*—very serious; *ariṣṭāni*—bad omens; *kāle*—in course of time; *tu*—but; *anugate*—passing away; *nṛṇām*—of humanity at large; *lobha-ādi*—such as greed; *adharma*—irreligious; *prakṛtim*—habits; *dṛṣṭvā*—having observed; *uvāca*—said; *anujam*—younger brother; *nṛpaḥ*—the King.

TRANSLATION

In course of time it came to pass that people in general became accustomed to greed, anger, pride, etc.

Mahārāja Yudhiṣṭhira, observing all these omens, spoke to his younger brother.

PURPORT

A pious king like Mahārāja Yudhiṣṭhira at once became perturbed when there were such inhuman symptoms as greed, anger, irreligiosity and hypocrisy rampant in society. And it appears from this statement that all these symptoms of degraded society were unknown to the people of the time, and it was astonishing for them to have experienced them with the advent of the Kali-yuga or the age of quarrel.

1.14.6

yudhiṣṭhira uvāca
sampreṣito dvārakāyāṁ
jiṣṇur bandhu-didṛkṣayā
jñātuṁ ca puṇya-ślokasya
kṛṣṇasya ca viceṣṭitam

SYNONYMS

yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *sampreṣitaḥ*—has gone to; *dvārakāyām*—Dvārakā; *jiṣṇuḥ*—Arjuna; *bandhu*—friends; *didṛkṣayā*—for the sake of meeting; *jñātum*—to know; *ca*—also; *puṇya-ślokasya*—of the Personality of Godhead; *kṛṣṇasya*—of Lord Śrī Kṛṣṇa; *ca*—and; *viceṣṭitam*—program of work.

TRANSLATION

Mahārāja Yudhiṣṭhira said to his younger brother Bhīmasena: Bhīmasena, I sent Arjuna to Dvārakā to meet his friends and to learn from the Personality of Godhead Kṛṣṇa of His program of work.

1.14.7

gatāḥ saptādhunā māsā
bhīmasena tavānujaḥ
nāyāti kasya vā hetor
nāhaṁ vededam añjasā

SYNONYMS

gatāḥ—has gone; *sapta*—seven; *adhunā*—to date; *māsāḥ*—months; *bhīmasena*—O Bhīmasena; *tava*—your; *anujaḥ*—younger brother; *na*—does not; *āyāti*—come back; *kasya*—for what; *vā*—or; *hetoḥ*—reason; *na*—not; *aham*—I; *veda*—know; *idam*—this; *añjasā*—factually.

TRANSLATION

Since he departed, seven months have passed, yet he has not returned. I do not know factually how things are going there.

1.14.8

api devarṣiṇādiṣṭaḥ
sa kālo 'yam upasthitaḥ
yadātmano 'ṅgam ākrīḍaṁ
bhagavān utsisṛkṣati

SYNONYMS

api—whether; *deva-ṛṣiṇā*—by the demigod-saint (Nārada); *ādiṣṭaḥ*—instructed; *saḥ*—that; *kālaḥ*—eternal time; *ayam*—this; *upasthitaḥ*—arrived; *yadā*—when; *ātmanaḥ*—of His own self; *aṅgam*—plenary portion; *ākrīḍam*—manifestation; *bhagavān*—the Personality of Godhead; *utsisṛkṣati*—is going to quit.

TRANSLATION

Is He going to quit His earthly pastimes, as Devarṣi Nārada indicated? Has that time already arrived?

PURPORT

As we have discussed many times, the Supreme Personality of Godhead Lord Śrī Kṛṣṇa has many plenary expansions, and each and every one of them, although equally powerful, executes different functions. In the Bhagavad-gītā there are different statements by the Lord, and each of these statements is meant for different plenary portions or portions of the plenary portions. For example, Śrī Kṛṣṇa the Lord says in the Bhagavad-gītā:

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.” (Bg. 4.7)

“O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.” (Bg. 7.8)

“If I should cease to work, then all these worlds would be put to ruination. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings.” (Bg. 3.24)

“Whatever action is performed by a great man, common men will follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.” (Bg. 3.21)

All the above statements of the Lord apply to different plenary portions of the Lord, namely His expansions of Saṅkarṣaṇa, Vāsudeva, Pradyumna, Aniruddha, Nārāyaṇa, etc. All these expansions are He Himself by different transcendental expansions, and still the Lord as Śrī Kṛṣṇa functions in a different sphere of transcendental exchange with different grades of devotees. And yet Lord Kṛṣṇa as He is appears once in the day of Brahmā (or after a lapse of 864 trillion solar years) in each and every universe, and all His transcendental pastimes are displayed in each and every universe in a routine spool. But in that routine spool the functions of Lord Kṛṣṇa, Lord Vāsudeva, etc., are complex problems for the layman. There is no difference

between the Lord's Self and the Lord's transcendental body. The expansions execute differential activities. When the Lord, however, appears in His person as Lord Śrī Kṛṣṇa, His other plenary portions also join in Him by His inconceivable potency called yogamāyā, and thus the Lord Kṛṣṇa of Vṛndāvana is different from the Lord Kṛṣṇa of Mathurā or the Lord Kṛṣṇa of Dvārakā. The virāṭa rūpa of Lord Kṛṣṇa is also different from Him, by His inconceivable potency. The virāṭa rūpa exhibited on the Battlefield of Kurukṣetra is the material conception of His form. Therefore when Lord Kṛṣṇa was apparently killed by the bow and arrow of the hunter, it should be understood that the Lord left His so-called material body in the material world. The Lord is kaivalya, and for Him there is no difference between matter and spirit because everything is created from Him. Therefore His quitting one sort of body or accepting another body does not mean that He is like the ordinary living being. All such activities are simultaneously one and different by His inconceivable potency. When Mahārāja Yudhiṣṭhira was lamenting the possibility of His disappearance, it was just in pursuance of a custom of lamenting the disappearance of a great friend, but factually the Lord never quits His transcendental body, as is misconceived by less intelligent persons. Such less intelligent persons have been condemned by the Lord Himself in the Bhagavad-gītā, and they are known as the mūḍhas. That the Lord left His body means that He left again His plenary portions in the respective dhāmas (transcendental abodes), as He left His virāṭa rūpa in the material world.

1.14.9

yasmān naḥ sampado rājyaṁ
dārāḥ prāṇāḥ kulaṁ prajāḥ
āsan sapatna-vijayo
lokāś ca yad-anugrahāt

SYNONYMS

yasmāt—from whom; *naḥ*—our; *sampadaḥ*—opulence; *rājyam*—kingdom; *dārāḥ*—good wives; *prāṇāḥ*—existence of life; *kulam*—dynasty; *prajāḥ*—subjects; *āsan*—have become possible; *sapatna*—competitors; *vijayaḥ*—conquering; *lokāḥ*—future accommodation in higher planets; *ca*—and; *yat*—by whose; *anugrahāt*—by the mercy of.

TRANSLATION

From Him only, all our kingly opulence, our good wives, lives, progeny, our control over our subjects, victory over our enemies and future accomodations in higher planets, have become possible. All this is due to His causeless mercy upon us.

PURPORT

Material prosperity consists of a good wife, good home, sufficient land, good children, aristocratic family relations, victory over competitors and, by pious work, attainment of accomodations in

the higher celestial planets for better facilities of material amenities. These facilities are earned not only by one's hard manual labor or by unfair means, but by the mercy of the Supreme Lord. Prosperity earned by one's personal endeavor also depends on the mercy of the Lord. Personal labor must be there in addition to the Lord's benediction, but without the Lord's benediction no one is successful simply by personal labor. The modernized man of Kali-yuga believes in personal endeavor and denies the benediction of the Supreme Lord. Even a great sannyāsī of India delivered speeches in Chicago protesting the benedictions of the Supreme Lord. But as far as Vedic śāstras are concerned, as we find in the pages of Śrīmad-Bhāgavatam, the ultimate sanction for all success rests in the hands of the Supreme Lord. Mahārāja Yudhiṣṭhira admits this truth in his personal success, and it behooves one to follow in the footsteps of a great king and devotee of the Lord to make life a full success. If one could achieve success without the sanction of the Lord then no medical practitioner would fail to cure a patient. Despite the most advanced treatment of a suffering patient by the most up-to-date medical practitioner, there is death, and even in the most hopeless case, without medical treatment, a patient is cured astonishingly. Therefore the conclusion is that God's sanction is the immediate cause for all happenings, good or bad. Any successful man should feel grateful to the Lord for all he has achieved.

1.14.10

paśyotpātān nara-vyāghra
divyān bhaumān sadaihikān
dāruṇān śaṁsato 'dūrād
bhayaṁ no buddhi-mohanam

SYNONYMS

paśya—just see; *utpātān*—disturbances; *nara-vyāghra*—O man of tigerlike strength; *divyān*—happenings in the sky or by planetary influence; *bhaumān*—happenings on the earth; *sa-daihikān*—happenings of the body and the mind; *dāruṇān*—awfully dangerous; *śaṁsataḥ*—indicating; *adūrāt*—in the near future; *bhayam*—danger; *naḥ*—our; *buddhi*—intelligence; *mohanam*—deluding.

TRANSLATION

Just see, O man with a tiger's strength, how many miseries due to celestial influences, earthly reactions and bodily pains—all very dangerous in themselves—are forboding danger in the near future by deluding our intelligence.

PURPORT

Material advancement of civilization means advancement of the reactions of the threefold miseries due to celestial influence, earthly reactions and bodily or mental pains. By the celestial

influence of the stars there are many calamities like excessive heat, cold, rains or no rains, and the after effects are famine, disease, and epidemic, and the aggregate result is agony of the body and the mind. Man-made material science cannot do anything to counteract all these threefold miseries. They are all punishments from the superior energy of māyā under the direction of the Supreme Lord. Therefore our constant touch with the Lord by devotional service can give us relief without being disturbed in the discharge of our human duties. The asuras, however, do not believe in the existence of God, and they make their own plans to counteract all these threefold miseries, and so they meet with failures every time. The Bhagavad-gītā clearly states that the reaction of material energy is never to be conquered because of the binding effects of the three modes. They can simply be overcome by one who surrenders fully in devotion under the lotus feet of the Lord. (Bg. 7.14)

1.14.11

ūrv-akṣi-bāhavo mahyaṁ
sphuranty aṅga punaḥ punaḥ
vepathuś cāpi hṛdaye
ārād dāsyanti vipriyam

SYNONYMS

ūru—thighs; *akṣi*—eyes; *bāhavaḥ*—the arms; *mahyam*—in my; *sphuranti*—quivering; *aṅga*—left side of the body; *punaḥ punaḥ*—

again and again; *vepathuḥ*—palpitations; *ca*—also; *api*—certainly; *hṛdaye*—in the heart; *ārāt*—due to fear; *dāsyanti*—indicating; *vipriyam*—undesirables.

TRANSLATION

The left side of my body, my thighs, arms and eyes are all quivering again and again. I am having heart palpitations due to fear. All this indicates undesirable happenings.

PURPORT

Material existence is full of undesirables. Things we do not want are forced upon us by some superior energy, and we do not see that these undesirables are under the grip of the three modes of material nature. When a man's eyes, arms and thighs all quiver constantly, one must know that something is going to happen which is undesirable. These undesirables are compared with fire in a forest. No one goes in the forest to set fire, but fire automatically takes place in the forest, creating inconceivable calamities for the living beings of the forest. Such fire cannot be extinguished by any human efforts. The fire can only be extinguished by the mercy of the Lord, who sends clouds to pour water on the forest. Similarly, undesirable happenings in life cannot be checked by any number of plans. Such miseries can be removed only by the mercy of the Lord, who sends His bona fide representatives to enlighten human beings and thus save them from all calamities.

1.14.12

> *śivaiṣodyantam ādityam*
> *abhirauty analānanā*
> *mām aṅga sārameyo 'yam*
> *abhirebhaty abhīruvat*

SYNONYMS

śivā—jackal; *eṣā*—this; *udyantam*—rising; *ādityam*—unto the sun; *abhi*—towards; *rauti*—crying; *anala*—fire; *ānanā*—face; *mām*—unto me; *aṅga*—O Bhīma; *sārameyaḥ*—dog; *ayam*—this; *abhirebhati*—barks towards; *abhīru-vat*—without fear.

TRANSLATION

Just see, O Bhīma, how the she-jackel cries at the rising sun and vomits fire and how the dog barks at me fearlessly.

PURPORT

These are some bad omens indicating something undesirable in the near future.

1.14.13

> *śastāḥ kurvanti māṁ savyaṁ*
> *dakṣiṇaṁ paśavo 'pare*

vāhāṁś ca puruṣa-vyāghra
lakṣaye rudato mama

SYNONYMS

śastāḥ—useful animals like the cow; *kurvanti*—are keeping; *mām*—me; *savyam*—on the left; *dakṣiṇam*—circumambulating; *paśavaḥ apare*—other lower animals like asses; *vāhān*—the horses (carriers); *ca*—also; *puruṣa-vyāghra*—O tiger among men; *lakṣaye*—I see; *rudataḥ*—weeping; *mama*—of mine.

TRANSLATION

O Bhīmasena, tiger amongst men, now useful animals like cows are passing me on my left side, and lower animals like the asses are circumambulating me. My horses appear to weep upon seeing me.

1.14.14

mṛtyu-dūtaḥ kapoto 'yam
ulūkaḥ kampayan manaḥ
pratyulūkaś ca kuhvānair
viśvaṁ vai śūnyam icchataḥ

SYNONYMS

mṛtyu—death; *dūtaḥ*—messenger of; *kapotaḥ*—pigeon; *ayam*—this; *ulūkaḥ*—owl; *kampayan*—trembling; *manaḥ*—mind; *pratyulūkaḥ*—

the rivals of owls (crows); *ca*—and; *kuhvānaiḥ*—shrieking scream; *viśvam*—the cosmos; *vai*—either; *śūnyam*—void; *icchataḥ*—wishing.

TRANSLATION

Just see! This pigeon is like a messenger of death. The shrieks of the owls and their rival crows make my heart tremble. It appears that they want to make a void of the whole universe.

1.14.15

> *dhūmrā diśaḥ paridhayaḥ*
> *kampate bhūḥ sahādribhiḥ*
> *nirghātaś ca mahāṁs tāta*
> *sākaṁ ca stanayitnubhiḥ*

SYNONYMS

dhūmrāḥ—smoky; *diśaḥ*—all directions; *paridhayaḥ*—encirclement; *kampate*—throbbing; *bhūḥ*—the earth; *saha adribhiḥ*—along with the hills and mountains; *nirghātaḥ*—bolt from the blue; *ca*—also; *mahān*—very great; *tāta*—O Bhīma; *sākam*—with; *ca*—also; *stanayitnubhiḥ*—thundering sound without any cloud.

TRANSLATION

Just see how the smoke encircles the sky. It appears that the earth and mountains are throbbing. Just hear the cloudless thunder and see the bolts from the blue.

1.14.16

vāyur vāti khara-sparśo
rajasā visṛjaṁs tamaḥ
asṛg varṣanti jaladā
bībhatsam iva sarvataḥ

SYNONYMS

vāyuḥ—wind; *vāti*—blowing; *khara-sparśaḥ*—sharply; *rajasā*—by the dust; *visṛjan*—creating; *tamaḥ*—darkness; *asṛk*—blood; *varṣanti*—are raining; *jaladāḥ*—the clouds; *bībhatsam*—disastrous; *iva*—like; *sarvataḥ*—everywhere.

TRANSLATION

The wind blows violently, blasting dust everywhere and creating darkness. Clouds are raining everywhere with bloody disasters.

1.14.17

sūryaṁ hata-prabhaṁ paśya
graha-mardaṁ mitho divi
sasaṅkulair bhūta-gaṇair
jvalite iva rodasī

SYNONYMS

sūryam—the sun; *hata-prabham*—its rays declining; *paśya*—just see; *graha-mardam*—clashes of the stars; *mithaḥ*—among one another; *divi*—in the sky; *sa-saṅkulaiḥ*—being mixed with; *bhūta-gaṇaiḥ*—by the living entities; *jvalite*—being ignited; *iva*—as if; *rodasī*—crying.

TRANSLATION

The rays of the sun are declining, and the stars appear to be fighting amongst themselves. Confused living entities appear to be ablaze and weeping.

1.14.18

nadyo nadāś ca kṣubhitāḥ
sarāṁsi ca manāṁsi ca
na jvalaty agnir ājyena
kālo 'yaṁ kiṁ vidhāsyati

SYNONYMS

nadyaḥ—rivers; *nadāḥ ca*—and the tributaries; *kṣubhitāḥ*—all perturbed; *sarāṁsi*—reservoirs of water; *ca*—and; *manāṁsi*—the mind; *ca*—also; *na*—does not; *jvalati*—ignite; *agniḥ*—fire; *ājyena*—with the help of butter; *kālaḥ*—the time; *ayam*—extraordinary it is; *kim*—what; *vidhāsyati*—going to happen.

TRANSLATION

Rivers, tributaries, ponds, reservoirs and the mind are all perturbed. Butter no longer ignites fire. What is this extraordinary time? What is going to happen?

1.14.19

na pibanti stanaṁ vatsā
na duhyanti ca mātaraḥ
rudanty aśru-mukhā gāvo
na hṛṣyanty ṛṣabhā vraje

SYNONYMS

na—does not; *pibanti*—suck; *stanam*—breast; *vatsāḥ*—the calves; *na*—do not; *duhyanti*—allow milking; *ca*—also; *mātaraḥ*—the cows; *rudanti*—crying; *aśru-mukhāḥ*—with a tearful face; *gāvaḥ*—the cows; *na*—do not; *hṛṣyanti*—take pleasure; *ṛṣabhāḥ*—the bulls; *vraje*—in the pasturing ground.

TRANSLATION

The calves do not suck the teats of the cows, nor do the cows give milk. They are standing, crying, tears in their eyes, and the bulls take no pleasure in the pasturing grounds.

1.14.20

daivatāni rudantīva
svidyanti hy uccalanti ca
ime jana-padā grāmāḥ
purodyānākarāśramāḥ
bhraṣṭa-śriyo nirānandāḥ
kim aghaṁ darśayanti naḥ

SYNONYMS

daivatāni—the Deities in the temples; *rudanti*—seem to be crying; *iva*—like that; *svidyanti*—perspiring; *hi*—certainly; *uccalanti*—as if going out; *ca*—also; *ime*—these; *jana-padāḥ*—cities; *grāmāḥ*—villages; *pura*—towns; *udyāna*—gardens; *ākara*—mines; *āśramāḥ*—hermitages, etc.; *bhraṣṭa*—devoid of; *śriyaḥ*—beauty; *nirānandāḥ*—bereft of all happiness; *kim*—what sort of; *agham*—calamities; *darśayanti*—shall manifest; *naḥ*—to us.

TRANSLATION

The Deities seem to be crying in the temple, lamenting and perspiring. They seem about to leave. All the cities, villages, towns, gardens, mines and hermitages are now devoid of beauty and bereft of all happiness. I do not know what sort of calamities are now awaiting us.

1.14.21

manya etair mahotpātair
nūnaṁ bhagavataḥ padaiḥ
ananya-puruṣa-śrībhir
hīnā bhūr hata-saubhagā

SYNONYMS

manye—I take it for granted; *etaiḥ*—by all these; *mahā*—great; *utpātaiḥ*—upsurges; *nūnam*—for want of; *bhagavataḥ*—of the Personality of Godhead; *padaiḥ*—the marks on the sole of the foot; *ananya*—extraordinary; *puruṣa*—of the Supreme Personality; *śrībhiḥ*—by the auspicious signs; *hīnā*—dispossessed; *bhūḥ*—the earth; *hata-saubhagā*—without the fortune.

TRANSLATION

I think that all these earthly disturbances preclude some greater loss to the good fortune of the world. The world was fortunate to have been marked with the

footprints of the lotus feet of the Lord. These signs indicate that this will no longer be.

1.14.22

iti cintayatas tasya
dṛṣṭāriṣṭena cetasā
rājñaḥ pratyāgamad brahman
yadu-puryāḥ kapi-dhvajaḥ

SYNONYMS

iti—thus; *cintayataḥ*—while thinking to himself; *tasya*—he; *dṛṣṭā*—by observing; *ariṣṭena*—bad omens; *cetasā*—by the mind; *rājñaḥ*—the King; *prati*—back; *āgamat*—came; *brahman*—O *brāhmaṇa*; *yadu-puryāḥ*—from the kingdom of the Yadus; *kapi-dhvajaḥ*—Arjuna.

TRANSLATION

O Brāhmaṇa Śaunaka, while Mahārāja Yudhiṣṭhira, observing the inauspicious signs on the earth at that time, was thus thinking to himself, Arjuna came back from the city of the Yadus [Dvārakā].

1.14.23

taṁ pādayor nipatitam
ayathā-pūrvam āturam

adho-vadanam ab-bindūn
sṛjantaṁ nayanābjayoḥ

SYNONYMS

tam—him (Arjuna); *pādayoḥ*—at the feet; *nipatitam*—bowing down; *ayathā-pūrvam*—unprecedented; *āturam*—dejected; *adhaḥ-vadanam*—downward face; *ap-bindūn*—drops of water; *sṛjantam*—creating; *nayana-abjayoḥ*—from the lotuslike eyes.

TRANSLATION

When he bowed at his feet, the King saw that his dejection was unprecedented. His head was down, and tears glided from his lotus eyes.

1.14.24

vilokyodvigna-hṛdayo
vicchāyam anujaṁ nṛpaḥ
pṛcchati sma suhṛn madhye
saṁsmaran nāraderitam

SYNONYMS

vilokya—by seeing; *udvigna*—anxious; *hṛdayaḥ*—heart; *vicchāyam*—pale appearance; *anujam*—Arjuna; *nṛpaḥ*—the King; *pṛcchati sma*—asked; *suhṛt*—friends; *madhye*—amongst; *saṁsmaran*—remembering; *nārada*—Sage Nārada; *īritam*—indicated by.

TRANSLATION

Seeing Arjuna pale due to heartfelt anxieties, the King, remembering the indications of the sage Nārada, questioned him in the midst of friends.

1.14.25

yudhiṣṭhira uvāca
kaccid ānarta-puryāṁ naḥ
sva-janāḥ sukham āsate
madhu-bhoja-daśārhārha-
sātvatāndhaka-vṛṣṇayaḥ

SYNONYMS

yudhiṣṭhiraḥ uvāca—Yudhiṣṭhira said; *kaccit*—whether; *ānarta-puryām*—of Dvārakā; *naḥ*—our; *sva-janāḥ*—relatives; *sukham*—happily; *āsate*—are passing their days; *madhu*—Madhu; *bhoja*—Bhoja; *daśārha*—Daśārha; *ārha*—Ārha; *sātvata*—Sātvata; *andhaka*—Andhaka; *vṛṣṇayaḥ*—of the family of Vṛṣṇi.

TRANSLATION

Mahārāja Yudhiṣṭhira said: My dear brother, please tell me whether our friends and relatives, such as Madhu, Bhoja, Daśārha, Ārhā, Sātvata, Andhaka and the members of the Yadu family, are all passing their days in happiness.

1.14.26

śūro mātāmahaḥ kaccit
svasty āste vātha māriṣaḥ
mātulaḥ sānujaḥ kaccit
kuśaly ānakadundubhiḥ

SYNONYMS

śūraḥ—Śūrasena; *mātāmahaḥ*—maternal grandfather; *kaccit*—whether; *svasti*—all good; *āste*—passing his days; *vā*—or; *atha*—therefore; *māriṣaḥ*—respectful; *mātulaḥ*—maternal uncle; *sa-anujaḥ*—with his younger brothers; *kaccit*—whether; *kuśalī*—all well; *ānaka-dundubhiḥ*—Vasudeva.

TRANSLATION

Is my respectable grandfather Śūrasena in a happy mood? And are my maternal uncle and his younger brothers all doing well?

1.14.27

sapta sva-sāras tat-patnyo
mātulānyaḥ sahātmajāḥ
āsate sasnuṣāḥ kṣemaṁ
devakī-pramukhāḥ svayam

SYNONYMS

sapta—seven; *sva-sāraḥ*—own sisters; *tat-patnyaḥ*—his wives; *mātulānyaḥ*—maternal aunts; *saha*—along with; *ātma-jāḥ*—sons and grandsons; *āsate*—are all; *sasnuṣāḥ*—with their daughters-in-law; *kṣemam*—happiness; *devakī*—Devakī; *pramukhāḥ*—headed by; *svayam*—personally.

TRANSLATION

His seven wives, headed by Devakī, are all sisters. Are they and their sons and daughters-in-law all happy?

1.14.28-29

kaccid rājāhuko jīvaty
asat-putro 'sya cānujaḥ
hṛdīkaḥ sasuto 'krūro
jayanta-gada-sāraṇāḥ

āsate kuśalaṁ kaccid
ye ca śatrujid-ādayaḥ
kaccid āste sukhaṁ rāmo
bhagavān sātvatāṁ prabhuḥ

SYNONYMS

kaccit—whether; *rājā*—the King; *āhukaḥ*—another name of Ugrasena; *jīvati*—still living; *asat*—mischievous; *putraḥ*—son; *asya*

—his; *ca*—also; *anujaḥ*—younger brother; *hṛdīkaḥ*—Hṛdīka; *sa-sutaḥ*—along with son, Kṛtavarmā; *akrūraḥ*—Akrūra; *jayanta*—Jayanta; *gada*—Gada; *sāraṇāḥ*—Sāraṇa; *āsate*—are they all; *kuśalam*—in happiness; *kaccit*—whether; *ye*—they; *ca*—also; *śatrujit*—Śatrujit; *ādayaḥ*—headed by; *kaccit*—whether; *āste*—are they; *sukham*—all right; *rāmaḥ*—Balarāma; *bhagavān*—the Personality of Godhead; *sātvatām*—of the devotees; *prabhuḥ*—protector.

TRANSLATION

Ugrasena's sons, Kaṁsa and his younger brother Devaka, are still living. Is Ugrasena happy? Are Hṛdīka and sons, Kṛtavarmā, Akrūra, Jayanta, Gada, Sāraṇā and Śatrujit, all happy? How is Balarāma, the Personality of Godhead and the protector of devotees?

PURPORT

Hastināpura, the capital of the Pāṇḍavas, was situated somewhere near present New Delhi, and the kingdom of Ugrasena was situated in Mathurā. While returning to Delhi from Dvārakā, Arjuna must have visited the city of Mathurā, and therefore the inquiry about the King of Mathurā is valid. Amongst various names of the relatives, the name of Rāma or Balarāma, eldest brother of Lord Kṛṣṇa, is added with the word Personality of Godhead because Lord Balarāma is the immediate expansion of Viṣṇu-tattva as prakāśa-vigraha of Lord Kṛṣṇa. The Supreme Lord, although one without a second, expands Himself

as many other living beings. The Viṣṇu-tattva living beings are expansions of the Supreme Lord, and all of them are qualitatively and quantitatively equal with the Lord. But expansions of the jīva-śakti, the category of the ordinary living beings, are not at all equal with the Lord. One who considers the jīva-śakti and the Viṣṇu-tattva to be on an equal level is considered a condemned soul of the world. Śrī Rāma or Balarāma is the protector of the devotees of the Lord. Baladeva acts as the spiritual master of all devotees, and by His causeless mercy the fallen souls are delivered. Śrī Baladeva appeared as Śrī Nityānanda Prabhu during the advent of Lord Caitanya, and the great Lord Nityānanda Prabhu exhibited His causeless mercy by delivering a pair of extremely fallen souls, namely Jagai and Madhai. Therefore it is particularly mentioned herein that Balarāma is the protector of the devotees of the Lord. By His divine grace only one can approach the Supreme Lord Śrī Kṛṣṇa, and thus Śrī Balarāma is the mercy incarnation of the Lord, manifested as the spiritual master, the savior of the pure devotees.

1.14.30

pradyumnaḥ sarva-vṛṣṇīnāṁ
sukham āste mahā-rathaḥ
gambhīra-rayo 'niruddho
vardhate bhagavān uta

SYNONYMS

pradyumnaḥ—Pradyumna (a son of Lord Kṛṣṇa); *sarva*—all; *vṛṣṇīnām*—of the members of the Vṛṣṇi family; *sukham*—happiness; *āste*—are in; *mahā-rathaḥ*—the great general; *gambhīra*—deeply; *rayaḥ*—dexterity; *aniruddhaḥ*—Aniruddha (a grandson of Lord Kṛṣṇa); *vardhate*—flourishing; *bhagavān*—the Personality of Godhead; *uta*—must.

TRANSLATION

How is Pradyumna, the great general of the Vṛṣṇi family? Is He happy? And is Aniruddha, the plenary expansion of the Personality of Godhead, faring well?

PURPORT

Pradyumna and Aniruddha are also expansions of the Personality of Godhead, and thus They are also Viṣṇu-tattva. At Dvārakā Lord Vāsudeva is engaged in His transcendental pastimes along with His plenary expansions, namely Saṅkarṣaṇa, Pradyumna and Aniruddha, and therefore each and every one of Them can be addressed as the Personality of Godhead, as it is mentioned in connection with the name Aniruddha.

1.14.31

suṣeṇaś cārudeṣṇaś ca
sāmbo jāmbavatī-sutaḥ

anye ca kārṣṇi-pravarāḥ
saputrā ṛṣabhādayaḥ

SYNONYMS

suṣeṇaḥ—Suṣeṇa; *cārudeṣṇaḥ*—Cārudeṣṇa; *ca*—and; *sāmbaḥ*—Sāmba; *jāmbavatī-sutaḥ*—the son of Jāmbavatī; *anye*—others; *ca*—also; *kārṣṇi*—the sons of Lord Kṛṣṇa; *pravarāḥ*—all chieftains; *saputrāḥ*—along with their sons; *ṛṣabha*—Ṛṣabha; *ādayaḥ*—etc.

TRANSLATION

Are all the chieftain sons of Lord Kṛṣṇa, such as Suṣeṇa, Cārudeṣṇa, Sāmba the son of Jāmbavatī, Ṛṣabha and all others, along with their sons, all doing well?

PURPORT

As already mentioned, Lord Kṛṣṇa had married 16,108 wives, and each of them had ten sons. Therefore 16,108 x 10 = 161,080 sons. They all grew up, and each of them had as many sons as their father, and the whole aggregate was something near 1,610,800 family members of the Lord. The Lord is the father of all living beings, who are countless in number; therefore only a few of them are called to associate with the Lord in His transcendental pastimes as the Lord of Dvārakā on this earth. It is not astonishing if the Lord maintained a visible family consisting of so many members. It is better to refrain from comparing the Lord's position with ours, and it becomes a simple truth as soon as we understand at least a partial calculation of

the Lord's transcendental position. King Yudhiṣṭhira, while inquiring about the Lord's sons and grandsons at Dvārakā, mentioned only the chieftains amongst them, otherwise it was impossible for him to remember all the names of the Lord's family members.

1.14.32-33

tathaivānucarāḥ śaureḥ
śrutadevoddhavādayaḥ
sunanda-nanda-śīrṣaṇyā
ye cānye sātvatarṣabhāḥ

api svasty āsate sarve
rāma-kṛṣṇa-bhujāśrayāḥ
api smaranti kuśalam
asmākaṁ baddha-sauhṛdāḥ

SYNONYMS

tathā eva—similarly; *anucarāḥ*—constant companions; *śaureḥ*—of Lord Śrī Kṛṣṇa such as; *śrutadeva*—Śrutadeva; *uddhava-ādayaḥ*—Uddhava and others; *sunanda*—Sunanda; *nanda*—Nanda; *śīrṣaṇyāḥ*—other leaders; *ye*—all of them; *ca*—and; *anye*—others; *sātvata*—liberated souls; *ṛṣabhāḥ*—the best men; *api*—if; *svasti*—doing well; *āsate*—are; *sarve*—all of them; *rāma*—Balarāma; *kṛṣṇa*—Lord Kṛṣṇa; *bhuja-āśrayāḥ*—under the protection of; *api*—if also;

smaranti—do remember; *kuśalam*—welfare; *asmākam*—about ourselves; *baddha-sauhṛdāḥ*—bound by eternal friendship.

TRANSLATION

Also, are Uddhava and others, Nanda, Sunanda and other leaders of liberated souls who are constant companions of the Lord, who are protected by Lord Balarāma and Kṛṣṇa, all doing well in their respective functions? Do they, who are all eternally bound in friendship with us, remember our welfare?

PURPORT

The constant companions of Lord Kṛṣṇa, such as Uddhava, etc., are all liberated souls, and they had descended along with Lord Kṛṣṇa on this material world to fulfill the mission of the Lord. The Pāṇḍavas are also liberated souls who descended along with Lord Kṛṣṇa to serve Him in His transcendental pastimes on this earth. As stated in the Bhagavad-gītā (Bg. 4.5), the Lord and His eternal associates, who are also liberated souls like the Lord, come down on this earth at certain intervals. The Lord remembers them all, but His associates, although liberated souls, forget due to their being tatasthā-śakti, or marginal potency of the Lord. That is the difference between the Viṣṇu-tattva and jīva-tattvas. The jīva-tattvas are infinitesimal potential particles of the Lord, and therefore they require the protection of the Lord at all times. And to the eternal servitors of the Lord, the Lord is pleased to give all protection at all times. The liberated souls

never, therefore, think themselves as free as the Lord or as powerful as the Lord, but they always seek the protection of the Lord in all circumstances, both in the material world and in the spiritual world. This dependence of the liberated soul is constitutional, just as sparks of a fire can exhibit the glow of fire along with the fire and not independently. Independently the glow of the sparks is extinguished, although the quality of fire or the glowing is there. Thus those who give up the protection of the Lord and become so-called lords themselves, out of spiritual ignorance, come back again to this material world, even after prolonged tapasya of the severest type. That is the verdict of all Vedic literature.

1.14.34

bhagavān api govindo
brahmaṇyo bhakta-vatsalaḥ
kaccit pure sudharmāyāṁ
sukham āste suhṛd-vṛtaḥ

SYNONYMS

bhagavān—the Personality of Godhead, Kṛṣṇa; *api*—also; *govindaḥ*—one who enlivens the cows and the senses; *brahmaṇyaḥ*—devoted to the devotees of the *brāhmaṇas*; *bhakta-vatsalaḥ*—affectionate to the devotees; *kaccit*—whether; *pure*—in Dvārakā Purī; *sudharmāyām*—pious assembly; *sukham*—happiness; *āste*—does enjoy; *suhṛt-vṛtaḥ*—surrounded by friends.

TRANSLATION

Is Lord Kṛṣṇa, the Supreme Personality of Godhead, who gives pleasure to the cows, senses and the brāhmaṇas, who is very affectionate towards His devotees, enjoying the pious assembly at Dvārakā Purī surrounded by friends?

PURPORT

Here in this particular verse the Lord is described as Bhagavān, Govinda, Brahmaṇya and Bhaktavatsala. He is Bhagavān svayam, or the original Supreme Personality of Godhead full with all opulences, all power, all knowledge, all beauty, all fame and all renunciation. No one is equal to or greater than Him. He is Govinda because He is the pleasure of the cows and the senses. Those who have purified their senses by devotional service of the Lord can render unto Him real service and thereby derive transcendental pleasure out of such purified senses. Only the impure conditioned living being cannot derive any pleasure from the senses, but being illusioned by false pleasures of the senses, he becomes servant of the senses. Therefore, we need His protection for our own interest. The Lord is the protector of cows and the brahminical culture. A society which is devoid of cow protection and brahminical culture is not under the direct protection of the Lord, just as the prisoners in the jails are not under the protection of the king but under the protection of a severe agent of the king. Without cow protection and cultivation of the brahminical qualities in human society, at least for a

section of members of the society, no human civilization can prosper at any length. By brahminical culture or by developing the dormant qualities of goodness, namely truthfulness, equanimity, sense control, forbearance, simplicity, general knowledge, transcendental knowledge, and firm faith in the Vedic wisdom, one can become a brāhmaṇa and thus see the Lord as He is. And after surpassing the brahminical perfection, one has to become a devotee of the Lord so that His loving affection in the form of proprietor, master, friend, son and lover can be transcendentally achieved. The stage of a devotee, which attracts the transcendental affection of the Lord, does not develop unless one has developed the qualities of a brāhmaṇa as above mentioned. The Lord is inclined to a brāhmaṇa of quality and not of false prestige. Those who are less than a brāhmaṇa by qualification cannot establish any relation with the Lord, just as fire cannot be kindled from the raw earth unless there is wood, although there is a relation between wood and the earth. Since the Lord is all-perfect in Himself, there could not be any question of His welfare, and Mahārāja Yudhiṣṭhira refrained from asking this question. He simply inquired about His residential place, Dvārakā Purī, where pious men assemble. The Lord stays only where pious men assemble and takes pleasure in their glorifying the Supreme Truth. Mahārāja Yudhiṣṭhira was anxious to know about the pious men and their pious acts in the city of Dvārakā.

1.14.35-36

maṅgalāya ca lokānāṁ
kṣemāya ca bhavāya ca
āste yadu-kulāmbhodhāv
ādyo 'nanta-sakhaḥ pumān

yad bāhu-daṇḍa-guptāyāṁ
sva-puryāṁ yadavo 'rcitāḥ
krīḍanti paramānandaṁ
mahā-pauruṣikā iva

SYNONYMS

maṅgalāya—for all good; *ca*—also; *lokānām*—of all the planets; *kṣemāya*—for protection; *ca*—and; *bhavāya*—for elevation; *ca*—also; *āste*—is there; *yadu-kula-ambhodhau*—in the ocean of the Yadu dynasty; *ādyaḥ*—the original; *ananta-sakhaḥ*—in the company of Ananta (Balarāma); *pumān*—the supreme enjoyer; *yat*—whose; *bāhu-daṇḍa-guptāyām*—being protected by His arms; *sva-puryām*—in His own city; *yadavaḥ*—the members of the Yadu family; *arcitāḥ*—as they deserve; *krīḍanti*—are relishing; *parama-ānandam*—transcendental pleasure; *mahā-pauruṣikāḥ*—the residents of the spiritual sky; *iva*—like.

TRANSLATION

The original Personality of Godhead, the enjoyer, and Balarāma, the primeval Lord Ananta, are staying in the ocean of the Yadu dynasty for the welfare, protection and general progress of the entire universe. And the members of the Yadu dynasty, being protected by the arms of the Lord, are enjoying life like the residents of the spiritual sky.

PURPORT

As we have discussed many times, the Personality of Godhead Viṣṇu resides within each and every universe in two capacities, namely as the Garbhodakaśāyī Viṣṇu and the Kṣīrodakaśāyī Viṣṇu. The Kṣīrodakaśāyī Viṣṇu has His own planet on the northern top of the universe, and there is a great ocean of milk where the Lord resides on the bed of the Ananta incarnation of Baladeva. Thus Mahārāja Yudhiṣṭhira has compared the Yadu dynasty to the ocean of milk and Śrī Balarāma to the Ananta where Lord Kṛṣṇa resides. He has compared the citizens of Dvārakā to the liberated inhabitants of the Vaikuṇṭhalokas. Beyond the material sky, further than we can see with our eyes and beyond the sevenfold coverings of the universe, there is the Causal Ocean in which all the universes are floating like footballs, and beyond the Causal Ocean there is an unlimited span of spiritual sky generally known as the effulgence of Brahman. Within this effulgence there are innumerable spiritual planets, and they are known as the Vaikuṇṭha planets. Each and

every Vaikuṇṭha planet is many, many times bigger than the biggest universe within the material world, and in each of them there are innumerable prototypes of Viṣṇu inhabitants who look exactly like Lord Viṣṇu. These inhabitants are known as the Mahāpauruṣikas, or persons directly engaged in the service of the Lord. They are happy in those planets and are without any kind of misery, and they live perpetually in full youthfulness, enjoying life in full bliss and knowledge without fear of birth, death, old age or disease, and without the influence of kāla, eternal time. Mahārāja Yudhiṣṭhira has compared the inhabitants of Dvārakā to the Mahāpauruṣikas of Vaikuṇṭhaloka because they are so happy with the Lord. In the Bhagavad-gītā there are many references to the Vaikuṇṭhalokas, and they are mentioned there as Mad-dhāma, or the kingdom of the Lord.

1.14.37

> *yat-pāda-śuśrūṣaṇa-mukhya-karmaṇā*
> *satyādayo dvy-aṣṭa-sahasra-yoṣitaḥ*
> *nirjitya saṅkhye tri-daśāṁs tad-āśiṣo*
> *haranti vajrāyudha-vallabhocitāḥ*

SYNONYMS

yat—whose; *pāda*—feet; *śuśrūṣaṇa*—administration of comforts; *mukhya*—the most important; *karmaṇā*—by the acts of; *satya-ādayaḥ*—queens headed by Satyabhāmā; *dvi-aṣṭa*—twice eight; *sahasra*—thousand; *yoṣitaḥ*—the fair sex; *nirjitya*—by subduing;

saṅkhye—in the battle; *tri-daśān*—of the denizens of heaven; *tat-āśiṣaḥ*—what is enjoyed by the demigods; *haranti*—do take away; *vajra-āyudha-vallabhā*—the wives of the personality who controls the thunderbolt; *ucitāḥ*—deserving.

TRANSLATION

The queens at Dvārakā, headed by Satyabhāmā, simply by administering comforts at the lotus feet of the Lord, which is the most important of all services, induced the Lord to conquer the demigods. Thus the queens enjoy things which are prerogatives of the wives of the controller of thunderbolts.

PURPORT

Satyabhāmā: One of the principal queens of Lord Śrī Kṛṣṇa at Dvārakā. After killing Narakāsura, Lord Kṛṣṇa visited the palace of Narakāsura accompanied by Satyabhāmā. He went to Indraloka also with Satyabhāmā, and she was received by Śacīdevī, who introduced her to the mother of the demigods, Aditi. Aditi was very much pleased with Satyabhāmā, and she benedicted her with the blessings of permanent youth as long as Lord Kṛṣṇa remained on the earth. Aditi also took her with her to show her the special prerogatives of the demigods in the heavenly planets. When she saw the pārijāta flower, she desired to have it in her palace at Dvārakā. After that, she came back to Dvārakā along with her husband and expressed her willingness to have the pārijāta flower at her palace. Satyabhāmā's palace

was especially bedecked with valuable jewels, and even in the hottest season of summer the inside of the palace remained cool, as if air-conditioned. She decorated her palace with various flags, heralding the news of her great husband's presence there. Once, along with her husband, she met Draupadī, and she was anxious to be instructed by Draupadī in the ways and means of pleasing her husband. Draupadī was expert in this affair because she kept five husbands, the Pāṇḍavas, and all were very much pleased with her. On receipt of Draupadī's instructions, she was very much pleased and offered her good wishes and returned back to Dvārakā. She was the daughter of Śatrujit. After the departure of Lord Kṛṣṇa, when Arjuna visited Dvārakā, all the queens, including Satyabhāmā and Rukmiṇī, lamented for the Lord with great feelings. At the last stage of her life, she left for the forest to undergo severe penances.

Satyabhāmā instigated her husband to get the pārijāta flower from the heavenly planets, and the Lord got it even by force from the demigods, as a common husband secures things to please his wife. As already explained, the Lord had very little to do with so many wives to carry out their orders like an ordinary man. But because the queens accepted the high quality of devotional service, namely administering the Lord all comforts, the Lord played the part of a faithful complete husband. No earthly creature can expect to have things from the heavenly kingdom, especially the pārijāta flowers which are simply to be used by the demigods. But due to their becoming the Lord's faithful wives, all of them enjoyed the special prerogatives of the great wives of the

denizens of heaven. In other words, since the Lord is the proprietor of everything within His creation, it is not very astonishing for the queens of Dvārakā to have any rare thing from any part of the universe.

1.14.38

> *yad bāhu-daṇḍābhyudayānujīvino*
> *yadu-pravīrā hy akutobhayā muhuḥ*
> *adhikramanty aṅghribhir āhṛtāṁ balāt*
> *sabhāṁ sudharmāṁ sura-sattamocitām*

SYNONYMS

yat—whose; *bāhu-daṇḍa*—arms; *abhyudaya*—influenced by; *anujīvinaḥ*—always living; *yadu*—the members of the Yadu dynasty; *pravīrāḥ*—great heroes; *hi akutobhayāḥ*—fearless in every respect; *muhuḥ*—constantly; *adhikramanti*—traversing; *aṅghribhiḥ*—by foot; *āhṛtām*—brought about; *balāt*—by force; *sabhām*—assembly house; *sudharmām*—Sudharmā; *sura-sat-tama*—the best among the demigods; *ucitām*—deserving.

TRANSLATION

The great heroes of the Yadu dynasty, being protected by the arms of Lord Śrī Kṛṣṇa, always remain fearless in every respect. And therefore their feet trample over the Sudharmā assembly house, which the best

demigods deserved but which was taken away from them.

PURPORT

Those who are directly servitors of the Lord are not only protected by the Lord from all fearfulness, but also enjoy the best of things, even if they are forcibly accumulated. The Lord is equal in behavior to all living beings, but He is partial to His pure devotees, being very affectionate toward them. The city of Dvārakā was flourishing, being enriched with the best of things in the material world. The state assembly house is constructed according to the dignity of the particular state. In the heavenly planet, the state assembly house called Sudharmā was deserving of the dignity of the best of the demigods. Such an assembly house is never meant for any state on the globe because the human being on the earth is unable to construct it, however far a particular state may be materially advanced. But during the time of Lord Kṛṣṇa's presence on the earth, the members of the Yadu family forcibly brought the celestial assembly house to earth and placed it at Dvārakā. They were able to use such force because they were certain of the indulgence and protection of the Supreme Lord Kṛṣṇa. In other words, the Lord is provided with the best things in the universe by His pure devotees. Lord Kṛṣṇa was provided with all kinds of comforts and facilities available within the universe by the members of the Yadu dynasty, and in return such servitors of the Lord were protected and fearless.

A forgetful conditioned soul is fearful. But a liberated soul is never fearful, just as a small child completely dependent on the mercy of his father is never fearful of anyone. Fearfulness is a sort of illusion for the living being when he is in slumber and forgetting his eternal relation with the Lord. Since the living being is never to die by his constitution, as stated in the Bhagavad-gītā (Bg. 2.20), then what is the cause of fearfulness? A person may be fearful of a tiger in dream, but another man who is awake by his side sees no tiger there. The tiger is a myth for both of them, namely the person dreaming and the person awake, because actually there is no tiger; but the man forgetful of his awakened life is fearful, whereas the man who has not forgotten his position is not at all fearful. Thus the members of Yadu dynasty were fully awake in their service of the Lord, and therefore there was no tiger for them to be afraid of at any time. Even if there were a real tiger, the Lord was there to protect them.

1.14.39

kaccit te 'nāmayaṁ tāta
bhraṣṭa-tejā vibhāsi me
alabdha-māno 'vajñātaḥ
kiṁ vā tāta ciroṣitaḥ

SYNONYMS

kaccit—whether; *te*—your; *anāmayam*—health is all right; *tāta*—my dear brother; *bhraṣṭa*—bereft; *tejāḥ*—luster; *vibhāsi*—appear; *me*—to me; *alabdha-mānaḥ*—without respect; *avajñātaḥ*—neglected; *kim*—whether; *vā*—or; *tāta*—my dear brother; *ciroṣitaḥ*—because of long residence.

TRANSLATION

My brother Arjuna, please tell me whether your health is all right. You appear to have lost your bodily luster. Is this due to others disrespecting and neglecting you because of your long stay at Dvārakā?

PURPORT

From all angles of vision, the Mahārāja inquired from Arjuna about the welfare of Dvārakā, but he concluded at last that as long as Lord Śrī Kṛṣṇa Himself was there, nothing inauspicious could happen. But at the same time, Arjuna appeared to be bereft of his bodily luster, and thus he inquired of his personal welfare and asked so many vital questions.

1.14.40

kaccin nābhihato 'bhāvaiḥ
śabdādibhir amaṅgalaiḥ

na dattam uktam arthibhya
āśayā yat pratiśrutam

SYNONYMS

kaccit—whether; *na*—could not; *abhihataḥ*—addressed by; *abhāvaiḥ*—unfriendly; *śabda-ādibhiḥ*—by sounds; *amaṅgalaiḥ*—inauspicious; *na*—did not; *dattam*—give in charity; *uktam*—is said; *arthibhyaḥ*—unto one who asked; *āśayā*—with hope; *yat*—what; *pratiśrutam*—promised to be paid.

TRANSLATION

Has someone addressed you with unfriendly words or threatened you? Could you not give charity to one who asked, or could you not keep your promise to someone?

PURPORT

A kṣatriya or a rich man is sometimes visited by persons who are in need of money. When they are asked for a donation, it is the duty of the possessor of wealth to give in charity in consideration of the person, place and time. If a kṣatriya or a rich man fails to comply with this obligation, he must be very sorry for this discrepancy. Similarly, one should not fail to keep his promise to give in charity. These discrepancies are sometimes causes of despondency, and thus failing, a person becomes subjected to criticism, which might also be the cause of Arjuna's plight.

1.14.41

kaccit tvaṁ brāhmaṇaṁ bālaṁ
gāṁ vṛddhaṁ rogiṇaṁ striyam
śaraṇopasṛtaṁ sattvaṁ
nātyākṣīḥ śaraṇa-pradaḥ

SYNONYMS

kaccit—whether; *tvam*—yourself; *brāhmaṇam*—the *brāhmaṇas*; *bālam*—the child; *gām*—the cow; *vṛddham*—old; *rogiṇam*—the diseased; *striyam*—the woman; *śaraṇa-upasṛtam*—having approached for protection; *sattvam*—any living being; *na*—whether; *atyākṣīḥ*—not given shelter; *śaraṇa-pradaḥ*—deserving protection.

TRANSLATION

You are always the protector of the deserving living beings, such as brāhmaṇas, children, cows, women and the diseased. Could you not give them protection when they approached you for shelter?

PURPORT

The brāhmaṇas, who are always engaged in researching knowledge for the society's welfare work, both materially and spiritually, deserve the protection of the king in all respects. Similarly, the children of the state, the cow, the diseased person, the woman and the old man specifically require the protection of

the state or a kṣatriya king. If such living beings do not get protection by the kṣatriya, or the royal order, or by the state, it is certainly shameful for the kṣatriya or the state. Mahārāja Yudhiṣṭhira was anxious to know about this discrepancy on the part of Arjuna, if such things had actually happened.

1.14.42

kaccit tvaṁ nāgamo 'gamyāṁ
gamyāṁ vāsat-kṛtāṁ striyam
parājito vātha bhavān
nottamair nāsamaiḥ pathi

SYNONYMS

kaccit—whether; *tvam*—yourself; *na*—not; *agamaḥ*—did contact; *agamyām*—impeachable; *gamyām*—acceptable; *vā*—either; *asat-kṛtām*—improperly treated; *striyam*—a woman; *parājitaḥ*—defeated by; *vā*—either; *atha*—after all; *bhavān*—your good self; *na*—nor; *uttamaiḥ*—by superior power; *na*—not; *asamaiḥ*—by equals; *pathi*—on the road.

TRANSLATION

Have you contacted a woman of impeachable character, or have you not properly treated a deserving woman? Or have you been defeated on the way by someone who is inferior or equal to you?

PURPORT

It appears from this verse that during the time of the Pāṇḍavas free contact between man and woman was allowed in certain conditions only. The higher caste men, namely the brāhmaṇas and kṣatriyas, could accept a woman of the vaiśya or the śūdra community, but a man from the lower castes could not contact a woman of the higher caste. Even a kṣatriya could not contact a woman of the brāhmaṇa caste. The wife of a brāhmaṇa is considered one of the seven mothers (namely one's own mother, the wife of the spiritual master or teacher, the wife of a brāhmaṇa, the wife of a king, the cow, the nurse, and the earth). Such contact between man and woman was known as uttama and adhama. Contact of a brāhmaṇa with a kṣatriya woman is uttama, but the contact of a kṣatriya with a woman of a brāhmaṇa is adhama and therefore condemned. A woman approaching a man for contact should never be refused, but at the same time the discretion as above mentioned may also be considered. Bhīma was approached by Hiḍimbī from a community lower than the śūdras, and Yayāti refused to marry the daughter of Śukrācārya because of his being a brāhmaṇa. Vyāsadeva, a brāhmaṇa, was called to beget Pāṇḍu and Dhṛtarāṣṭra. Satyavatī belonged to a family of fishermen, but Parāśara, a great brāhmaṇa, begot in her Vyāsadeva. So there are so many examples of such contacts with woman, but in all cases the contacts were not abominable nor were the results of such contacts bad. Contact between man and woman is natural, but that also must be carried out under regulated principles so that

social consecration may not be disturbed nor unwanted worthless population be increased for the unrest of the world.

It is abominable for a kṣatriya to be defeated by one who is inferior in strength or equal in strength. If one is defeated at all, he should be defeated by some superior power. Arjuna was defeated by Bhīṣmadeva, and Lord Kṛṣṇa saved him from the danger. This was not insult for Arjuna because Bhīṣmadeva was far superior to Arjuna in all ways, namely age, respect and strength. But Karṇa was equal to Arjuna, and therefore Arjuna was in crisis when fighting with Karṇa. It was felt by Arjuna, and therefore Karṇa was killed even by crooked means. Such are the engagements of the kṣatriyas, and Mahārāja Yudhiṣṭhira inquired from his brother whether anything undesirable happened on the way home from Dvārakā.

1.14.43

api svit parya-bhuṅkthās tvaṁ
sambhojyān vṛddha-bālakān
jugupsitaṁ karma kiñcit
kṛtavān na yad akṣamam

SYNONYMS

api svit—if it were so that; *parya*—by leaving aside; *bhuṅkthāḥ*—have dined; *tvam*—yourself; *sambhojyān*—deserving to dine together; *vṛddha*—the old men; *bālakān*—boys; *jugupsitam*—

abominable; *karma*—action; *kiñcit*—something; *kṛtavān*—you must have done; *na*—not; *yat*—that which; *akṣamam*—unpardonable.

TRANSLATION

Have you not taken care of old men and boys who deserve to dine with you? Have you left them and taken your meals alone? Have you committed some unpardonable mistake which is considered to be abominable?

PURPORT

It is the duty of a householder to feed first of all the children and old members of the family, the brāhmaṇas and the invalids. Besides that, an ideal householder is required to call for any unknown hungry man to come and dine before he himself goes to take his meals. He is required to call for such a hungry man thrice on the road. The neglect of this prescribed duty of a householder, especially in the matter of the old men and children, is unpardonable.

1.14.44

kaccit preṣṭhatamenātha
hṛdayenātma-bandhunā
śūnyo 'smi rahito nityaṁ
manyase te 'nyathā na ruk

SYNONYMS

kaccit—whether; *preṣṭha-tamena*—unto the most dear one; *atha*—my brother Arjuna; *hṛdayena*—most intimate; *ātma-bandhunā*—own friend Lord Kṛṣṇa; *śūnyaḥ*—void; *asmi*—I am; *rahitaḥ*—having lost; *nityam*—for all time; *manyase*—you think; *te*—your; *anyathā*—otherwise; *na*—never; *ruk*—mental distress.

TRANSLATION

Or is it that you are feeling empty all the time because you might have lost your most intimate friend Lord Kṛṣṇa? O my brother Arjuna, I can think of no other reason for you becoming so dejected.

PURPORT

All the inquisitiveness of Mahārāja Yudhiṣṭhira about the world situation was already conjectured by Mahārāja Yudhiṣṭhira on the basis of Lord Kṛṣṇa's disappearance from the vision of the world, and this was now disclosed by him because of the acute dejection of Arjuna, which could not have been possible otherwise. So even though he was doubtful about it, he was obliged to inquire frankly from Arjuna on the basis of Śrī Nārada's indication.

Thus end the Bhaktivedanta purports to the First Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Disappearance of Lord Kṛṣṇa."

Chapter 15

1.15.1

sūta uvāca
evaṁ kṛṣṇa-sakhaḥ kṛṣṇo
bhrātrā rājñā vikalpitaḥ
nānā-śaṅkāspadaṁ rūpaṁ
kṛṣṇa-viśleṣa-karśitaḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—thus; *kṛṣṇa-sakhaḥ*—the celebrated friend of Kṛṣṇa; *kṛṣṇaḥ*—Arjuna; *bhrātrā*—by his elder brother; *rājñā*—King Yudhiṣṭhira; *vikalpitaḥ*—speculated; *nānā*—various; *śaṅkā-āspadam*—based on many doubts; *rūpam*—forms; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *viśleṣa*—feelings of separation; *karśitaḥ*—became greatly bereaved.

TRANSLATION

Sūta Gosvāmī said: Arjuna, the celebrated friend of Lord Kṛṣṇa, was griefstricken because of his strong feeling of separation from Kṛṣṇa, over and above all Mahārāja Yudhiṣṭhira's speculative inquiries.

PURPORT

Being too much aggrieved, Arjuna practically became choked up, and therefore it was not possible for him to reply properly to the various speculative inquiries of Mahārāja Yudhiṣṭhira.

1.15.2

śokena śuṣyad-vadana-
hṛt-sarojo hata-prabhaḥ
vibhuṁ tam evānusmaran
nāśaknot pratibhāṣitum

SYNONYMS

śokena—due to bereavement; *śuṣyat-vadana*—drying up of the mouth; *hṛt-sarojaḥ*—lotuslike heart; *hata*—lost; *prabhaḥ*—bodily luster; *vibhum*—the Supreme; *tam*—unto Lord Kṛṣṇa; *eva*—certainly; *anusmaran*—thinking within; *na*—could not; *aśaknot*—be able; *pratibhāṣitum*—properly replying.

TRANSLATION

Due to grief, Arjuna's mouth and lotuslike heart had become dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.

1.15.3

kṛcchreṇa saṁstabhya śucaḥ
pāṇināmṛjya netrayoḥ
parokṣeṇa samunnaddha-
praṇayautkaṇṭhya-kātaraḥ

SYNONYMS

kṛcchreṇa—with great difficulty; *saṁstabhya*—by checking the force; *śucaḥ*—of bereavement; *pāṇinā*—with his hands; *āmṛjya*—smearing; *netrayoḥ*—the eyes; *parokṣeṇa*—due to being out of sight; *samunnaddha*—increasingly; *praṇaya-autkaṇṭhya*—eagerly thinking of the affection; *kātaraḥ*—distressed.

TRANSLATION

With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Kṛṣṇa was out of his sight, and he increasingly felt affection for Him.

1.15.4

sakhyaṁ maitrīṁ sauhṛdaṁ ca
sārathyādiṣu saṁsmaran
nṛpam agrajam ity āha
bāṣpa-gadgadayā girā

SYNONYMS

sakhyam—well-wishing; *maitrīm*—benediction; *sauhṛdam*—intimately related; *ca*—also; *sārathya-ādiṣu*—in becoming the chariot driver; *saṁsmaran*—remembering all these; *nṛpam*—unto the King; *agrajam*—the eldest brother; *iti*—thus; *āha*—said; *bāṣpa*—heavily breathing; *gadgadayā*—overwhelmingly; *girā*—by speeches.

TRANSLATION

Remembering Lord Kṛṣṇa and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak.

PURPORT

The Supreme Living Being is perfect in all relations with His pure devotee. Śrī Arjuna is one of the typical pure devotees of the Lord reciprocating in the fraternal relationship, and the Lord's dealings with Arjuna are displays of friendship of the highest perfect order. He was not only a well-wisher of Arjuna, but also He was actually a benefactor, and to make it still more perfect the Lord tied him into a family relationship by arranging Subhadrā's marriage with him. And above all, the Lord agreed to become a chariot driver of Arjuna in order to protect His friend from warfare risks, and the Lord became actually happy when He established the Pāṇḍavas to rule over the world. Arjuna

remembered all these one after another, and thus he became overwhelmed with such thoughts.

1.15.5

arjuna uvāca
vañcito 'haṁ mahā-rāja
hariṇā bandhu-rūpiṇā
yena me 'pahṛtaṁ tejo
deva-vismāpanaṁ mahat

SYNONYMS

arjunaḥ uvāca—Arjuna said; *vañcitaḥ*—left by Him; *aham*—myself; *mahā-rāja*—O King; *hariṇā*—by the Personality of Godhead; *bandhu-rūpiṇā*—as if an intimate friend; *yena*—by whom; *me*—my; *apahṛtam*—I have been bereft; *tejaḥ*—power; *deva*—the demigods; *vismāpanam*—astonishing; *mahat*—astounding.

TRANSLATION

Arjuna said: O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me.

PURPORT

In the Bhagavad-gītā (Bg. 10.41) the Lord says, "Anyone specifically powerful and opulent in wealth, strength, beauty, knowledge and all that is materially desirable is to be considered but a product of an insignificant portion of the complete whole of My energy." No one, therefore, can be independently powerful in any measure without being endowed by the Lord. When the Lord descends on the earth along with His eternal ever liberated associates, He not only displays the divine energy possessed by Himself, but He also empowers His associate devotees with the required energy to execute His mission of incarnation. It is also stated in the Bhagavad-gītā, Fourth Chapter, that the Lord and His eternal associates descend on the earth many times, but the Lord remembers all the different roles of incarnations, whereas the associates, by His supreme will, forget them. Similarly, the Lord takes away with Him all His associates when He disappears from the earth. The power and energy which were bestowed upon Arjuna were required for fulfillment of the mission of the Lord, but when His mission was fulfilled, the emergency powers were withdrawn from Arjuna because the astounding powers of Arjuna, which were astonishing even to the denizens of heaven, were no longer required, and they were now meant for going back home, back to Godhead. If endowment of powers and withdrawal of powers by the Lord are possible even for a great devotee like Arjuna, or even the demigods in heaven, then what to speak of the ordinary living beings who are but figs compared to such great souls. The lesson is, therefore, that no one should

be puffed up for his borrowed powers from the Lord. The sane man should rather feel obliged to the Lord for such benefaction and must utilize such power for the service of the Lord. Such power can be withdrawn at any time by the Lord, so the best use of such power and opulence is to engage them in the service of the Lord.

1.15.6

yasya kṣaṇa-viyogena
loko hy apriya-darśanaḥ
ukthena rahito hy eṣa
mṛtakaḥ procyate yathā

SYNONYMS

yasya—whose; *kṣaṇa*—a moment; *viyogena*—by separation; *lokaḥ*—all the universes; *hi*—certainly; *apriya-darśanaḥ*—everything appears unfavorable; *ukthena*—by life; *rahitaḥ*—being devoid of; *hi*—certainly; *eṣaḥ*—all these bodies; *mṛtakaḥ*—dead bodies; *procyate*—are designated; *yathā*—as it were.

TRANSLATION

I have just lost Him whose separation for a moment would render all the universes unfavorable and void, as bodies without life.

PURPORT

Factually for a living being there is no one dearer than the Lord. The Lord expands Himself by innumerable parts and parcels as svāṁśa and vibhinnāṁśa. Paramātmā is the svāṁśa part of the Lord, whereas the vibhinnāṁśa parts are the living beings. As the living being is the important factor in the material body, or without the living being the material body has no value, similarly without Paramātmā the living being has no status quo. Similarly, Brahman or Paramātmā has no locus standi without the Supreme Lord Śrī Kṛṣṇa. This is thoroughly explained in the Bhagavad-gītā (Bg. 15.18). They are all interlinked with one another or interdependent factors; thus in the ultimate issue the Lord is the summum bonum and therefore the vital principle of everything.

1.15.7

yat-saṁśrayād drupada-geham upāgatānāṁ
rājñāṁ svayaṁvara-mukhe smara-durmadānām
tejo hṛtaṁ khalu mayābhihataś ca matsyaḥ
sajjīkṛtena dhanuṣādhigatā ca kṛṣṇā

SYNONYMS

yat—by whose merciful; *saṁśrayāt*—by strength; *drupada-geham*—in the palace of King Drupada; *upāgatānām*—all those assembled; *rājñām*—of the princes; *svayaṁvara-mukhe*—on the occasion of

the selection of the bridegroom; *smara-durmadānām*—all lusty in thought; *tejaḥ*—power; *hṛtam*—vanquished; *khalu*—as it were; *mayā*—by me; *abhihataḥ*—pierced; *ca*—also; *matsyaḥ*—the fish target; *sajjī-kṛtena*—by equipping the bow; *dhanuṣā*—by that bow also; *adhigatā*—gained; *ca*—also; *kṛṣṇā*—Draupadī.

TRANSLATION

Only by His merciful strength was I able to vanquish all the lusty princes assembled at the palace of King Drupada for the selection of the bridegroom. With my bow and arrow I could pierce the fish target and thereby gain the hand of Draupadī.

PURPORT

Draupadī was the most beautiful daughter of King Drupada, and when she was a young girl almost all the princes desired her hand. But Drupada Mahārāja decided to hand over his daughter to Arjuna only and therefore contrived a peculiar way. There was a fish hanging on the inner roof of the house under the protection of a wheel. The condition was that out of the princely order, one must be able to pierce the fish's eyes through the wheel of protection, and no one would be allowed to look up at the target. On the ground there was a water pot in which the target and wheel were reflected, and one had to fix his aim towards the target by looking at the trembling water in the pot. Mahārāja Drupada well knew that only Arjuna or alternately Karṇa could successfully carry out the plan. But still he wanted to

hand his daughter to Arjuna. And in the assembly of the princely order, when Dhṛṣṭadyumna, the brother of Draupadī, introduced all the princes to his grown-up sister, Karṇa was also present in the game. But Draupadī tactfully avoided Karṇa as the rival of Arjuna, and she expressed her desire through her brother Dhṛṣṭadyumna that she was unable to accept anyone who was less than a kṣatriya. The vaiśyas and the śūdras are less important than the kṣatriyas. Karṇa was known as a son of a carpenter, who is a śūdra. So Draupadī avoided Karṇa by this plea. When Arjuna, in the dress of a poor brāhmaṇa, pierced the difficult target, every one was astonished, and all of them, especially Karṇa, offered a stiff fight to Arjuna, but as usual by the grace of Lord Kṛṣṇa he was able to emerge very successful in the princely fight and thus gain the valuable hand of Kṛṣṇā, or Draupadī. Arjuna was lamentingly remembering the incidence in the absence of the Lord by whose strength only he was so powerful.

1.15.8

> *yat-sannidhāv aham u khāṇḍavam agnaye 'dām*
> *indraṁ ca sāmara-gaṇaṁ tarasā vijitya*
> *labdhā sabhā maya-kṛtādbhuta-śilpa-māyā*
> *digbhyo 'haran nṛpatayo balim adhvare te*

SYNONYMS

yat—whose; *sannidhau*—being nearby; *aham*—myself; *u*—note of astonishment; *khāṇḍavam*—the protected forest of Indra, King of heaven; *agnaye*—unto the fire-god; *adām*—delivered; *indram*—Indra; *ca*—also; *sa*—along with; *amara-gaṇam*—the demigods; *tarasā*—with all dexterity; *vijitya*—having conquered; *labdhā*—having obtained; *sabhā*—assembly house; *maya-kṛtā*—built by Maya; *adbhuta*—very wonderful; *śilpa*—art and workmanship; *māyā*—potency; *digbhyaḥ*—from all directions; *aharan*—collected; *nṛpatayaḥ*—all princes; *balim*—presentations; *adhvare*—brought; *te*—your.

TRANSLATION

Because He was near me, it was possible for me to conquer with great dexterity the powerful King of heaven, Indradeva, along with his demigod associates and thus enable the fire-god to devastate the Khāṇḍava forest. And by His grace only the demon named Maya was saved from the blazing Khāṇḍava forest, and thus we could build our assembly house of wonderful architectural workmanship where all the princes assembled during the performance of Rājasūya yajña and paid you tributes.

PURPORT

The demon Mayadānava was an inhabitant of the forest Khāṇḍava, and when the Khāṇḍava forest was set on fire, he

asked protection from Arjuna. Arjuna saved his life, and as a result of this the demon felt obliged. He reciprocated by building a wonderful assembly house for the Pāṇḍavas, which attracted the extraordinary attention of all state princes. They felt the supernatural power of the Pāṇḍavas, and thus without grudge all of them submitted and paid tributes to the Emperor. The demons possess wonderful and supernatural powers to create material wonders. But they are always disturbing elements of the society. The modern demons are the harmful material scientists who create some material wonders for disturbance in the society. For example, the creation of the nuclear weapons has caused some panic in the human society. Maya was also a materialist like that, and he knew the art of creating wonderful things. And yet Lord Kṛṣṇa wanted to kill him. When he was chased both by the fire and the wheel of Lord Kṛṣṇa, he took shelter of a devotee like Arjuna, who saved him from the wrath of the fire of Lord Śrī Kṛṣṇa. Devotees are therefore more merciful than the Lord, and in devotional service the mercy of a devotee is more valuable than the mercy of the Lord. Both the fire and the Lord ceased from chasing the demon as soon as both of them saw that the demon was given shelter by a devotee like Arjuna. The demon, feeling obliged to Arjuna, wanted to do him some service to show his gratefulness, but Arjuna declined to accept anything from him in exchange. Lord Śrī Kṛṣṇa, however, being pleased with Maya for his taking shelter of a devotee, asked him to render service unto King Yudhiṣṭhira by building a wonderful assembly house. The process is that by the grace of the devotee the mercy of the Lord is obtained, and by the mercy of the Lord a chance to

serve the Lord's devotee is obtained. The club of Bhīmasena was also a gift of Mayadānava.

1.15.9

> *yat-tejasā nṛpa-śiro-'ṅghrim ahan makhārtham*
> *āryo 'nujas tava gajāyuta-sattva-vīryaḥ*
> *tenāhṛtāḥ pramatha-nātha-makhāya bhūpā*
> *yan-mocitās tad-anayan balim adhvare te*

SYNONYMS

yat—whose; *tejasā*—by influence; *nṛpa-śiraḥ-aṅghrim*—one whose feet are adored by the heads of kings; *ahan*—killed; *makha-artham*—for the sacrifice; *āryaḥ*—respectable; *anujaḥ*—younger brother; *tava*—your; *gaja-ayuta*—ten thousand elephants; *sattva-vīryaḥ*—powerful existence; *tena*—by him; *āhṛtāḥ*—collected; *pramatha-nātha*—the lord of the ghosts (Mahābhairava); *makhāya*—for sacrifice; *bhūpāḥ*—kings; *yat-mocitāḥ*—by whom they were released; *tat-anayan*—all of them brought; *balim*—taxes; *adhvare*—presented; *te*—your.

TRANSLATION

Your respectable younger brother, who possesses the strength of ten thousand elephants, killed, by His grace, Jarāsandha, whose feet were worshiped by many kings. These kings had been brought for sacrifice in

Jarāsandha's Mahābhairava-yajña, but they were thus released. Later they paid tribute to Your Majesty.

PURPORT

Jarāsandha was a very powerful king of Magadha, and the history of his birth and activities is also very interesting. His father, King Bṛhadratha, was also a very prosperous and powerful King of Magadha, but he had no son, although he married two daughters of the King of Kāśī. Being disappointed in not getting a son from either of the two queens, the King, along with his wives, left home to live in the forest for austerities, but in the forest he was benedicted by one great ṛṣi to have a son, and he gave him one mango to be eaten by the queens. The queens did so and were very soon pregnant. The King was very happy to see the queens bearing children, but when the ripe time approached, the queens delivered one child in two parts, one from each of the queens' wombs. The two parts were thrown in the forest, where a great she-demon used to live, and she was glad to have some delicate flesh and blood from the newly born child. Out of curiosity she joined the two parts, and the child became complete and regained life. The she-demon was known as Jarā, and being compassionate on the childless King, she went to the King and presented him with the nice child. The King was very pleased with the she-demon and wanted to reward her according to her desire. The she-demon expressed her desire that the child be named after her, and thus the child was surnamed Jarāsandha, or one who was joined by Jarā the she-demon. In fact, this Jarāsandha was born as one of the parts and parcels of

the demon Viprachitti. The saint by whose benediction the queens bore the child was called Candra Kousik, who foretold of the child before his father Bṛhadratha.

Since he possessed demoniacal qualities from birth, naturally he became a great devotee of Lord Śiva, who is the lord of all ghostly and demonic men. Rāvaṇa was a great devotee of Lord Śiva, and so also King Jarāsandha. He used to sacrifice all arrested kings before Lord Mahābhairava (Śiva), and by his military power he defeated many small kings and arrested them to butcher before Mahābhairava. There are many devotees of Lord Mahābhairava or Kālabhairava in the province of Bihar, formerly called Magadha. Jarāsandha was a relative of Kaṁsa, the maternal uncle of Kṛṣṇa, and therefore after Kaṁsa's death King Jarāsandha became a great enemy of Kṛṣṇa, and there were many fights between Jarāsandha and Kṛṣṇa. Lord Kṛṣṇa wanted to kill him, but He also wanted that those who served as military men for Jarāsandha might not be killed. Therefore a plan was adopted to kill him. Kṛṣṇa, Bhīma and Arjuna together went to Jarāsandha in the dress of poor brāhmaṇas and begged charity from King Jarāsandha.

Jarāsandha never refused charity to any brāhmaṇa, and he performed many sacrifices also, yet he was not on a par with devotional service. Lord Kṛṣṇa, Bhīma and Arjuna asked Jarāsandha the facility of combating him, and it was settled that Jarāsandha would fight with Bhīma only. So all of them were both guests and combatants of Jarāsandha, and Bhīma and

Jarāsandha fought every day for several days. Bhīma became disappointed, but Kṛṣṇa gave him hints about Jarāsandha's being joined together as an infant, and thus Bhīma dissected him again and so killed him. All the kings who were detained in the concentration camp to be killed before Mahābhairava were thus released by Bhīma. Feeling thus obliged to the Pāṇḍavas, they paid tribute to King Yudhiṣṭhira.

1.15.10

> *patnyās tavādhimakha-kḷpta-mahābhiṣeka-*
> *ślāghiṣṭha-cāru-kabaraṁ kitavaiḥ sabhāyām*
> *spṛṣṭaṁ vikīrya padayoḥ patitāśru-mukhyā*
> *yas tat-striyo 'kṛta-hateśa-vimukta-keśāḥ*

SYNONYMS

patnyāḥ—of the wife; *tava*—your; *adhimakha*—during the great sacrificial ceremony; *kḷpta*—dressed; *mahā-abhiṣeka*—greatly sanctified; *ślāghiṣṭha*—thus glorified; *cāru*—beautiful; *kabaram*—clustered hair; *kitavaiḥ*—by the miscreants; *sabhāyām*—in the great assembly; *spṛṣṭam*—being caught; *vikīrya*—being loosened; *padayoḥ*—on the feet; *patita-aśru-mukhyāḥ*—of the one who fell down with tears in the eyes; *yaḥ*—He; *tat*—their; *striyaḥ*—wives; *akṛta*—became; *hata-īśa*—bereft of husbands; *vimukta-keśāḥ*—loosened hair.

TRANSLATION

It was He only who loosened the hair of all the wives of the miscreants who dared open the cluster of your Queen's hair when she was nicely dressed and sanctified for the great Rājasūya sacrificial ceremony. At that time she fell down at the feet of Lord Kṛṣṇa with tears in her eyes.

PURPORT

Queen Draupadī had a beautiful bunch of hair which was sanctified in the ceremonial function of Rājasūya-yajña. But when she was lost in the bet, Duḥśāsana touched her glorified hair to insult her. Draupadī then fell down at the lotus feet of Lord Kṛṣṇa, and Lord Kṛṣṇa decided that all the wives of Duḥśāsana and company should have their hair loosened as a result of the Battle of Kurukṣetra. Thus after the Battle of Kurukṣetra, after all the sons and grandsons of Dhṛtarāṣṭra died in battle, all the wives of the family were obliged to loosen their hair as widows. In other words, all the wives of the Kuru family became widows because of Duḥśāsana's insulting a great devotee of the Lord. The Lord can tolerate insults upon Himself by any miscreant because the father tolerates even insults from the son. But He never tolerates insults upon His devotees. By insulting a great soul, one has to forego all the results of pious acts and benediction also.

1.15.11

yo no jugopa vana etya duranta-kṛcchrād
durvāsaso 'ri-racitād ayutāgra-bhug yaḥ
śākānna-śiṣṭam upayujya yatas tri-lokīṁ
tṛptām amaṁsta salile vinimagna-saṅghaḥ

SYNONYMS

yaḥ—one who; *naḥ*—us; *jugopa*—gave protection; *vane*—forest; *etya*—getting in; *duranta*—dangerously; *kṛcchrāt*—trouble; *durvāsasaḥ*—of Durvāsā Muni; *ari*—enemy; *racitāt*—fabricated by; *ayuta*—ten thousand; *agra-bhuk*—one who eats before; *yaḥ*—that person; *śāka-anna-śiṣṭam*—remnants of foodstuff; *upayujya*—having accepted; *yataḥ*—because; *tri-lokīm*—all the three worlds; *tṛptām*—satisfied; *amaṁsta*—thought within the mind; *salile*—while in the water; *vinimagna-saṅghaḥ*—all merged into the water.

TRANSLATION

During our exile, Durvāsā Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Kṛṣṇa], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied.

PURPORT

Durvāsā Muni: A powerful mystic brāhmaṇa determined to observe the principles of religion with great vows and under strict austerities. His name is associated with many historical events, and it appears that the great mystic could be both easily satisfied and easily annoyed like Lord Śiva. When he was satisfied, he could do tremendous good to the servitor, but if he was dissatisfied he could bring about the greatest calamity. Kumārī Kuntī, at her father's house, used to minister all kinds of services to all great brāhmaṇas, and being satisfied with her good reception Durvāsā Muni benedicted her with a power to call any demigod she desired. It is understood that he was a plenary incarnation of Lord Śiva, and thus he could easily be either satisfied or annoyed. He was a great devotee of Lord Śiva, and by his order he accepted the priesthood of King Śvetaketu because of the King's performance of sacrifice for one hundred years. Sometimes he used to visit the parliamentary assembly of the heavenly kingdom of Indradeva. He could travel in space by his great mystic powers, and it is understood that he travelled a great distance through space, even up to the Vaikuṇṭha planets beyond material space. He travelled all these long distances within one year, during his quarrel with King Ambarīṣa, the great devotee and Emperor of the world.

He had about ten thousand disciples, and wherever he visited and became a guest of the great kṣatriya kings, he used to be accompanied by a number of followers. Once he visited the house of Duryodhana, the enemy cousin of Mahārāja Yudhiṣṭhira.

Duryodhana was intelligent enough to satisfy the brāhmaṇa by all means, and the great ṛṣi wanted to give some benediction to Duryodhana. Duryodhana knew his mystic powers, and he knew also that the mystic brāhmaṇa, if dissatisfied, could cause some havoc also, and thus he designed to engage the brāhmaṇa to show his wrath upon his enemy cousins the Pāṇḍavas. When the ṛṣi wanted to award some benediction to Duryodhana, the latter wished that he should visit the house of Mahārāja Yudhiṣṭhira, who was the eldest and chief among all his cousins. But by his request he would go to him after he had finished his meals with his Queen, Draupadī. Duryodhana knew that after Draupadī's dinner it would be impossible for Mahārāja Yudhiṣṭhira to receive such a large number of brāhmaṇa guests, and thus the ṛṣi would be annoyed and would create some trouble for his cousin Mahārāja Yudhiṣṭhira. That was the plan of Duryodhana. Durvāsā Muni agreed to this proposal, and he approached the King in exile according to the plan of Duryodhana after the King and Draupadī had finished their meals.

On his arrival at the door of Mahārāja Yudhiṣṭhira, he was at once well received, and the King requested him to finish his noontime religious rites in the river and by that time the foodstuff would be prepared. Durvāsā Muni, along with his large number of disciples, went to take a bath in the river, and Mahārāja Yudhiṣṭhira was in great anxiety for the guests. As long as Draupadī had not taken her meals, food could be served to any number of guests, but the ṛṣi, by the plan of Duryodhana, reached there after Draupadī had finished her meals.

When the devotees are put into difficulty, they have an opportunity to recollect the Lord with rapt attention. So Draupadī was thinking of Lord Kṛṣṇa in that dangerous position, and the all-pervading Lord could at once know the dangerous position of His devotees. He therefore came there on the scene and asked Draupadī to give whatever food she might have in her stock. On her being so requested by the Lord, Draupadī was sorrowful because the Supreme Lord asked her for some food and she was unable to supply it at that time. She said to the Lord that the mysterious dish which she had received from the sun-god could supply any amount of food if she herself had not eaten. But on that day she had already taken her meals, and thus they were in danger. By expressing her difficulties she began to cry before the Lord as only a woman would do in such a position. The Lord, however, asked Draupadī to bring up the cooking pots to see if there was any particle of foodstuff left, and on Draupadī's doing so, the Lord found some particle of vegetable sticking to the pot. The Lord at once picked it up and ate it. After doing so, the Lord asked Draupadī to call for her guests, the company of Durvāsā.

Bhīma was sent to call them from the river. Bhīma said, "Why are you delaying, sirs? Come on, the food is ready for you." But the brāhmaṇas, because of Lord Kṛṣṇa's accepting a little particle of food, felt sumptuously fed, even while they were in the water. They thought that since Mahārāja Yudhiṣṭhira must have prepared many valuable dishes for them and since they were not

hungry and could not eat, the King would feel sorry, so it was better not to go there. Thus they decided to go away.

This incidence proves that the Lord is the greatest mystic, and therefore He is known as Yogeśvara. Another instruction is that every householder must offer food to the Lord, and the result will be that everyone, even a company of guests numbering ten thousand, will be satisfied because of the Lord's being satisfied. That is the way of devotional service.

1.15.12

> *yat-tejasātha bhagavān yudhi śūla-pāṇir*
> *vismāpitaḥ sagirijo 'stram adān nijaṁ me*
> *anye 'pi cāham amunaiva kalevareṇa*
> *prāpto mahendra-bhavane mahad-āsanārdham*

SYNONYMS

yat—by whose; *tejasā*—by influence; *atha*—at one time; *bhagavān*—the personality of god (Lord Śiva); *yudhi*—in the battle; *śūla-pāṇiḥ*—one who has a trident in his hand; *vismāpitaḥ*—astonished; *sa-girijaḥ*—along with the daughter of the Himalaya Mountains; *astram*—weapon; *adāt*—awarded; *nijam*—of his own; *me*—unto me; *anye api*—so also others; *ca*—and; *aham*—myself; *amunā*—by this; *eva*—definitely; *kalevareṇa*—by the body; *prāptaḥ*—obtained; *mahā-indra-bhavane*—in the house of Indradeva; *mahat*—great; *āsana-ardham*—half-elevated seat.

TRANSLATION

It was by His influence only that in a fight I was able to astonish the Personality of God Lord Śiva and his wife, the daughter of Mount Himalaya. Thus he [Lord Śiva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapons to me, and in addition I was able to reach the heavenly planets in this present body and was allowed a half-elevated seat.

PURPORT

By the grace of the Supreme Personality of Godhead Śrī Kṛṣṇa, all other demigods, including Lord Śiva, were pleased with Arjuna. The idea is that one who is favored by Lord Śiva or any other demigod may not necessarily be favored by the Supreme Lord Śrī Kṛṣṇa (Godhead). Rāvaṇa was certainly a great devotee of Lord Śiva, but he could not be saved from the wrath of the Supreme Personality of Godhead Lord Rāmacandra. And there are many instances like that in the histories of the Purāṇas. But here is an instance where we can see that Lord Śiva became pleased even in the fight with Arjuna. The devotees of the Supreme Lord know how to respect the demigods, but the devotees of the demigods sometimes foolishly think that the Supreme Personality of Godhead is no greater than the demigods. By such a conception, one becomes an offender and ultimately meets with the same end as Rāvaṇa and others. The instances described by Arjuna during his friendly dealings with

Lord Śrī Kṛṣṇa are instructive for all who may be convinced by the lessons that one can achieve all favors simply by pleasing the Supreme Lord Śrī Kṛṣṇa while the devotees or the worshipers of other demigods may achieve only partial benefits of life, which are also perishable, just as the demigods themselves are.

Another significance of the present verse is that Arjuna, by the grace of Lord Śrī Kṛṣṇa, was able to reach the heavenly planet even with the selfsame body and was honored by the heavenly demigod Indradeva, being seated with him half elevated. One can reach the heavenly planets by the pious acts recommended in the śāstras in the category of fruitive activities. And as stated in the Bhagavad-gītā (Bg. 9.21), when the reactions of such pious acts are spent, the enjoyer is again degraded to this earthly planet. The moon is also on the level with the heavenly planets, and only persons who have performed virtues only, namely performing sacrifices, giving in charity and undergoing severe austerities, etc., can be allowed to enter into the heavenly planets after the duration of life of the body. Arjuna was allowed to enter into the heavenly planets in the selfsame body simply by the grace of the Lord, otherwise it is not possible to do so. The present attempts to enter into the heavenly planets by the modern scientists will certainly prove futile because such scientists are not on the level of Arjuna. They are ordinary human beings without any assets of sacrifice, charity or austerities. The material body is influenced by the three modes of material nature, namely goodness, passion and ignorance. The present population is more or less influenced by the modes of passion and ignorance, and the symptoms for

such influence are exhibited in their becoming very lusty and greedy. Such degraded fellows can hardly approach the higher planetary systems. Above the heavenly planets there are many other planets also, which only those who are influenced by goodness can reach. In heavenly and other planets within the universe, the inhabitants are all highly intelligent, many more times than the human beings, and they are all pious in the higher and the highest mode of goodness. They are all devotees of the Lord, and although their goodness is not unadulterated, still they are known as demigods possessing the maximum amount of good qualities possible within the material world.

1.15.13

> *tatraiva me viharato bhuja-daṇḍa-yugmaṁ*
> *gāṇḍīva-lakṣaṇam arāti-vadhāya devāḥ*
> *sendrāḥ śritā yad-anubhāvitam ājamīḍha*
> *tenāham adya muṣitaḥ puruṣeṇa bhūmnā*

SYNONYMS

tatra—in that heavenly planet; *eva*—certainly; *me*—myself; *viharataḥ*—while staying as a guest; *bhuja-daṇḍa-yugmam*—both of my arms; *gāṇḍīva*—the bow named Gāṇḍīva; *lakṣaṇam*—mark; *arāti*—a demon named Nivātakavaca; *vadhāya*—for killing; *devāḥ*—all the demigods; *sa*—along with; *indrāḥ*—the heavenly King, Indra; *śritāḥ*—taken shelter of; *yat*—by whose; *anubhāvitam*—made it possible to be powerful; *ājamīḍha*—O descendant of King

Ajamīḍha; *tena*—by Him; *aham*—myself; *adya*—at the present moment; *muṣitaḥ*—bereft of; *puruṣeṇa*—the personality; *bhūmnā*—supreme.

TRANSLATION

When I stayed for some days as a guest in the heavenly planets, all the heavenly demigods, including King Indradeva, took shelter of my arms, which were marked with the Gāṇḍīva bow, to kill the demon named Nivātakavaca. O King, descendant of Ājamīḍha, at the present moment I am bereft of the Supreme Personality of Godhead by whose influence I was so powerful.

PURPORT

The heavenly demigods are certainly more intelligent, powerful and beautiful, and yet they had to take help from Arjuna because of his Gāṇḍīva bow, which was empowered by the grace of Lord Śrī Kṛṣṇa. The Lord is all-powerful, and by His grace His pure devotee also can be as powerful as He may desire, and there is no limit to it. And when the Lord withdraws His power from anyone, he is powerless by the will of the Lord.

1.15.14

> *yad-bāndhavaḥ kuru-balābdhim ananta-pāram*
> *eko rathena tatare 'ham atīrya-sattvam*

pratyāhṛtaṁ bahu dhanaṁ ca mayā pareṣāṁ
tejāspadaṁ maṇimayaṁ ca hṛtaṁ śirobhyaḥ

SYNONYMS

yat-bāndhavaḥ—by whose friendship only; *kuru-bala-abdhim*—the ocean of the military strength of the Kurus; *ananta-pāram*—which was insurmountable; *ekaḥ*—alone; *rathena*—being seated on the chariot; *tatare*—was able to cross over; *aham*—myself; *atīrya*—invincible; *sattvam*—existence; *pratyāhṛtam*—drew back; *bahu*—very large quantity; *dhanam*—wealth; *ca*—also; *mayā*—by my; *pareṣām*—of the enemy; *teja-āspadam*—source of brilliance; *maṇi-mayam*—bedecked with jewels; *ca*—also; *hṛtam*—taken by force; *śirobhyaḥ*—from their heads.

TRANSLATION

The military strength of the Kauravas was like an ocean in which there dwelled many invincible existences, and thus it was insurmountable. But because of His friendship, I, seated on the chariot, was able to cross over it. And only by His grace was I able to regain the cows and also collect by force many helmets of the kings which were bedecked with jewels that were sources of all brilliance.

PURPORT

On the Kaurava side there were many stalwart commanders like Bhīṣma, Droṇa, Kṛpa and Karṇa, and their military strength was

as insurmountable as the great ocean. And yet it was due to Lord Kṛṣṇa's grace that Arjuna alone, sitting on the chariot, could manage to vanquish them one after another without difficulty. There were many changes of commanders on the other side, but on the Pāṇḍavas' side Arjuna alone on the chariot driven by Lord Kṛṣṇa could manage the whole responsibility of the great war. Similarly, when the Pāṇḍavas were living at the palace of Virāṭa incognito, the Kauravas picked a quarrel with King Virāṭa and decided to take away his large number of cows. Thus while taking away the cows, Arjuna fought with them incognito and was able to regain the cows along with some booty taken by force, the jewels set on the turbans of the royal order. Arjuna remembered that all this was possible by the grace of the Lord.

1.15.15

> *yo bhīṣma-karṇa-guru-śalya-camūṣv adabhra-*
> *rājanya-varya-ratha-maṇḍala-maṇḍitāsu*
> *agrecaro mama vibho ratha-yūthapānām*
> *āyur manāṁsi ca dṛśā saha oja ārcchat*

SYNONYMS

yaḥ—it is He only; *bhīṣma*—Bhīṣma; *karṇa*—Karṇa; *guru*—Droṇācārya; *śalya*—Śalya; *camūṣu*—in the midst of the military phalanx; *adabhra*—immense; *rājanya-varya*—great royal princes; *ratha-maṇḍala*—chain of chariots; *maṇḍitāsu*—being decorated with; *agre caraḥ*—going forward; *mama*—of mine; *vibho*—O great

King; *ratha-yūtha-pānām*—all the charioteers; *āyuḥ*—duration of life or fruitive activities; *manāṁsi*—mental upsurges; *ca*—also; *dṛśā*—by glance; *sahaḥ*—power; *ojaḥ*—strength; *ārcchat*—withdrew.

TRANSLATION

It was He only who withdrew the duration of life from everyone and who, in the battlefield, withdrew the speculative power and strength of enthusiasm from the great military phalanx made by the Kauravas headed by Bhīṣma, Karṇa, Droṇa, Śalya, etc. Their arrangement was expert and more than adequate, but He [Lord Śrī Kṛṣṇa], while going forward, did all this.

PURPORT

The Absolute Personality of Godhead Lord Śrī Kṛṣṇa by His plenary Paramātmā portion expands Himself in everyone's heart, and thus He directs everyone in the matter of recollection, forgetfulness, knowledge, the absence of intelligence and all psychological activities (Bg. 15.15). As the Supreme Lord, He can increase or decrease the duration of life of a living being. Thus the Lord conducted the Battle of Kurukṣetra according to His own plan. He wanted that battle to establish Yudhiṣṭhira as the Emperor of this planet, and to facilitate this transcendental business He killed all who were on the opposite party by His omnipotent will. The other party was equipped with all military strength supported by big generals like Bhīṣma, Droṇa, Śalya, etc., and it would have been physically impossible for Arjuna to

win the battle had the Lord not helped him by every kind of tactic. Such tactics are generally followed by every statesman, even in modern warfare, but they are all done materially by powerful espionages, military tactics and diplomatic maneuvers. But because Arjuna was the Lord's affectionate devotee, the Lord did all this Himself without personal anxiety by Arjuna. That is the way of devotional service of the Lord.

1.15.16

> *yad-doḥṣu mā praṇihitaṁ guru-bhīṣma-karṇa-*
> *naptṛ-trigarta-śalya-saindhava-bāhlikādyaiḥ*
> *astrāṇy amogha-mahimāni nirūpitāni*
> *nopaspṛśur nṛhari-dāsam ivāsurāṇi*

SYNONYMS

yat—under whose; *doḥṣu*—protection of arms; *mā praṇihitam*—myself being situated; *guru*—Droṇācārya; *bhīṣma*—Bhīṣma; *karṇa*—Karṇa; *naptṛ*—Bhūriśravā; *trigarta*—King Suśarmā; *śalya*—Śalya; *saindhava*—King Jayadratha; *bāhlika*—brother of Mahārāja Śāntanu (Bhīṣma's father); *ādyaiḥ*—etc.; *astrāṇi*—weapons; *amogha*—invincible; *mahimāni*—very powerful; *nirūpitāni*—applied; *na*—not; *upaspṛśuḥ*—touched; *nṛhari-dāsam*—servitor of Nṛsiṁhadeva (Prahlāda); *iva*—like; *asurāṇi*—weapons employed by the demons.

TRANSLATION

Great generals like Bhīṣma, Droṇa, Karṇa, Bhūriśravā, Suśarmā, Śalya, Jayadratha, Bāhlika, etc., all directed their invincible weapons against me. But by His [Lord Kṛṣṇa's] grace they could not even touch a hair of my head. Similarly, Prahlāda Mahārāja, the supreme devotee of Lord Nṛsiṁhadeva, was unaffected by the weapons the demons used against him.

PURPORT

The history of Prahlāda Mahārāja, the great devotee of Nṛsiṁhadeva, is narrated in the Seventh Canto of Śrīmad-Bhāgavatam. Prahlāda Mahārāja, a small child of five years only, became the object of envy of his great father Hiraṇyakaśipu only for his son's becoming a pure devotee of the Lord. The demon father applied all his weapons to kill the devotee son Prahlāda, but by the grace of the Lord he was saved from all sorts of dangerous actions by his father. He was thrown in a fire, in boiling oil, from the top of a hill, underneath the legs of an elephant, and was administered poison. At last the father himself took up a chopper to kill his son, and thus Nṛsiṁhadeva appeared and killed the heinous father before the son. Thus no one can kill the devotee of the Lord. Similarly, Arjuna was also saved by the Lord, although all dangerous weapons were applied by his great opponents like Bhīṣma.

Karṇa: Born of Kuntī by the sun-god prior to her marriage with Mahārāja Pāṇḍu. Karṇa took his birth with bangles and earrings, extraordinary signs for an undaunted hero. In the beginning his name was Vasusena, but when he grew up he presented his natural bangles and earrings to Indradeva, and thenceforward he became known as Vaikartan. After his birth from maiden Kuntī, he was thrown in the Ganges. Later he was picked up by Adhirat, and he and his wife Radha brought him up as their own offspring. Karṇa was very charitable, especially toward the brāhmaṇas. There was nothing which he could not spare for a brāhmaṇa. In the same charitable spirit he gave in charity his natural bangles and earrings to Indradeva, who, being very much satisfied with him, gave him in return a great weapon called Śakti. He was admitted as one of the students of Droṇācārya, and from the very beginning there was some rivalry between him and Arjuna. Seeing his constant rivalry with Arjuna, Duryodhana picked him up as his companion, and this gradually grew into greater intimacy. He was also present in the great assembly of Draupadī's svayaṁvara function, and when he attempted to exhibit his talent in that meeting, Draupadī's brother declared that Karṇa could not take part in the competition because of his being the son of a śūdra carpenter. Although he was refused in the competition, still when Arjuna was successful in piercing the fish target on the ceiling and Draupadī bestowed her garland to Arjuna, Karṇa and other disappointed princes offered an unusual stumbling block to Arjuna while he was leaving with Draupadī. Specifically Karṇa fought with him very valiantly, but all of them were defeated by

Arjuna. Duryodhana was very much pleased with Karṇa because of his constant rivalry with Arjuna, and when he was in power, he enthroned Karṇa in the state of Aṅga. Being baffled in his attempt to win Draupadī, he advised Duryodhana to attack King Drupada, for after defeating him both Arjuna and Draupadī could be arrested. But Droṇācārya rebuked them for this conspiracy, and they refrained from the action. Karṇa was defeated many times, not only by Arjuna but also by Bhīmasena. He was the King of the kingdom of Bengal, Orissa and Madras combined. Later on he took an active part in the Rājasūya sacrifice of Mahārāja Yudhiṣṭhira, and when there was gambling between the rival brothers, designed by Śakuni, Karṇa took part in the game, and he was very pleased when Draupadī was offered as a bet in the gambling. This fed his old grudge. When Draupadī was in the game he was very enthusiastic to declare the news, and it is he who ordered Duḥśāsana to take away the garments of both the Pāṇḍavas and Draupadī. He asked Draupadī to select another husband because, being lost by the Pāṇḍavas, she was rendered a slave of the Kurus. He was always an enemy of the Pāṇḍavas, and whenever there was an opportunity, he tried to curb them by all means. During the Battle of Kurukṣetra, he foresaw the conclusive result, and he expressed his opinion that due to Lord Kṛṣṇa's being the chariot driver of Arjuna, the battle should be won by him. He always differed with Bhīṣma, and sometimes he was proud enough to say that within five days he could finish up the Pāṇḍavas, if Bhīṣma would not interfere with his plan of action. But he was much mortified when Bhīṣma died. He killed Ghatotkach with the Śakti weapon obtained from

Indradeva. His son, Brisasena, was killed by Arjuna. He killed the largest number of Pāṇḍava soldiers. At last there was a severe fight with Arjuna, and it is he only who was able to knock off the helmet of Arjuna. But it so happened that the wheel of his chariot got stuck in the battlefield mud, and when he got down to set the wheel right Arjuna took the opportunity and killed him, although he requested Arjuna not to do so.

Naptri or Bhūriśravā: Bhūriśravā was the son of Somadutta, a member of the Kuru family. His other brother was Śalya. Both the brothers and the father also attended the svayaṁvara ceremony of Draupadī. All of them appreciated the wonderful strength of Arjuna due to his being the devotee friend of the Lord, and thus Bhūriśravā advised the sons of Dhṛtarāṣṭra not to pick any quarrel nor to fight with them. All of them also attended the Rājasūya yajña of Mahārāja Yudhiṣṭhira. He possessed one akṣauhiṇī regiment of army, cavalry, elephants and chariots, and all these were employed in the Battle of Kurukṣetra on behalf of Duryodhana's party. He was counted by Bhīma as one of the Yuthapatis. In the Battle of Kurukṣetra he was especially engaged in a fight with Sātyaki, and he killed ten sons of Sātyaki. Later on, Arjuna cut off his hands, and he was ultimately killed by Sātyaki. After his death he merged into the existence of Viśvadeva.

Trigarta or Suśarmā: Son of Mahārāja Vṛddhakṣetra and the King of Trigarta Deśa, and he was also present in the svayaṁvara ceremony of Draupadī. He was one of the allies of Duryodhana, and he advised Duryodhana to attack the Matsyadeśa

(Darbhanga). During the time of cow-stealing in Viratnagar, he was able to arrest Mahārāja Virāṭa, but later on Mahārāja Virāṭa was released by Bhīma, and in the Battle of Kurukṣetra he also fought very valiantly, but at the end he was killed by Arjuna.

Jayadratha: Another son of Mahārāja Vṛddhakṣetra. He was the King of Sindhu (modern Sind Pakistan) Deśa. His wife's name was Duḥśalā. He was also present in the svayaṁvara ceremony of Draupadī, and he desired very strongly to have her hand, but he failed in the competition. But since then he sought always the opportunity to get in touch with Draupadī. When he was going to marry in the Śalya Deśa, on the way to Kamyavan he happened to see Draupadī again and was too much attracted to her. The Pāṇḍavas and Draupadī were then in exile, after losing their empire in gambling, and Jayadratha thought it wise to send news to Draupadī in an illicit manner through Kotisaṣya, one of his associates. Draupadī at once refused vehemently the proposal of Jayadratha, but being so much attracted by the beauty of Draupadī, he tried again and again. Every time he was refused by Draupadī he tried to take her away forcibly on his chariot, and at first Draupadī gave him a good dashing, and he fell like a cut-root tree. But he was not discouraged, and he was able to force Draupadī to sit on the chariot. This incidence was seen by Dhaumya Muni, and he strongly protested the action of Jayadratha. He also followed the chariot, and through Dhatreyak the matter was brought to the notice of Mahārāja Yudhiṣṭhira. The Pāṇḍavas then attacked the soldiers of Jayadratha and killed them all, and at last Bhīma caught hold of Jayadratha and beat

him very severely, almost dead. Then all but five hairs were cut off his head and he was taken to all the kings and introduced as the slave of Mahārāja Yudhiṣṭhira. He was forced to admit himself to be the slave of Mahārāja Yudhiṣṭhira before all the princely order, and in the same condition he was brought before Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was kind enough to order him released, and when he admitted to become a tributory prince under Mahārāja Yudhiṣṭhira, Queen Draupadī also desired his release. After this incidence, he was allowed to return to his country. Being so insulted, he went to Gongotri in the Himalayas and undertook a severe type of penance to please Lord Śiva. He asked his benediction to defeat all the Pāṇḍavas, at least one at a time. Then the Battle of Kurukṣetra began, and he took sides with Duryodhana. In the first day's fight he was engaged with Mahārāja Drupada, then with Virāṭa and then with Abhimanyu. While Abhimanyu was being killed, mercilessly surrounded by seven great generals, the Pāṇḍavas came to his help, but Jayadratha, by the mercy of Lord Śiva, repulsed them with great ability. At this, Arjuna took a vow to kill him, and on hearing this, Jayadratha wanted to leave the warfield and asked permission from the Kauravas for this cowardly action. But he was not allowed to do so. On the contrary, he was obliged to fight with Arjuna, and while the fight was going on Lord Kṛṣṇa reminded Arjuna that the benediction of Śiva upon Jayadratha was that whoever would cause his head to fall to the ground would die at once. He therefore advised Arjuna to throw the head of Jayadratha directly onto the lap of his father, who was engaged in penances at the Samanta Pañcaka pilgrimage. This

was actually done by Arjuna. Jayadratha's father was surprised to see a severed head on his lap, and he at once threw it to the ground. The father immediately died, his forehead being cracked in seven pieces.

1.15.17

> *sautye vṛtaḥ kumatināt̃mada īśvaro me*
> *yat-pāda-padmam abhavāya bhajanti bhavyāḥ*
> *mām̐ śrānta-vāham arayo rathino bhuvi-ṣṭhaṁ*
> *na prāharan yad-anubhāva-nirasta-cittāḥ*

SYNONYMS

sautye—regarding a chariot driver; *vṛtaḥ*—engaged; *kumatinā*—by bad consciousness; *ātma-daḥ*—one who delivers; *īśvaraḥ*—the Supreme Lord; *me*—my; *yat*—whose; *pāda-padmam*—lotus feet; *abhavāya*—in the matter of salvation; *bhajanti*—do render service; *bhavyāḥ*—the intelligent class of men; *mām*—unto me; *śrānta*—thirsty; *vāham*—my horses; *arayaḥ*—the enemies; *rathinaḥ*—a great general; *bhuvi-ṣṭham*—while standing on the ground; *na*—did not; *prāharan*—attack; *yat*—whose; *anubhāva*—mercy; *nirasta*—being absent; *cittāḥ*—mind.

TRANSLATION

It was by His mercy only that my enemies neglected to kill me when I descended from my chariot to get water for my thirsty horses. And it was due to my lack of

esteem for my Lord that I dared engage Him as my chariot driver, for He is worshiped and offered services by the best men to attain salvation.

PURPORT

The Supreme Lord Personality of Godhead Śrī Kṛṣṇa is the object of worship both by impersonalists and by the devotees of the Lord. The impersonalists worship His glowing effulgence, emanating from His transcendental body of eternal form, bliss and knowledge, and the devotees worship Him as the Supreme Personality of Godhead. Those who are below even the impersonalists consider Him to be one of the great historical personalities. The Lord, however, descends to attract all by his specific transcendental pastimes, and thus He plays the part of the most perfect master, friend, son and lover. His transcendental relation with Arjuna was in friendship, and the Lord therefore played the part perfectly, as He did with His parents, lovers and wives. While playing in such a perfect transcendental relation, the devotee forgets, by the internal potency of the Lord, that his friend or son is the Supreme Personality of Godhead, although sometimes the devotee is bewildered by the acts of the Lord. After the departure of the Lord, Arjuna is conscious of his great friend, but there is no mistake on the part of Arjuna, nor any ill-estimation of the Lord. Intelligent men are attracted by the transcendental acting of the Lord with a pure unalloyed devotee like Arjuna.

In the warfield, scarcity of water is a well-known fact. Water is very rare there, and both the animals and men, working strenuously in the war field, constantly require water to quench their thrist. Especially wounded soldiers and generals feel very thirsty at the time of death, and it sometimes so happens that simply for want of water one has to die unavoidably. But such scarcity of water was solved in the Battle of Kurukṣetra by means of boring the ground. By God's grace, water can be easily obtained from any place if there is facility for boring the ground. The modern system works on the same principle of boring the ground, but modern engineers are still unable to dig immediately wherever necessary. It appears, however, from the history as far back as the days of the Pāṇḍavas, that big generals like Arjuna could at once supply water even to the horses, and what to speak of men, by drawing water from underneath the hard ground simply by penetrating the stratum with a sharp arrow, a method still unknown to the modern scientists.

1.15.18

> *narmāṇy udāra-rucira-smita-śobhitāni*
> *he pārtha he 'rjuna sakhe kuru-nandaneti*
> *sañjalpitāni nara-deva hṛdi-spṛśāni*
> *smartur luṭhanti hṛdayaṁ mama mādhavasya*

SYNONYMS

narmāṇi—conversation in jokes; *udāra*—talked very frankly; *rucira*—pleasing; *smita-śobhitāni*—decorated with a smiling face; *he*—note of address; *pārtha*—O son of Pṛthā; *he*—note of address; *arjuna*—Arjuna; *sakhe*—friend; *kuru-nandana*—son of the Kuru dynasty; *iti*—and so on; *sañjalpitāni*—such conversation; *nara-deva*—O King; *hṛdi*—heart; *spṛśāni*—touching; *smartuḥ*—by remembering them; *luṭhanti*—overwhelms; *hṛdayam*—heart and soul; *mama*—my; *mādhavasya*—of Mādhava (Kṛṣṇa).

TRANSLATION

O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. And His addresses unto me as "O son of Pṛthā, O friend, O son of the Kuru dynasty," and all such heartiness are now remembered by me, and thus I am overwhelmed.

1.15.19

śayyāsanāṭana-vikatthana-bhojanādiṣv
aikyād vayasya ṛtavān iti vipralabdhaḥ
sakhyuḥ sakheva pitṛvat tanayasya sarvaṁ
sehe mahān mahitayā kumater aghaṁ me

SYNONYMS

śayyā—sleeping on one bed; *āsana*—sitting on one seat; *aṭana*—walking together; *vikatthana*—self-adoration; *bhojana*—dining together; *ādiṣu*—and in all such dealings; *aikyāt*—because of oneness; *vayasya*—O my friend; *ṛtavān*—truthful; *iti*—thus; *vipralabdhaḥ*—misbehaved; *sakhyuḥ*—unto a friend; *sakhā iva*—just like a friend; *pitṛvat*—just like the father; *tanayasya*—of a child; *sarvam*—all; *sehe*—tolerated; *mahān*—great; *mahitayā*—by glories; *kumateḥ*—of one who is of low mentality; *agham*—offense; *me*—mine.

TRANSLATION

Generally both of us used to live together, sleep, sit and loiter to gether. And at the time of advertising for acts of chivalry, sometimes, if there were any irregularity, I used to reproach Him by saying, "My friend, You are very truthful." Even in those hours when His value was minimized, He, being the Supreme Soul, used to tolerate all those utterings of mine, excusing me exactly as a true friend excuses his true friend, or a father excuses his son.

PURPORT

Since the Supreme Lord Śrī Kṛṣṇa is all-perfect, His transcendental pastimes with His pure devotees never lack anything in any respect, either as a friend, son or lover. The Lord relishes the reproaches of friends, parents or fiancees more than

the Vedic hymns which are offered to Him by great learned scholars and religionists in an official fashion.

1.15.20

> *so 'haṁ nṛpendra rahitaḥ puruṣottamena*
> *sakhyā priyeṇa suhṛdā hṛdayena śūnyaḥ*
> *adhvany urukrama-parigraham aṅga rakṣan*
> *gopair asadbhir abaleva vinirjito 'smi*

SYNONYMS

saḥ—that; *aham*—myself; *nṛpa-indra*—O Emperor; *rahitaḥ*—bereft of; *puruṣa-uttamena*—by the Supreme Lord; *sakhyā*—by my friend; *priyeṇa*—by my dearmost; *suhṛdā*—by the well-wisher; *hṛdayena*—by the heart and soul; *śūnyaḥ*—vacant; *adhvani*—recently; *urukrama-parigraham*—the wives of the all-powerful; *aṅga*—bodies; *rakṣan*—while protecting; *gopaiḥ*—by the cowherds; *asadbhiḥ*—by the infidels; *abalā iva*—like a weak woman; *vinirjitaḥ asmi*—I have been defeated.

TRANSLATION

O Emperor, now I am separated from my friend and dearmost well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherdmen while I was guarding the bodies of all the wives of Kṛṣṇa.

PURPORT

The important point in this verse is how it was possible that Arjuna could be defeated by a gang of ignoble cowherdmen and how such mundane cowherdmen could touch the bodies of the wives of Lord Kṛṣṇa who were under the protection of Arjuna. Śrīla Viśvanātha Cakravartī Ṭhākur has justified the contradiction by research in the Viṣṇu Purāṇa and Brahma Purāṇa. In these Purāṇas it is said that once the fair denizens of heaven pleased Aṣṭāvakra Muni by their service and were blessed by the Muni to have the Supreme Lord as their husband. Aṣṭāvakra Muni was curved in eight joints of his body, and thus he used to move in a peculiarly curved manner. The daughters of the demigods could not check their laughter upon seeing the movements of the Muni, and the Muni, being angry at them, cursed them that they would be kidnapped by rogues, even if they would get the Lord as their husband. Later on, the girls again satisfied the Muni by their prayers, and the Muni blessed them that they would regain their husband even after being robbed by the rogues. So, in order to keep the words of the great Muni, the Lord Himself kidnapped His wives from the protection of Arjuna, otherwise they would have at once vanished from the scene as soon as they were touched by the rogues. Besides that, some of the gopīs who prayed to become wives of the Lord returned to their respective positions after their desire was fulfilled. After the departure of Lord Kṛṣṇa, He wanted all His entourage back to Godhead, and they were called back under different conditions only.

1.15.21

tad vai dhanus ta iṣavaḥ sa ratho hayās te
so 'haṁ rathī nṛpatayo yata ānamanti
sarvaṁ kṣaṇena tad abhūd asad īśa-riktaṁ
bhasman hutaṁ kuhaka-rāddham ivoptam ūṣyām

SYNONYMS

tat—the same; *vai*—certainly; *dhanuḥ*—the same bow; *te iṣavaḥ*—arrows; *saḥ*—the very same; *rathaḥ*—chariot; *hayāḥ te*—the very same horses; *saḥ aham*—I am the same Arjuna; *rathī*—the chariot-fighter; *nṛpatayaḥ*—all the kings; *yataḥ*—whom; *ānamanti*—offered their respects; *sarvam*—all; *kṣaṇena*—at a moment's notice; *tat*—all those; *abhūt*—became; *asat*—useless; *īśa*—because of the Lord; *riktam*—being void; *bhasman*—ashes; *hutam*—offering butter; *kuhaka-rāddham*—money created by magical feats; *iva*—like that; *uptam*—sown; *ūṣyām*—in barren land.

TRANSLATION

I have the very same Gāṇḍīva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Kṛṣṇa, all of them, at a moment's notice, have become null and void. It is exactly like offering clarified butter on ashes,

accumulating money with a magic wand or sowing seeds on barren land.

PURPORT

As we have discussed more than once, one should not be puffed up by borrowed plumes. All energies and powers are derived from the supreme source, Lord Kṛṣṇa, and they act as long as He desires and cease to function as soon as He withdraws. All electrical energies are received from the powerhouse, and as soon as the powerhouse stops supplying energy, the bulbs are of no use. In a moment's time such energies can be generated or withdrawn by the supreme will of the Lord. Material civilization with out the blessing of the Lord is child's play only. As long as the parents allow the child to play, it is all right. As soon as the parents withdraw, the child has to stop. Human civilization and all activities thereof must be dovetailed with the supreme blessing of the Lord, and without this blessing all advancement of human civilization is like decoration on a dead body. It is said here that a dead civilization and its activities are something like clarified butter on ashes, the accumulation of money by a magic wand and the sowing of seeds in barren land.

1.15.22-23

> *rājaṁs tvayānupṛṣṭānāṁ*
> *suhṛdāṁ naḥ suhṛt-pure*

vipra-śāpa-vimūḍhānāṁ
nighnatāṁ muṣṭibhir mithaḥ

vāruṇīṁ madirāṁ pītvā
madonmathita-cetasām
ajānatām ivānyonyaṁ
catuḥ-pañcāvaśeṣitāḥ

SYNONYMS

rājan—O King; *tvayā*—by you; *anupṛṣṭānām*—as you inquired; *suhṛdām*—of friends and relatives; *naḥ*—our; *suhṛt-pure*—in the city of Dvārakā; *vipra*—the *brāhmaṇas*; *śāpa*—by the curse of; *vimūḍhānām*—of the befooled; *nighnatām*—of the killed; *muṣṭibhiḥ*—with bunches of sticks; *mithaḥ*—among themselves; *vāruṇīm*—fermented rice; *madirām*—wine; *pītvā*—having drunk; *mada-unmathita*—being intoxicated; *cetasām*—of that mental situation; *ajānatām*—of the unrecognized; *iva*—like; *anyonyam*—one another; *catuḥ*—four; *pañca*—five; *avaśeṣitāḥ*—now remaining.

TRANSLATION

O King, since you have asked me about our friends and relatives in the city of Dvārakā, I will inform you that all of them were cursed by the brāhmaṇas, and as a result they all became intoxicated with wine made of purified rice and fought among themselves with sticks, not even recognizing one another. Now all but four or five of them are dead and gone.

1.15.24

prāyeṇaitad bhagavata
īśvarasya viceṣṭitam
mitho nighnanti bhūtāni
bhāvayanti ca yan mithaḥ

SYNONYMS

prāyeṇa etat—it is almost by; *bhagavataḥ*—of the Personality of Godhead; *īśvarasya*—of the Lord; *viceṣṭitam*—by the will of; *mithaḥ*—one another; *nighnanti*—do kill; *bhūtāni*—the living beings; *bhāvayanti*—as also protect; *ca*—also; *yat*—of whom; *mithaḥ*—one another.

TRANSLATION

Factually this is all due to the supreme will of the Lord Personality of Godhead. Sometimes people kill one another, and at other times they protect one another.

PURPORT

According to the anthropologists, there is nature's law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature there is the supreme direction of the Supreme Lord Personality of Godhead. In the Bhagavad-gītā it is confirmed that the law of nature is executed under the direction of the Lord. Whenever, therefore, there is peace in the world it

must be known that it is due to the good will of the Lord. And whenever there is upheaval in the world, it is also due to the supreme will of the Lord. Not a blade of grass moves without the will of the Lord. Whenever, therefore, there is disobedience of the established rules enacted by the Lord, there is war between men and nations. The surest way to the path of peace is, therefore, dovetailing everything to the established rule of the Lord. The established rule is that whatever we do, whatever we eat, whatever we sacrifice or whatever we give in charity must be done to the full satisfaction of the Lord. No one should do anything, eat anything, sacrifice anything or give anything in charity against the will of the Lord. Discretion is the better part of valor, and one must learn how to discriminate between actions which may be pleasing to the Lord and those which may not be pleasing to the Lord. An action is thus judged by the Lord's pleasure or displeasure. There is no room for personal whims; we must always be guided by the pleasure of the Lord. Such action is called yoga-karmasya kauśalam, or actions performed which are linked with the Supreme Lord. That is the art of doing a thing perfectly.

1.15.25-26

> *jalaukasāṁ jale yadvan*
> *mahānto 'danty aṇīyasaḥ*
> *durbalān balino rājan*
> *mahānto balino mithaḥ*

evaṁ baliṣṭhair yadubhir
mahadbhir itarān vibhuḥ
yadūn yadubhir anyonyaṁ
bhū-bhārān sañjahāra ha

SYNONYMS

jalaukasām—of the aquatics; *jale*—in the water; *yadvat*—as it is; *mahāntaḥ*—the larger one; *adanti*—swallows; *aṇīyasaḥ*—smaller ones; *durbalān*—the weak; *balinaḥ*—the stronger; *rājan*—O King; *mahāntaḥ*—the strongest; *balinaḥ*—less strong; *mithaḥ*—in a duel; *evam*—thus; *baliṣṭhaiḥ*—by the strongest; *yadubhiḥ*—by the descendants of Yadu; *mahadbhiḥ*—one who has greater strength; *itarān*—the common ones; *vibhuḥ*—the Supreme Personality of Godhead; *yadūn*—all the Yadus; *yadubhiḥ*—by the Yadus; *anyonyam*—among one another; *bhū-bhārān*—the burden of the world; *sañjahāra*—has unloaded; *ha*—in the past.

TRANSLATION

O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker and the bigger Yadu to kill the smaller.

PURPORT

In the material world the struggle for existence and survival of the fittest are laws because in the material world there is disparity between conditioned souls due to everyone's desire to lord it over the material resources. This very mentality of lording it over the material nature is the root cause of conditioned life. And to give facility to such imitation lords, the illusory energy of the Lord has created a disparity between conditioned living beings by creating the stronger and the weaker in every species of life. The mentality of lording it over the material nature and the creation has naturally created a disparity and therefore the law of struggle for existence. In the spiritual world there is no such disparity, nor is there such a struggle for existence. In the spiritual world there is no struggle for existence because everyone there exists eternally. There is no disparity because everyone wants to render service to the Supreme Lord, and no one wants to imitate the Lord in becoming the beneficiary. The Lord, being creator of everything including the living beings, factually is the proprietor and enjoyer of everything that be, but in the material world, by the spell of māyā or illusion, this eternal relation with the Supreme Personality of Godhead is forgotten, and so the living being is conditioned under the law of struggle for existence and survival of the fittest.

1.15.27

deśa-kālārtha-yuktāni
hṛt-tāpopaśamāni ca
haranti smarataś cittaṁ
govindābhihitāni me

SYNONYMS

deśa—space; *kāla*—time; *artha*—importance; *yuktāni*—impregnated with; *hṛt*—the heart; *tāpa*—burning; *upaśamāni*—extinguishing; *ca*—and; *haranti*—are attracting; *smarataḥ*—by remembering; *cittam*—mind; *govinda*—the Supreme Personality of pleasure; *abhihitāni*—narrated by; *me*—unto me.

TRANSLATION

Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space.

PURPORT

Herein Arjuna refers to the instruction of the Bhagavad-gītā, which was imparted to him by the Lord in the Battlefield of Kurukṣetra. The Lord left behind Him the instructions of the Bhagavad-gītā not only for the benefit of Arjuna alone, but also for all time and in all lands. The Bhagavad-gītā, being spoken by

the Supreme Personality of Godhead, is the essence of all Vedic wisdom. It is nicely presented by the Lord Himself for all who have very little time to go through the vast Vedic literatures like the Upaniṣads, Purāṇas and Vedānta-sūtras. It is put within the study of the great historical epic Mahābhārata, which was especially prepared for the less intelligent class, namely the women, the laborers and those who are worthless descendants of the brāhmaṇas, kṣatriyas and higher sections of the vaiśyas. The problem which arose in the heart of Arjuna on the Battlefield of Kurukṣetra was solved by the teachings of the Bhagavad-gītā. Again, after the departure of the Lord from the vision of earthly people, when Arjuna was face to face with being vanquished in his acquired power and prominence, he wanted again to remember the great teachings of the Bhagavad-gītā just to teach all concerned that the Bhagavad-gītā could be consulted in all critical times, not only for solace from all kinds of mental agonies, but also for the way out of great entanglements which may embarrass one in some critical hour.

The merciful Lord left behind Him the great teachings of the Bhagavad-gītā so that one can take the instructions of the Lord even when He is not visible to material eyesight. Material senses cannot have any estimation of the Supreme Lord, but by His inconceivable power, the Lord can incarnate Himself to the sense perception of the conditioned souls in a suitable manner through the agency of matter, which is also another form of the Lord's manifested energy. Thus the Bhagavad-gītā, or any authentic scriptural sound representation of the Lord, is also the

incarnation of the Lord. There is no difference between the sound representation of the Lord and the Lord Himself. One can derive the same benefit from the Bhagavad-gītā as Arjuna did in the personal presence of the Lord.

The faithful human being who is desirous of being liberated from the clutches of material existence can very easily take advantage of the Bhagavad-gītā, and with this in view, the Lord instructed Arjuna as if Arjuna were in need of it. In the Bhagavad-gītā, five important factors of knowledge have been delineated pertaining to 1) the Supreme Lord, 2) the living being, 3) nature, 4) time and space, and 5) the process of activity. Out of these, the Supreme Lord and the living being are qualitatively one. The difference between the two has been analyzed as the difference between the whole and the part and parcel. Nature is inert matter displaying the interaction of three different modes, and eternal time and unlimited space are considered to be beyond the existence of the material nature. Activities of the living being are different varieties of aptitudes which can entrap or liberate the living being within and without material nature. All these subject matters are concisely discussed in the Bhagavad-gītā, and later the subject matters are elaborated in the Śrīmad-Bhāgavatam for further enlightenment. Out of the five subjects, the Supreme Lord, the living entity, nature and time and space are eternal, but the living entity, nature and time are under the direction of the Supreme Lord, who is absolute and completely independent of any other control. The Supreme Lord is the supreme controller. The material activity of the living being

is beginningless, but it can be rectified by transferral into the spiritual quality. Thus it can cease its material qualitative reactions. Both the Lord and the living entity are cognizant, and both have the sense of identification, of being conscious as a living force. But the living being under the condition of material nature, called mahat-tattva, misidentifies himself as being different from the Lord. The whole scheme of Vedic wisdom is targetted to the aim of eradicating such a misconception and thus liberating the living being from the illusion of material identification. When such an illusion is eradicated by knowledge and renunciation, the living beings are responsible actors and enjoyers also. The sense of enjoyment in the Lord is real, but such sense in the living being is a sort of wishful desire only. This difference in consciousness is the distinction of the two identities, namely the Lord and the living being. Otherwise there is no difference between the Lord and the living being. The living being is therefore eternally one and different simultaneously. The whole instruction of the Bhagavad-gītā stands on this principle.

In the Bhagavad-gītā the Lord and the living beings are both described as sanātana, or eternal, and the Lord's abode far beyond the material sky is also described as sanātana. The living being is invited to live in the sanātana existence of the Lord, and the process which can help a living being to approach the Lord's abode, where the liberated activity of the soul is exhibited, is called sanātana-dharma. One cannot, however, reach the eternal abode of the Lord without being free from the misconception of

material identification, and the Bhagavad-gītā gives us the clue how to achieve this stage of perfection. The process of being liberated from the misconception of material identification is called, in different stages, fruitive activity, empiric philosophy and devotional service, up to transcendental realization. Such transcendental realization is made possible by dovetailing all the above items in relation with the Lord. Prescribed duties of the human being, as directed in the Vedas, can gradually purify the sinful mind of the conditioned soul and raise him to the stage of knowledge. The purified stage of acquiring knowledge becomes the basis of devotional service of the Lord. As long as one is engaged in researching the solution of the problems of life, it is called jñāna, or purified knowledge, but on realizing the actual solution of life, one becomes situated in the devotional service of the Lord. The Bhagavad-gītā begins with the problems of life by discriminating the soul from the elements of matter and proves by all reason and argument that the soul is indestructible in all circumstances and that the outer covering of matter, the body and the mind, change for another term of material existence which is full of miseries. The Bhagavad-gītā, is therefore meant for terminating all different types of miseries, and Arjuna took shelter of this great knowledge which was imparted to him before, during the Kurukṣetra battle.

1.15.28

> *sūta uvāca*
> *evaṁ cintayato jiṣṇoḥ*

kṛṣṇa-pāda-saroruham
sauhārdenātigāḍhena
śāntāsīd vimalā matiḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—thus; *cintayataḥ*—while thinking of the instructions; *jiṣṇoḥ*—of the Supreme Personality of Godhead; *kṛṣṇa-pāda*—the feet of Kṛṣṇa; *saroruham*—resembling lotuses; *sauhārdena*—by deep friendship; *ati-gāḍhena*—in great intimacy; *śāntā*—pacified; *āsīt*—it so became; *vimalā*—without any tinge of material contamination; *matiḥ*—mind.

TRANSLATION

Sūta Gosvāmī said: Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination.

PURPORT

Since the Lord is absolute, deep meditation upon Him is as good as yogic trance. The Lord is nondifferent from His name, form, quality, pastimes, entourage and specific actions. Arjuna began to think of the Lord's instructions to Him on the Battlefield of Kurukṣetra. Those instructions only began to eliminate the tinges of material contamination in the mind of Arjuna. The Lord is like the sun; the sun's appearance means immediate dissipation of

darkness, or ignorance, and the Lord's appearance within the mind of the devotee can at once drive away the miserable material effects. Lord Caitanya has therefore recommended constant chanting of the name of the Lord for protection from all contamination of the material world. The feeling of separation from the Lord is undoubtedly painful to the devotee, but because it is in connection with the Lord, it has a specific transcendental effect which pacifies the heart. Feelings of separation are also sources of transcendental bliss, and they are never comparable to contaminated material feelings of separation.

1.15.29

> *vāsudevāṅghry-anudhyāna-*
> *paribṛṁhita-raṁhasā*
> *bhaktyā nirmathitāśeṣa-*
> *kaṣāya-dhiṣaṇo 'rjunaḥ*

SYNONYMS

vāsudeva-aṅghri—the lotus feet of the Lord; *anudhyāna*—by constant remembrance; *paribṛṁhita*—expanded; *raṁhasā*—with great velocity; *bhaktyā*—in devotion; *nirmathita*—subsided; *aśeṣa*—unlimited; *kaṣāya*—dint; *dhiṣaṇaḥ*—conception; *arjunaḥ*—Arjuna.

TRANSLATION

Arjuna's constant remembrance of the lotus feet of Lord Śrī Kṛṣṇa rapidly increased his devotion, and as a result all the trash in his thoughts subsided.

PURPORT

Material desires in the mind are the trash of material contamination. By such contamination, the living being is faced with so many compatible and incompatible things that discourage the very existence of spiritual identity. Birth after birth the conditioned soul is entrapped with so many pleasing and displeasing elements which are all false and temporary. They accumulate due to our reaction to material desires, but when we get into touch with the transcendental Lord in His variegated energies by devotional service, the naked forms of all material desires become manifest, and the intelligence of the living being is pacified in its true color. As soon as Arjuna turned his attention towards the instructions of the Lord, as they are inculcated in the Bhagavad-gītā, his true color of eternal association with the Lord became manifest, and thus he felt freed from all material contaminations.

1.15.30

gītaṁ bhagavatā jñānaṁ
yat tat saṅgrāma-mūrdhani

kāla-karma-tamo-ruddhaṁ
punar adhyagamat prabhuḥ

SYNONYMS

gītam—instructed; *bhagavatā*—by the Personality of Godhead; *jñānam*—transcendental knowledge; *yat*—which; *tat*—that; *saṅgrāma-mūrdhani*—in the midst of battle; *kāla-karma*—time and actions; *tamaḥ-ruddham*—enwrapped by such darkness; *punaḥ adhyagamat*—revived them again; *prabhuḥ*—the lord of his senses.

TRANSLATION

Because of the Lord's pastimes and activities and because of His absence, it appeared that Arjuna forgot the instructions left by the Personality of Godhead. But factually this was not the case, and again he became lord of his senses.

PURPORT

A conditioned soul is enwrapped in his fruitive activities by the force of eternal time. But the Supreme Lord, when He incarnates on the earth, is not influenced by kāla, or the material conception of past, present and future. The activities of the Lord are eternal, and they are manifestations of His ātma-māyā, or internal potency. All pastimes or activities of the Lord are spiritual in nature, but to the laymen they appear to be on the same level with material activities. It so appeared that Arjuna and the Lord were engaged on the Battle of Kurukṣetra as the other party was

also engaged, but factually the Lord was executing His mission of incarnation in association with His eternal friend Arjuna. Therefore such apparent material activities of Arjuna did not drive him away from his transcendental position, but on the contrary revived his consciousness of the songs of the Lord, as He sang them personally. This revival of consciousness is assured by the Lord in the Bhagavad-gītā as follows:

manmanā bhava mad-bhakto madyājī māṁ namaskuru

mām evaiṣyasi satyaṁ te pratijāne priyo 'si me (Bg. 18:65)

One should think of the Lord always; the mind should not forget Him. One should become a devotee of the Lord and offer obeisances unto Him. One who lives in that fashion becomes undoubtedly endowed with the blessing of the Lord by achieving the shelter of His lotus feet. There is nothing to doubt about this eternal truth. Because Arjuna was His confidential friend, the secret was disclosed to him.

Arjuna had no desire to fight with his relatives, but he fought for the mission of the Lord. He was always engaged in the execution of His mission only, and therefore after His departure he remained in the same transcendental position, even though it appeared that he forgot all the instructions of the Bhagavad-gītā. One should, therefore, adjust the activities of life in pace with the mission of the Lord, and by doing this one is sure to return back home, back to Godhead. This is the highest perfection of life.

1.15.31

viśoko brahma-sampattyā
sañchinna-dvaita-saṁśayaḥ
līna-prakṛti-nairguṇyād
aliṅgatvād asambhavaḥ

SYNONYMS

viśokaḥ—free from bereavement; *brahma-sampattyā*—by possession of spiritual assets; *sañchinna*—being completely cut off; *dvaita-saṁśayaḥ*—from the doubts of relativity; *līna*—merged in; *prakṛti*—material nature; *nairguṇyāt*—due to being in transcendence; *aliṅgatvāt*—because of being devoid of a material body; *asambhavaḥ*—free from birth and death.

TRANSLATION

Because of his possessing spiritual assets, the doubts of duality were completely cut off. Thus he was freed from the three modes of material nature and placed in transcendence. There was no longer any chance of his becoming entangled in birth and death, for he was freed from material form.

PURPORT

Doubts of duality begin from the misconception of the material body, which is accepted as the self by less intelligent persons.

The most foolish part of our ignorance is our identifying this material body with the self. Everything in relation with the body is ignorantly accepted as our own. Doubts due to misconceptions of myself and mine, in other words, my body, my relatives, my property, my wife, my children, my wealth, my country, my community, and hundreds and thousands of similar illusory contemplations, cause bewilderment for the conditioned soul. By assimilating the instructions of the Bhagavad-gītā, one is sure to become released from such bewilderment because real knowledge is to know that the Supreme Personality of Godhead, Vāsudeva, Lord Kṛṣṇa, is everything, including one's self. Everything is a manifestation of His potency as part and parcel. The potency and the potent are nondifferent, so the conception of duality is at once mitigated by attainment of perfect knowledge. As soon as Arjuna took up the instructions of the Bhagavad-gītā, expert as he was, he could at once eradicate the material conception of Lord Kṛṣṇa, his eternal friend. He could realize that the Lord was still present before him by His instruction, by His form, by His pastimes, by His qualities and everything else related to Him. He could realize that Lord Kṛṣṇa, his friend, was still present before him by His transcendental presence in different nondual energies, and there was no question of attainment of the association of the Lord by another change of body under the influence of time and space. By attainment of absolute knowledge, one can be in association with the Lord constantly, even in this present life, simply by hearing, chanting, thinking of and worshiping the Supreme Lord. One can see Him, one can feel His presence even in this present life

simply by understanding the advaya-jñāna Lord, or the Absolute Lord, through the process of devotional service, which begins with hearing about Him. Lord Caitanya says that simply by chanting the holy name of the Lord one can at once wash off the dust on the mirror of pure consciousness, and as soon as the dust is removed, one is at once freed from all material conditions. To become free from material conditions means to liberate the soul. As soon as one is, therefore, situated in absolute knowledge, his material conception of life is removed or emerges from a false conception of life. Thus the function of the pure soul is revived in spiritual realization. This practical realization of the living being is made possible due to his becoming free from the reaction of the three modes of material nature, namely goodness, passion and ignorance. By the grace of the Lord, a pure devotee is at once raised to the place of the Absolute, and there is no chance of the devotee becoming materially entangled again in conditioned life. One is not able to feel the presence of the Lord in all circumstances until one is endowed with the required transcendental vision made possible by devotional service prescribed in the revealed scriptures. Arjuna attained this stage long before on the Battlefield of Kurukṣetra, and when he apparently felt the absence of the Lord, he at once took shelter of the instructions of the Bhagavad-gītā, and thus again he was placed in his original position. This is the position of viśoka, or the stage of being freed from all grief and anxieties.

1.15.32

niśamya bhagavan-mārgaṁ
saṁsthāṁ yadu-kulasya ca
svaḥ-pathāya matiṁ cakre
nibhṛtātmā yudhiṣṭhiraḥ

SYNONYMS

niśamya—deliberating; *bhagavat*—regarding the Lord; *mārgam*—the ways of His appearance and disappearance; *saṁsthām*—end; *yadu-kulasya*—of the dynasty of King Yadu; *ca*—also; *svaḥ*—the abode of the Lord; *pathāya*—on the way of; *matim*—desire; *cakre*—gave attention; *nibhṛta-ātmā*—lonely and alone; *yudhiṣṭhiraḥ*—King Yudhiṣṭhira.

TRANSLATION

Upon hearing of Lord Kṛṣṇa's returning to His abode, and upon understanding the end of the Yadu dynasty's earthly manifestation, Mahārāja Yudhiṣṭhira decided to go back home, back to Godhead.

PURPORT

Mahārāja Yudhiṣṭhira also turned his attention to the instructions of the Bhagavad-gītā after hearing about the Lord's departure from the vision of earthly people. He began to deliberate on the Lord's way of appearance and departure. The

mission of the Lord's appearance and disappearance in the mortal universe is completely dependent on His supreme will. He is not forced to appear or disappear by any superior energy, as the living beings appear and disappear, being forced by the laws of nature. Whenever the Lord likes, He can appear Himself from anywhere and everywhere without disturbing His appearance and disappearance in any other place. He is like the sun. The sun appears and disappears on its own accord at any place without disturbing its presence in other places. The sun appears in the morning in India without disappearing from the western hemisphere. The sun is present everywhere and anywhere all over the solar system, but it so appears that in a particular place the sun appears in the morning and also disappears at some fixed time in the evening. The time limitation even of the sun is of no concern, and so what to speak of the Supreme Lord who is the creator and controller of the sun. Therefore, in the Bhagavad-gītā it is stated that anyone who factually understands the transcendental appearance and disappearance of the Lord by His inconceivable energy becomes liberated from the laws of birth and death and is placed in the eternal spiritual sky where the Vaikuṇṭha planets are. There such liberated persons can eternally live without the pangs of birth, death, old age and disease. In the spiritual sky the Lord and those who are eternally engaged in the transcendental loving service of the Lord are all eternally young because there is no old age and disease, and there is no death. Because there is no death there is no birth. It is concluded therefore that simply by understanding the Lord's appearance and disappearance in

truth, one can attain the perfectional stage of eternal life. Therefore, Mahārāja Yudhiṣṭhira also began to consider going back to Godhead. The Lord appears on the earth or any other mortal planet along with His associates who live with Him eternally, and the members of the Yadu family who were engaged in supplementing the pastimes of the Lord are no other than His eternal associates and so also Mahārāja Yudhiṣṭhira and his brothers and mother, etc. Since the appearance and disappearance of the Lord and His eternal associates are transcendental, one should not be bewildered by the external features of appearance and disappearance.

1.15.33

> *pṛthāpy anuśrutya dhanañjayoditaṁ*
> *nāśaṁ yadūnāṁ bhagavad-gatiṁ ca tām*
> *ekānta-bhaktyā bhagavaty adhokṣaje*
> *niveśitātmopararāma saṁsṛteḥ*

SYNONYMS

pṛthā—Kuntī; *api*—also; *anuśrutya*—overhearing; *dhanañjaya*—Arjuna; *uditam*—uttered by; *nāśam*—end; *yadūnām*—of the Yadu dynasty; *bhagavat*—of the Personality of Godhead; *gatim*—disappearance; *ca*—also; *tām*—all those; *eka-anta*—unalloyed; *bhaktyā*—devotion; *bhagavati*—unto the Supreme Lord, Śrī Kṛṣṇa; *adhokṣaje*—transcendence; *niveśita-ātmā*—with full attention; *upararāma*—became released from; *saṁsṛteḥ*—material existence.

TRANSLATION

Kuntī, after overhearing Arjuna's telling of the end of the Yadu dynasty and disappearance of Lord Kṛṣṇa, engaged in the devotional service of the transcendental Personality of Godhead with full attention and thus gained release from the course of material existence.

PURPORT

The setting of the sun does not mean the end of the sun. It means that the sun is out of our sight. Similarly, the end of the mission of the Lord on a particular planet or universe only means that He is out of our sight. The end of the Yadu dynasty also does not mean that it is annihilated. It disappears, along with the Lord, out of our sight. As Mahārāja Yudhiṣṭhira decided to prepare to go back to Godhead, so also Kuntī decided, and thus she fully engaged herself in the transcendental devotional service of the Lord, which guarantees one passport for going back to Godhead after quitting this present material body. The beginning of devotional service of the Lord is the beginning of spiritualizing the present body, and thus an unalloyed devotee of the Lord loses all material contact in the present body. The abode of the Lord is not a myth, as is thought by the unbelievers or ignorant people, but one cannot reach there by any material means like a sputnik or space capsule. But one can certainly reach there after leaving this present body, and one must prepare himself to go back to Godhead by practicing devotional service. That

guarantees a passport for going back to Godhead, and Kuntī adopted it.

1.15.34

yayāharad bhuvo bhāraṁ
tāṁ tanuṁ vijahāv ajaḥ
kaṇṭakaṁ kaṇṭakeneva
dvayaṁ cāpīśituḥ samam

SYNONYMS

yayā—that by which; *aharat*—took away; *bhuvaḥ*—of the world; *bhāram*—burden; *tām*—that; *tanum*—body; *vijahau*—relinquished; *ajaḥ*—the unborn; *kaṇṭakam*—thorn; *kaṇṭakena*—by the thorn; *iva*—like that; *dvayam*—both; *ca*—also; *api*—although; *īśituḥ*—controlling; *samam*—equal.

TRANSLATION

The Supreme Unborn Lord Śrī Kṛṣṇa caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākur suggests that the ṛṣis like Śaunaka and others who were hearing Śrīmad-Bhāgavatam from

Sūta Gosvāmī at Naimiṣāraṇya were not happy to hear about the Yadus' dying in the madness of intoxication. To give them relief from this mental agony, Sūta Gosvāmī assured them that the Lord caused the members of the Yadu dynasty to relinquish their bodies by which they had to take away the burden of the world. The Lord and His eternal associates appeared on earth to help the administrative demigods in eradicating the burden of the world. He therefore called for some of the confidential demigods to appear in the Yadu family and serve Him in His great mission. After the mission was fulfilled, the demigods, by the will of the Lord, relinquished their corporeal bodies by fighting amongst themselves in the madness of intoxication. The demigods are accustomed to drinking soma-rasa beverage, and therefore the drinking of wine and intoxication are not unknown to them. Some times they were put into trouble for indulging in intoxication. Once the sons of Kuvera fell in the wrath of Nārada for being intoxicated, but afterwards they regained their original forms by the grace of the Lord Śrī Kṛṣṇa. We shall find this story in the Tenth Canto. For the Supreme Lord, both the asuras and the demigods are equal, but the demigods are obedient to the Lord, whereas the asuras are not. Therefore, the example of picking out a thorn by another thorn is quite befitting. One thorn, which causes pinpricks on the leg of the Lord, is certainly disturbing to the Lord, and the other thorn, which takes out the disturbing elements, certainly gives service to the Lord. So although every living being is a part and parcel of the Lord, still one who is a pinprick of the Lord is called an asura, and one who is a voluntary servitor of the Lord is called a devatā or demigod.

In the material world the devatās and asuras are always contending, and the devatās are always saved from the hands of the asuras by the Lord. Both of them are under the control of the Lord. The world is full of two kinds of living beings, and the Lord's mission is always to protect the devatās and destroy the asuras, whenever there is such need in the world, and to do good to both of them.

1.15.35

yathā matsyādi-rūpāṇi
dhatte jahyād yathā naṭaḥ
bhū-bhāraḥ kṣapito yena
jahau tac ca kalevaram

SYNONYMS

yathā—as much as; *matsya-ādi*—incarnation as a fish, etc.; *rūpāṇi*—forms; *dhatte*—eternally accepts; *jahyāt*—apparently relinquishes; *yathā*—exactly like; *naṭaḥ*—magician; *bhū-bhāraḥ*—burden of the world; *kṣapitaḥ*—relieved; *yena*—by which; *jahau*—let go; *tat*—that; *ca*—also; *kalevaram*—body.

TRANSLATION

The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation, etc.

PURPORT

The Supreme Lord Personality of Godhead is neither impersonal nor formless, but His body is nondifferent from Him, and therefore He is known as the embodiment of eternity, knowledge and bliss. In the Bṛhad-vaiṣṇava Tantra it is clearly mentioned that anyone who considers the form of the Lord Kṛṣṇa to be made of material energy must be ostracized by all means. And if by chance the face of such an infidel is seen, one must clean himself by jumping in the river with his clothing. The Lord is described as amṛta, or deathless, because He has no material body. Under the circumstances, the Lord's dying or quitting His body is like the jugglery of a magician. The magician shows by his tricks that he is cut into pieces, burnt into ashes or made unconscious by hypnotic influences, etc., but all are false shows only. Factually the magician himself is neither burnt into ashes nor is he cut into pieces nor is he dead or unconscious at any stage of his magical demonstration. Similarly, the Lord has His eternal forms of unlimited variety of which the fish incarnation, as was exhibited within this universe, is also one. Because there are innumerable universes, somewhere or other the fish incarnation must be manifesting His pastimes without cessation. In this verse, the particular word dhatte, eternally accepted, (and not the word dhatva, accepted for the occasion) is used. The idea is that the Lord does not create the incarnation of fish; He has eternally such a form, and the appearance and disappearance of such an incarnation serve particular purposes. In the Bhagavad-gītā the Lord says (Bg. 7.24-25), "The impersonalists think that I

have no form and that I am formless, but that at present I have accepted a form to serve a purpose, and now I am manifested. But such speculators are factually without sharp intelligence. Though they may be good scholars in the Vedic literatures, they are practically ignorant of My inconceivable energies and My eternal forms of Personality. The reason is that I reserve the power of not being exposed to the nondevotees by My mystic curtain. The less intelligent fools are therefore unaware of My eternal form, which is never to be vanquished and is unborn." In the Padma Purāṇa it is said that those who are envious and always angry at the Lord are unfit to know the actual and eternal form of the Lord. In the Bhāgavatam also it is said that the Lord appeared like a thunderbolt to those who were wrestlers. Śiśupāla, at the time of being killed by the Lord, could not see Him as Kṛṣṇa, being dazzled by the glare of the brahmajyoti. Therefore, the temporary manifestation of the Lord as a thunderbolt to the wrestlers appointed by Kaṁsa, or the glaring appearance of the Lord before Śiśupāla, etc., were relinquished by the Lord, but the Lord as a magician is eternally existent and is never vanquished in any circumstance. Such forms are temporarily shown to the asuras only, and when such exhibitions are withdrawn, the asuras think that the Lord is no more existent, just as the foolish audience thinks the magician to be burnt to ashes or cut into pieces. The conclusion is that the Lord has no material body, and therefore He is never to be killed or changed by His transcendental body.

1.15.36

yadā mukundo bhagavān imāṁ mahīṁ
jahau sva-tanvā śravaṇīya-sat-kathaḥ
tadāhar evāpratibuddha-cetasām
abhadra-hetuḥ kalir anvavartata

SYNONYMS

yadā—when; *mukundaḥ*—Lord Kṛṣṇa; *bhagavān*—the Personality of Godhead; *imām*—this; *mahīm*—earth; *jahau*—left; *sva-tanvā*—with His selfsame body; *śravaṇīya-sat-kathaḥ*—hearing about Him is worthwhile; *tadā*—at that time; *ahaḥ eva*—from the very day; *aprati-buddha-cetasām*—of those whose minds are not sufficiently developed; *abhadra-hetuḥ*—cause of all ill fortune; *kaliḥ anvavartata*—Kali fully manifested.

TRANSLATION

When the Personality of Godhead Lord Kṛṣṇa left this earthly planet in His selfsame form, from that very day Kali, who had appeared partially before, became fully manifest to create inauspicious conditions for those who are endowed with a poor fund of knowledge.

PURPORT

The influence of Kali can be enforced only upon those who are not fully developed in God consciousness. One can neutralize the

effects of Kali by keeping oneself fully under the supreme care of the Personality of Godhead. The age of Kali ensued just after the Battle of Kurukṣetra, but it could not exert its influence because of the presence of the Lord. The Lord, however, left this earthly planet in His own transcendental body, and as soon as He left, the symptoms of the Kali-yuga, as were envisioned by Mahārāja Yudhiṣṭhira prior to Arjuna's arrival from Dvārakā, began to manifest, and Mahārāja Yudhiṣṭhira rightly conjectured on the departure of the Lord from earth. As we have already explained, the Lord left our sight just as when the sun sets it is out of our sight.

1.15.37

yudhiṣṭhiras tat parisarpaṇaṁ budhaḥ
pure ca rāṣṭre ca gṛhe tathātmani
vibhāvya lobhānṛta-jihma-hiṁsanādy-
adharma-cakraṁ gamanāya paryadhāt

SYNONYMS

yudhiṣṭhiraḥ—Mahārāja Yudhiṣṭhira; *tat*—that; *parisarpaṇam*—expansion; *budhaḥ*—thoroughly experienced; *pure*—in the capital; *ca*—as also; *rāṣṭre*—in the state; *ca*—and; *gṛhe*—at home; *tathā*—as also; *ātmani*—in person; *vibhāvya*—observing; *lobha*—avarice; *anṛta*—untruth; *jihma*—diplomacy; *hiṁsana-ādi*—violence, envy; *adharma*—irreligion; *cakram*—a vicious circle; *gamanāya*—for departure; *paryadhāt*—dressed himself accordingly.

TRANSLATION

Mahārāja Yudhiṣṭhira was intelligent enough to understand the influence of the age of Kali (characterized by increasing avarice, falsehood, cheating and violence throughout the capital, state and home and among individuals). So he wisely prepared himself to leave home, and he dressed accordingly.

PURPORT

The present age is influenced by the specific qualities of Kali, and since the days of the Battle of Kurukṣetra, about five thousand years ago, the influence of the age of Kali began manifesting, and from authentic scriptures it is learned that the age of Kali is still to run on for 427,000 years. The symptoms of the Kali-yuga, as mentioned above, namely avarice, falsehood, diplomacy, cheating, nepotism, violence and all such things, are already in vogue, and no one can imagine what is going to happen gradually with further increase of the influence of Kali till the day of annihilation. We have already come to know that the influence of the age of Kali is meant for godless so-called civilized man, otherwise those who are under the protection of the Lord have nothing to fear from this horrible age. Mahārāja Yudhiṣṭhira was a great devotee of the Lord, and there was no necessity of his being afraid of the age of Kali, but he preferred to retire from active household life and prepare himself to go back home, back to Godhead. The Pāṇḍavas are eternal companions of the Lord, and therefore they are more interested in the company of the

Lord than anything else. Besides that, being an ideal king, Mahārāja Yudhiṣṭhira wanted to retire just to set an example for others. As soon as there is some young fellow to look after the household affairs, one should at once retire from family life to uplift oneself to spiritual realization. No one should rot in the dark well of household life till one is dragged by the will of Yamarāja. Modern politicians should take lessons from Mahārāja Yudhiṣṭhira about voluntary retirement from active life and should make room for the younger generation. Also retired old gentlemen should take a lesson from him and leave home for spiritual realization before forcefully dragged away to meet death.

1.15.38

sva-rāṭ pautraṁ vinayinam
ātmanaḥ susamaṁ guṇaiḥ
toya-nīvyāḥ patiṁ bhūmer
abhyaṣiñcad gajāhvaye

SYNONYMS

sva-rāṭ—the emperor; *pautram*—unto the grandson; *vinayinam*—properly trained; *ātmanaḥ*—his own self; *su-samam*—equal in all respects; *guṇaiḥ*—by the qualities; *toya-nīvyāḥ*—bordered by the seas; *patim*—master; *bhūmeḥ*—of the land; *abhyaṣiñcat*—enthroned; *gajāhvaye*—in the capital of Hastināpura.

TRANSLATION

Thereafter, in the capital of Hastināpura, he enthroned his grandson, who was trained and equally qualified, as the emperor and master of all land bordered by the seas.

PURPORT

The total land on the earth bordered by the seas was under the subjugation of the King of Hastināpura. Mahārāja Yudhiṣṭhira trained his grandson Mahārāja Parīkṣit, who was equally qualified, in state administration in terms of the king's obligation to the citizens. Thus Parīkṣit was enthroned on the seat of Mahārāja Yudhiṣṭhira prior to his departure back to Godhead. Concerning Mahārāja Parīkṣit, the specific word used, vinayinam, is significant. Why was the King of Hastināpura, at least till the time of Mahārāja Parīkṣit, accepted as the Emperor of the world? The only reason is that the people of the world were happy because of the good administration of the Emperor. The happiness of the citizens was due to the ample production of natural produce such as grains, fruits, milk, herbs, valuable stones, minerals and everything that the people needed. They were even free from all bodily miseries, anxieties of mind, and disturbances caused by natural phenomena and other living beings. Because everyone was happy in all respects, there was no resentment, although there were sometimes battles between the state kings for political reasons and supremacy. Everyone was trained to attain the highest goal of life, and therefore the people

were also enlightened enough not to quarrel over trivialities. The influence of the age of Kali gradually infiltrated the good qualities of both the kings and the citizens, and therefore a tense situation developed between the ruler and the ruled, but still even in this age of disparity between the ruler and the ruled, there can be spiritual emolument and God consciousness. That is a special prerogative.

1.15.39

mathurāyāṁ tathā vajraṁ
śūrasena-patiṁ tataḥ
prājāpatyāṁ nirūpyeṣṭiṁ
agnīn apibad īśvaraḥ

SYNONYMS

mathurāyām—at Mathurā; *tathā*—also; *vajram*—Vajra; *śūrasena-patim*—King of the Śūrasenas; *tataḥ*—thereafter; *prājāpatyām*—Prājāpatya sacrifice; *nirūpya*—having performed; *iṣṭim*—goal; *agnīn*—fire; *apibat*—placed in himself; *īśvaraḥ*—capable.

TRANSLATION

Then he posted Vajra, the son of Aniruddha (grandson of Lord Kṛṣṇa), at Mathurā as the King of Śūrasena. Afterwards Mahārāja Yudhiṣṭhira performed a Prajāpati sacrifice and placed in himself the fire for quitting household life.

PURPORT

Mahārāja Yudhiṣṭhira, after placing Mahārāja Parīkṣit on the imperial throne of Hastināpura, and after posting Vajra, the great-grandson of Lord Kṛṣṇa, as the King of Mathurā, accepted the renounced order of life. The system of four orders of life and four castes in terms of quality and work known as varṇāśrama-dharma, is the beginning of real human life, and Mahārāja Yudhiṣṭhira, as the protector of this system of human activities, timely retired from active life as a sannyāsī, handing over the charge of the administration to a trained prince, Mahārāja Parīkṣit. The scientific system of varṇāśrama-dharma divides the human life in four divisions of occupation and four orders of life. The four orders of life as brahmacārī, grhastha, vānaprastha and sannyāsa are to be followed by all, irrespective of the occupational division. Modern politicians do not wish to retire from active life, even if they are old enough, but Yudhiṣṭhira Mahārāja, as an ideal king, voluntarily retired from active administrative life to prepare himself for the next life. Everyone's life must be so arranged that the last stage of life, say at least the last fifteen to twenty years prior to death, can be absolutely devoted to devotional service of the Lord to attain the highest perfection of life. It is really foolishness to engage oneself all the days of one's life in material enjoyment and fruitive activities, because as long as the mind remains absorbed in fruitive work for material enjoyment, there is no chance of getting out from conditioned life or material bondage. No one should follow the suicidal policy of neglecting one's supreme task of attaining the

highest perfection of life, namely going back home, back to Godhead.

1.15.40

visṛjya tatra tat sarvaṁ
dukūla-valayādikam
nirmamo nirahaṅkāraḥ
sañchinnāśeṣa-bandhanaḥ

SYNONYMS

visṛjya—relinquishing; *tatra*—all those; *tat*—that; *sarvam*—everything; *dukūla*—belt; *valaya-ādikam*—and bangles; *nirmamaḥ*—uninterested; *nirahaṅkāraḥ*—unattached; *sañchinna*—perfectly cut off; *aśeṣa-bandhanaḥ*—unlimited attachment.

TRANSLATION

Mahārāja Yudhiṣṭhira at once relinquished all his garments, belt and ornaments of the royal order and became completely disinterested and unattached to everything.

PURPORT

To become purified of material contamination is the necessary qualification for becoming one of the associates of the Lord. No one can become an associate of the Lord or can go back to Godhead without such purification. Mahārāja Yudhiṣṭhira,

therefore, to become spiritually pure, at once gave up his royal opulence by dress and garments. The kaśaya or saffron loincloth of a sannyāsī indicates freedom from all attractive material garments, and thus he changed his dress accordingly. He became disinterested in his kingdom and family and thus became free from all material contamination, or material designation. People are generally attached to various kinds of designations, namely the designations of family, society, country, occupation, wealth, position and many others. As long as one is attached to such designations, he is considered materially impure. The so-called leaders of men in the modern age are attached by national consciousness, but they do not know that such false consciousness is also another designation of the materially conditioned soul, and one has to relinquish such designations before one can become eligible to go back to Godhead. Foolish people, however, adore such men who die in national consciousness, but here is an example of Mahārāja Yudhiṣṭhira, a royal king who prepared himself to leave this world without such national consciousness. And yet he is remembered even today because he was a great pious king, almost on the same level with the Personality of Godhead Śrī Rāma. And because people of the world were dominated by such pious kings, they were happy in all respects, and it was quite possible for such great emperors to rule the world.

1.15.41

vācaṁ juhāva manasi
tat prāṇa itare ca tam
mṛtyāv apānaṁ sotsargaṁ
taṁ pañcatve hy ajohavīt

SYNONYMS

vācam—speeches; *juhāva*—relinquished; *manasi*—into the mind; *tat prāṇe*—mind into breathing; *itare ca*—other senses also; *tam*—into that; *mṛtyau*—into death; *apānam*—breathing; *sa-utsargam*—with all dedication; *tam*—that; *pañcatve*—into the body made of five elements; *hi*—certainly; *ajohavīt*—amalgamated it.

TRANSLATION

Then he amalgamated all the sense organs into the mind, then the mind into life, life into breathing, his total existence into the embodiments of the five elements and his body into death. Then as pure self, he became free from the material conception of life.

PURPORT

Mahārāja Yudhiṣṭhira, like his brother Arjuna, began to concentrate and gradually became freed from all material bondage. First of all he concentrated all the actions of the senses amalgamated in the mind, or in other words he turned his mind

towards transcendental service of the Lord. He prayed that all material activities were performed by the mind, actions and reactions of the material senses, and since he was going back to Godhead, the mind would wind up its material activities and be turned towards the transcendental service of the Lord. There was no longer need for material activities. Actually the activities of the mind cannot be stopped because they are the reflection of the eternal soul, but the quality of the activities can be changed from matter to the transcendental service of the Lord. The material color of the mind is changed by washing it from contaminations of life-breathing and thereby getting it freed from the contamination of repeated births and deaths and getting it situated in pure spiritual life. All is manifested by the temporary embodiment of the material body, which is a production of mind at the time of death, and if the mind is purified by practice of transcendental loving service of the Lord, and the same is constantly engaged in the service of the lotus feet of the Lord, there is no more chance of the mind's producing another material body after death. It will be freed from the absorption of material contamination. The pure soul will be able to return back home, back to Godhead.

1.15.42

tritve hutvā ca pañcatvaṁ
tac caikatve 'juhon muniḥ

sarvam ātmany ajuhavīd
brahmaṇy ātmānam avyaye

SYNONYMS

tritve—into the three qualities; *hutvā*—having offered; *ca*—also; *pañcatvam*—five elements; *tat*—that; *ca*—also; *ekatve*—in one nescience; *ajuhot*—amalgamated; *muniḥ*—the thoughtful; *sarvam*—the sum total; *ātmani*—in the soul; *ajuhavīt*—fixed; *brahmaṇi*—unto the spirit; *ātmānam*—the soul; *avyaye*—unto the inexhaustible.

TRANSLATION

Thus annihilating the gross body of five elements into the three qualitative modes of material nature, he merged them in one nescience and then absorbed that nescience in the self, Brahman, which is inexhaustible in all circumstances.

PURPORT

All that is manifested in the material world is the product of the mahat-tattva avyakta, and things that are visible in our material vision are nothing but combinations and permutations of such variegated material products. But the living entity is different from such material products. It is due to the living entity's forgetfulness of his eternal nature as eternal servitor of the Lord, and his false conception of becoming a so-called lord of the material nature, that he is obliged to enter into the existence of

false sense enjoyment. Thus a concomitant generation of material energies is the principal cause of the mind's being materially affected. Thus the gross body of five elements is produced. Mahārāja Yudhiṣṭhira reversed the action and merged the five elements of the body in the three modes of material nature. The qualitative distinction of the body as being good, bad or mediocre is extinguished, and again the qualitative manifestations become merged in material energy, which is produced from a false sense of the pure living being. When one is thus inclined to become an associate of the Supreme Lord, the Personality of Godhead, in one of the innumerable planets of the spiritual sky, especially in Goloka Vṛndāvana, one has to think always that he is different from the material energy; he has nothing to do with it, and he has to realize himself as pure spirit or Brahman, qualitatively equal with the Supreme Brahman (Parameśvara). Mahārāja Yudhiṣṭhira, after distributing his kingdom to Parīkṣit and Vajra, did not think himself Emperor of the world nor head of the Kuru dynasty. This sense of freedom from material relations, as well as freedom from material encagement of the gross and subtle encirclement, makes one free to act as the servitor of the Lord, even though one is in the material world. This stage is called jīvanmukta stage, or the liberated stage, even in the material world. That is the process of ending material existence. One must not only think that he is Brahman, but he must act like Brahman. One who only thinks himself Brahman is an impersonalist. And one who acts like Brahman is the pure devotee.

1.15.43

cīra-vāsā nirāhāro
baddha-vāṅ mukta-mūrdhajaḥ
darśayann ātmano rūpaṁ
jaḍonmatta-piśācavat
anavekṣamāṇo niragād
aśṛṇvan badhiro yathā

SYNONYMS

cīra-vāsāḥ—accepted torn clothing; *nirāhāraḥ*—gave up all solid foodstuff; *baddha-vāk*—stopped talking; *mukta-mūrdhajaḥ*—untied his hair; *darśayan*—began to show; *ātmanaḥ*—of himself; *rūpam*—bodily features; *jaḍa*—inert; *unmatta*—mad; *piśāca-vat*—just like an urchin; *anavekṣamāṇaḥ*—without waiting for; *niragāt*—was situated; *aśṛṇvan*—without hearing; *badhiraḥ*—just like a deaf man; *yathā*—as if.

TRANSLATION

After that Mahārāja Yudhiṣṭhira dressed himself in torn clothing, gave up eating all solid foods, voluntarily became dumb and let his hair hang loose. All this combined to make him look like an urchin or madman with no occupation. He did not depend on his brothers for anything. And, just like a deaf man, he heard nothing.

PURPORT

Thus being freed from all external affairs, he had nothing to do with imperial life or family prestige, and for all practical purposes he posed himself exactly like an inert mad urchin and did not speak of material affairs. He had no dependence on his brothers who had all along been helping him. This stage of complete independence from everything is also called the purified stage of fearlessness.

1.15.44

udīcīṁ praviveśāśāṁ
gata-pūrvāṁ mahātmabhiḥ
hṛdi brahma paraṁ dhyāyan
nāvarteta yato gataḥ

SYNONYMS

udīcīm—the northern side; *praviveśa-āśām*—those who wanted to enter there; *gata-pūrvām*—the path accepted by his forefathers; *mahā-ātmabhiḥ*—by the broad-minded; *hṛdi*—within the heart; *brahma*—the Supreme; *param*—Godhead; *dhyāyan*—constantly thinking of; *na āvarteta*—passed his days; *yataḥ*—wherever; *gataḥ*—went.

TRANSLATION

He then started towards the North, treading the path which was accepted by his forefathers and great men, to devote himself completely to the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went.

PURPORT

It is understood from this verse that Mahārāja Yudhiṣṭhira followed in the footsteps of his forefathers and the great devotees of the Lord. We have discussed many times before that the system of varṇāśrama-dharma, as it was strictly followed by the inhabitants of the world, specifically by those who inhabited the Āryavarta province of the world, emphasizes the importance of leaving all household connections at a certain stage of life. The training and education was so imparted, and thus a respectable person like Mahārāja Yudhiṣṭhira must leave all family connection for self-realization and going back to Godhead. No king or respectable gentleman would continue family life till the end because that was considered suicidal and against the interest of the perfection of human life. In order to be free from all family encumbrances and devote oneself cent percent in the devotional service of Lord Kṛṣṇa, this system is always recommended for everyone because it is the path of authority. The Lord instructs in the Bhagavad-gītā (Bg. 18.62) that one must become a devotee of the Lord at least at the last stage of one's life. A sincere soul of

the Lord like Mahārāja Yudhiṣṭhira must abide by this instruction of the Lord for his own interest.

The specific words Brahman Param indicate Lord Śrī Kṛṣṇa. This is corroborated in the Bhagavad-gītā (Bg. 10.12) by Arjuna with reference to great authorities like Asita, Devala, Nārada, Vyāsa, etc. Thus Mahārāja Yudhiṣṭhira, while leaving home for the North, constantly remembered Lord Śrī Kṛṣṇa within himself, following in the footsteps of his forefathers as well as the great devotees of all times.

1.15.45

sarve tam anunirjagmur
bhrātaraḥ kṛta-niścayāḥ
kalinādharma-mitreṇa
dṛṣṭvā spṛṣṭāḥ prajā bhuvi

SYNONYMS

sarve—all his younger brothers; *tam*—him; *anunirjagmuḥ*—left home by following the elder; *bhrātaraḥ*—brothers; *kṛta-niścayāḥ*—decidedly; *kalinā*—by the age of Kali; *adharma*—principle of irreligion; *mitreṇa*—by the friend; *dṛṣṭvā*—observing; *spṛṣṭāḥ*—having overtaken; *prajāḥ*—all citizens; *bhuvi*—on the earth.

TRANSLATION

The younger brothers of Mahārāja Yudhiṣṭhira observed that the age of Kali had already arrived throughout the world and that the citizens of the kingdom were already affected by irreligious practice. Therefore they decided to follow in the footsteps of their elder brother.

PURPORT

The younger brothers of Mahārāja Yudhiṣṭhira were already obedient followers of the great Emperor, and they had sufficiently been trained to know the ultimate goal of life. They therefore decidedly followed their eldest brother in rendering devotional service to Lord Śrī Kṛṣṇa. According to the principles of sanātana-dharma, one must retire from family life after half the duration of life is finished and must engage himself in self-realization. But the question of engaging oneself is not always decided. Sometimes retired men are bewildered about how to engage themselves for the last days of life. Here is a decision by authorities like the Pāṇḍavas. All of them engaged themselves in culturing favorably the devotional service of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead. According to Svāmī Śrīdhara, dharma, artha, kāma and mokṣa, or fruitive activities, philosophical speculations or salvation, as conceived by several persons, are not the ultimate goal of life. They are more or less practiced by persons who have no information of the ultimate goal of life. The ultimate goal of life is already indicated by the

Lord Himself in the Bhagavad-gītā (Bg. 18.64), and the Pāṇḍavas were intelligent enough to follow it without hesitation.

1.15.46

> *te sādhu-kṛta-sarvārthā*
> *jñātvātyantikam ātmanaḥ*
> *manasā dhārayām āsur*
> *vaikuṇṭha-caraṇāmbujam*

SYNONYMS

te—all of them; *sādhu-kṛta*—having performed everything worthy of a saint; *sarva-arthāḥ*—that which includes everything worthy; *jñātvā*—knowing it well; *ātyantikam*—the ultimate; *ātmanaḥ*—of the living being; *manasā*—within the mind; *dhārayām āsuḥ*—sustained; *vaikuṇṭha*—the Lord of the spiritual sky; *caraṇa-ambujam*—the lotus feet.

TRANSLATION

They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Śrī Kṛṣṇa are the supreme goal of all. Therefore they meditated upon His feet without interruption.

PURPORT

In the Bhagavad-gītā the Lord says (Bg. 7.28) that only those who have done pious deeds in previous lives and have become

freed from the results of all impious acts can concentrate upon the lotus feet of the Supreme Lord Śrī Kṛṣṇa. The Pāṇḍavas, not only in this life but also in their previous lives, had always performed the supreme pious work, and thus they are ever free from all the reactions of impious work. It is quite reasonable, therefore, that they concentrated their minds unto the lotus feet of the Supreme Lord Śrī Kṛṣṇa. According to Śrī Viśvanātha Cakravartī, dharma, artha, kāma and mokṣa principles are accepted by persons who are not free from the results of impious action. Such persons affected with the contaminations of the above four principles cannot at once accept the lotus feet of the Lord in the spiritual sky. The Vaikuṇṭha world is situated far beyond the material sky. The material sky is under the management of Durgā Devī, or the material energy of the Lord, but the Vaikuṇṭha world is managed by the personal energy of the Lord.

1.15.47-48

tad-dhyānodriktayā bhaktyā
viśuddha-dhiṣaṇāḥ pare
tasmin nārāyaṇa-pade
ekānta-matayo gatim

avāpur duravāpāṁ te
asadbhir viṣayātmabhiḥ

vidhūta-kalmaṣā sthānaṁ
virajenātmanaiva hi

SYNONYMS

tat—that; *dhyāna*—positive meditation; *utriktayā*—being freed from; *bhaktyā*—by a devotional attitude; *viśuddha*—purified; *dhiṣaṇāḥ*—by intelligence; *pare*—unto the Transcendence; *tasmin*—in that; *nārāyaṇa*—the Personality of Godhead Śrī Kṛṣṇa; *pade*—unto the lotus feet; *ekānta-matayaḥ*—of those who are fixed in the Supreme, who is one; *gatim*—destination; *avāpuḥ*—attained; *duravāpām*—very difficult to obtain; *te*—by them; *asadbhiḥ*—by the materialists; *viṣaya-ātmabhiḥ*—absorbed in material needs; *vidhūta*—washed off; *kalmaṣāḥ*—material contaminations; *sthānam*—abode; *virajena*—without material passion; *ātmanā eva*—by the selfsame body; *hi*—certainly.

TRANSLATION

Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky which is ruled over by the Supreme Nārāyaṇa Lord Kṛṣṇa. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Śrī Kṛṣṇa, known as Goloka Vṛndāvana, cannot be attained by persons who are absorbed in the material conception of life. But the Pāṇḍavas, being completely washed of all material contamination, attained that abode in their very same bodies.

PURPORT

According to Śrīla Jīva Gosvāmī, a person freed from the three modes of material qualities, namely goodness, passion and ignorance, and situated in transcendence can reach the highest perfection of life without change of body. Śrīla Sanātana Gosvāmī in his Hari-bhakti-vilāsa says that a person, whatever he may be, can attain the perfection of a twice-born brāhmaṇa by undergoing the spiritual disciplinary actions under the guidance of a bona fide spiritual master, exactly as a chemist can turn gun metal into gold by chemical manipulation. It is, therefore, the actual guidance that matters in the process of becoming a brāhmaṇa, even without change of body, or in going back to Godhead without change of body. Śrīla Jīva Gosvāmī remarks that the word "hi" used in this connection positively affirms this truth, and there is no doubt about this factual position. The Bhagavad-gītā also affirms this statement of Śrīla Jīva Gosvāmī when the Lord says (Bg. 14.26) that anyone who executes devotional service systematically without deviation can attain the perfection of Brahman by surpassing the contamination of the three modes of material nature, and when the Brahman perfection is still more advanced by the selfsame execution of devotional service, there is no doubt at all that one can attain the supreme spiritual planet Goloka Vṛndāvana without change of body, as we have already discussed in connection with the Lord's returning to His abode without a change of body.

1.15.49

viduro 'pi parityajya
prabhāse deham ātmanaḥ
kṛṣṇāveśena tac-cittaḥ
pitṛbhiḥ sva-kṣayaṁ yayau

SYNONYMS

viduraḥ—Vidura (the uncle of Mahārāja Yudhiṣṭhira); *api*—also; *parityajya*—after quitting the body; *prabhāse*—in the place of pilgrimage at Prabhāsa; *deham ātmanaḥ*—his body; *kṛṣṇa*—the Personality of Godhead; *āveśena*—being absorbed in that thought; *tat*—his; *cittaḥ*—thoughts and actions; *pitṛbhiḥ*—along with the residents of Pitṛloka; *sva-kṣayam*—his own abode; *yayau*—departed.

TRANSLATION

Vidura, while on pilgrimage, left his body at Prabhāsa. Because he was absorbed in thought of Lord Kṛṣṇa, he was received by the denizens of the Pitṛloka planet where he returned to his original post.

PURPORT

The difference between the Pāṇḍavas and Vidura is that the Pāṇḍavas are eternal associates of the Lord Personality of Godhead, whereas Vidura is one of the administrative demigods

in charge of the Pitṛloka planet and is known as Yamarāja. Men are afraid of Yamarāja because it is he only who awards punishment to the miscreants of the material world, but those who are devotees of the Lord have nothing to fear from him. To the devotees he is a cordial friend, but to the nondevotees he is fear personified. As we have already discussed, it is understood that Yamarāja was cursed by Maṇḍuka Muni to be degraded as a śūdra, and therefore Vidura was an incarnation of Yamarāja. As eternal servitor of the Lord, he displayed his devotional activities very ardently and lived a life of a pious man, so much so that a materialistic man like Dhṛtarāṣṭra also got salvation by his instruction. So by his pious activities in devotional service of the Lord he was able to remember always the lotus feet of the Lord, and thus he became washed of all contamination of a śūdra-born life. At the end he was again received by the denizens of Pitṛloka and posted in his original position. The demigods are also associates of the Lord without personal touch, whereas the direct associates of the Lord are in constant personal touch with Him. The Lord and His personal associates incarnate in many universes without cessation. The Lord remembers them all, whereas the associates forget due to their being very minute parts and parcels of the Lord; they are apt to forget such incidences due to being infinitesimal. This is corroborated in the Bhagavad-gītā (Bg. 4.5).

1.15.50

draupadī ca tadājñāya
patīnām anapekṣatām
vāsudeve bhagavati
hy ekānta-matir āpa tam

SYNONYMS

draupadī—Draupadī (the wife of the Pāṇḍavas); *ca*—and; *tadā*—at that time; *ājñāya*—knowing Lord Kṛṣṇa fully well; *patīnām*—of the husbands; *anapekṣatām*—who did not care for her; *vāsudeve*—unto Lord Vāsudeva (Kṛṣṇa); *bhagavati*—the Personality of Godhead; *hi*—exactly; *eka-anta*—absolutely; *matiḥ*—concentration; *āpa*—got; *tam*—Him (the Lord).

TRANSLATION

Draupadī also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. Both she and Subhadrā became absorbed in thoughts of Kṛṣṇa and attained the same results as their husbands.

PURPORT

When flying an airplane in outer space, one cannot take care of other planes. Everyone has to take care of his own plane, and if there is any danger, no other plane can help another in that

condition. Similarly, at the end of life when one has to go back to home, back to Godhead, everyone has to take care of himself without help rendered to another. The help is, however, offered on ground before flying in space. Similarly, the spiritual master, the father, the mother, the relatives, the husband, etc., can all render help during one's lifetime, but while crossing the sea one has to take care of himself and utilize the instructions formerly received. Draupadī had five husbands, and no one asked Draupadī to come, but Draupadī had to take care of herself without waiting for her great husbands. And because she was already trained up, she at once took to the concentration of the lotus feet of Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. The wives also got the same result as their husbands in the same manner, that is to say that without changing the body they reached the destination of back to Godhead. Śrīla Viśvanātha Cakravartī Ṭhākur suggests that both Draupadī and Subhadrā, although her name is not mentioned herein, got the same result. None of them had to quit the body.

1.15.51

> *yaḥ śraddhayaitad bhagavat-priyāṇāṁ*
> *pāṇḍoḥ sutānām iti samprayāṇam*
> *śṛṇoty alaṁ svastyayanaṁ pavitraṁ*
> *labdhvā harau bhaktim upaiti siddhim*

SYNONYMS

yaḥ—anyone who; *śraddhayā*—with devotion; *etat*—this; *bhagavat-priyāṇām*—of those who are very dear to the Personality of Godhead; *pāṇḍoḥ*—of Pāṇḍu; *sutānām*—of the sons; *iti*—thus; *samprayāṇam*—departure for the ultimate goal; *śṛṇoti*—hears; *alam*—only; *svastyayanam*—good fortune; *pavitram*—perfectly pure; *labdhvā*—by obtaining; *harau*—unto the Supreme Lord; *bhaktim*—devotional service; *upaiti*—gains; *siddhim*—perfection.

TRANSLATION

The subject of the departure of the sons of Pāṇḍu for the ultimate goal of life, back to Godhead, is fully auspicious and is perfectly pure. Therefore anyone who hears this narration with devotional faith certainly gains devotional service of the Lord, the highest perfection of life.

PURPORT

Śrīmad-Bhāgavatam is a narration about the Personality of Godhead and of the devotees of the Lord like the Pāṇḍavas and others. The narration of the Personality of Godhead and His devotees is absolute in itself, and thus to hear it with a devotional attitude is to associate with the Lord and constant companions of the Lord. By the hearing process of Śrīmad-Bhāgavatam one can attain the highest perfection of life, namely going back home, back to Godhead, without failure.

Thus end the Bhaktivedanta purports of the Fifteenth Chapter, First Canto, of the Śrīmad-Bhāgavatam, entitled “The Pāṇḍavas Retire Timely.”

Chapter 16

1.16.1

sūta uvāca
tataḥ parīkṣid dvija-varya-śikṣayā
mahīṁ mahā-bhāgavataḥ śaśāsa ha
yathā hi sūtyām abhijāta-kovidāḥ
samādiśan vipra mahad-guṇas tathā

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *tataḥ*—thereafter; *parīkṣit*—Mahārāja Parīkṣit; *dvija-varya*—the great twice-born *brāhmaṇas*; *śikṣayā*—by their instructions; *mahīm*—the earth; *mahā-bhāgavataḥ*—the great devotee; *śaśāsa*—ruled; *ha*—in the past; *yathā*—as they told it; *hi*—certainly; *sūtyām*—at the time of his birth; *abhijāta-kovidāḥ*—expert astrologers at the time of birth; *samādiśan*—gave their opinions; *vipra*—O *brāhmaṇas*; *mahat-guṇaḥ*—great qualities; *tathā*—true to that.

TRANSLATION

Sūta Gosvāmī said: O learned brāhmaṇas, Mahārāja Parīkṣit then began to rule over the world as a great devotee of the Lord under the instructions of the best of

the twice-born brāhmaṇas. He ruled by those great qualities which were foretold by expert astrologers at the time of his birth.

PURPORT

At the time of Mahārāja Parīkṣit's birth, the expert astrologer brāhmaṇas foretold some of his qualities. Mahārāja Parīkṣit developed all those qualities, being a great devotee of the Lord. The real qualification is to become a devotee of the Lord, and gradually all the good qualities worthy of possession develop. Mahārāja Parīkṣit was a mahābhāgavata, or a first-class devotee, who was not only well versed in the science of devotion but also able to convert others to become devotees by his transcendental instructions. Mahārāja Parīkṣit was, therefore, a devotee of the first order, and thus he used to consult great sages and learned brāhmaṇas who could advise him by the śāstras how to execute the state administration. Such great kings were more responsible than modern elected executive heads because they obliged the great authorities by following their instructions left in Vedic literatures. There was no need to enact daily a new legislative bill by impractical fools and to alter it again and again conveniently to serve some purpose. The rules and regulations were already set forth by great sages like Manu, Yājñavalkya, Parāśara and other liberated sages, and the enactments were all suitable for all ages in all places. Therefore the rules and regulations were standard and without flaw or defect. Kings like Mahārāja Parīkṣit had their council of advisers, and all the members of that council were either great sages or brāhmaṇas of the first order. They did

not accept any salary, nor had they any necessity for such salaries. The state would get the best advice without expenditure. They were themselves samadarśi, equal to everyone, both man and animal. They would not advise the king to give protection to man and instruct him to kill the poor animals. Such council members were not fools or representatives to compose a fool's paradise. They were all self-realized souls, and they knew perfectly well how all living beings in the state would be happy, both in this life and the next. They were not concerned with the hedonistic philosophy of eat, drink, be merry and enjoy. They were philosophers in the real sense, and they knew well what is the mission of human life. Under all these obligations, the advisory council of the king would give correct directions, and the king or executive head, being himself a qualified devotee of the Lord, would scrutinizingly follow them for the welfare of the state. The state in the days of Mahārāja Yudhiṣṭhira or Mahārāja Parīkṣit was a welfare state in the real sense of the term because no one was unhappy in that state, be he man or animal. Mahārāja Parīkṣit was an ideal king for a welfare state of the world.

1.16.2

sa uttarasya tanayām
upayema irāvatīm
janamejayādīṁś caturas
tasyām utpādayat sutān

SYNONYMS

saḥ—he; *uttarasya*—of King Uttara; *tanayām*—daughter; *upayeme*—married; *irāvatīm*—Irāvatī; *janamejaya-ādīn*—headed by Mahārāja Janamejaya; *caturaḥ*—four; *tasyām*—in her; *utpādayat*—begot; *sutān*—sons.

TRANSLATION

King Parīkṣit married the daughter of King Uttara and begot four sons headed by Mahārāja Janamejaya.

PURPORT

Mahārāja Uttara was the son of Virāṭa and maternal uncle of Mahārāja Parīkṣit. Irāvatī, being the daughter of Mahārāja Uttara, was the cousin sister of Mahārāja Parīkṣit, but cousin brothers and sisters were allowed to get married if they did not belong to the same gotra or family. In the Vedic system of marriage, the importance of the gotra or family was stressed. Arjuna also married Subhadrā, although she was his maternal cousin sister.

Janamejaya. One of the rājarṣi kings and the famous son of Mahārāja Parīkṣit. His mother's name is Irāvatī, or according to some, Madravatī. Mahārāja Janamejaya begot two sons of the names Jñatanika and Sankukarṇa. He celebrated several sacrifices in the Kurukṣetra pilgrimage, and he had three younger brothers named Śrutasena, Ugrasena and Bhīmasena II. He invaded Taxsila (Ajanta), and he decided to avenge the

unlawful curse upon his great father Mahārāja Parīkṣit. He performed a great sacrifice called Sarpa yajña to kill the race of serpents, including the Takṣaka, which had bitten his father to death. On request from many influential demigods and sages, he had to change his decision to kill the race of snakes, but despite stopping the sacrifice, he satisfied everyone concerned in the sacrifice by rewarding them properly and stopping further procedure of the sacrifice. In the ceremony, Mahāmuni Vyāsadeva also was present, and he personally narrated the history of the Battle of Kurukṣetra before the King. Later on by the order of Vyāsadeva, his disciple Vaiśampāyana narrated before the King the subject matter of Mahābhārata. He was much affected by his great father's untimely death and was very anxious to see him again, and he expressed his desire before the great sage Vyāsadeva. Vyāsadeva also fulfilled his desire. His father was present before him, and he worshiped both his father and Vyāsadeva with great respect and pomp. Being fully satisfied, he made charities most munificently to the brāhmaṇas present in the sacrifice.

1.16.3

ājahārāśva-medhāṁs trīn
gaṅgāyāṁ bhūri-dakṣiṇān
śāradvataṁ guruṁ kṛtvā
devā yatrākṣi-gocarāḥ

SYNONYMS

ājahāra—performed; *aśva-medhān*—horse sacrifices; *trīn*—three; *gaṅgāyām*—the bank of the Ganges; *bhūri*—sufficiently; *dakṣiṇān*—rewards; *śāradvatam*—unto Kṛpācārya; *gurum*—spiritual master; *kṛtvā*—having selected; *devāḥ*—the demigods; *yatra*—wherein; *akṣi*—eyes; *gocarāḥ*—within the purview.

TRANSLATION

Mahārāja Parīkṣit, after having selected Kṛpācārya for guidance as his spiritual master, performed three horse sacrifices on the banks of the Ganges. These were executed with sufficient rewards for the attendants. And at these sacrifices, even the common man could see demigods.

PURPORT

It appears from this verse that interplanetary travel by the denizens of higher planets is easy. In many statements in Bhāgavatam, we have observed that the demigods from heaven used to visit this earth to attend sacrifices performed by influential kings and emperors. Herein also we find that during the time of the horse sacrifice ceremony of Mahārāja Parīkṣit, the demigods from other planets were visible even for the common man due to the sacrificial ceremony. The demigods are not generally visible to common men, as the Lord is not visible. But as the Lord also, by His causeless mercy, descends to be visible to the common man, similarly the demigods also become visible to

the common man by their own grace. Although celestial beings are not visible to the naked eyes of the inhabitants of this earth, it was due to the influence of Mahārāja Parīkṣit that the demigods also agreed to be visible. The kings used to spend lavishly during such sacrifices, as a cloud distributes rains. A cloud is nothing but another form of water, or, in other words, the waters of the earth transform into clouds. Similarly, the charity made by the kings in such sacrifices are but another form of the taxes collected from the citizens. But, as the rains fall down very lavishly and appear to be more than necessary, the charity made by such kings also seems to be more than what the citizen needs. Satisfied citizens will never organize agitation against the king, and thus there was no need in changing the monarchial state.

Even for a king like Mahārāja Yudhiṣṭhira there was need of a spiritual master for guidance. Without such guidance one cannot make progress in spiritual life. The spiritual master must be bona fide, and one who wants to have self-realization must approach and take shelter of a bona fide spiritual master to achieve real success.

1.16.4

nijagrāhaujasā vīraḥ
kaliṁ digvijaye kvacit
nṛpa-liṅga-dharaṁ śūdraṁ
ghnantaṁ go-mithunaṁ padā

SYNONYMS

nijagrāha—sufficiently punished; *ojasā*—by prowess; *vīraḥ*—valiant hero; *kalim*—unto Kali, the master of the age; *digvijaye*—on his way to conquer the world; *kvacit*—once upon a time; *nṛpa-liṅga-dharam*—one who passes in the dress of a king; *śūdram*—the lower class; *ghnantam*—hurting; *go-mithunam*—a cow and bull; *padā*—on the leg.

TRANSLATION

Once, when Mahārāja Parīkṣit was on his way to conquer the world, he saw the master of Kali-yuga, who was lower than a śūdra, disguised as a king and hurting the legs of a cow and bull. The King at once caught hold of him to deal sufficient punishment.

PURPORT

The purpose of a king's going out to conquer the world is not for self-aggrandizement. Mahārāja Parīkṣit went out to conquer the world after his ascendance on the throne, but this was not for the purpose of aggression on other states. He was the Emperor of the world, and all small states were already under his regime. His purpose in going out was to see how things were going on in terms of the godly state. The king, being the representative of the Lord, has to execute the will of the Lord duly. There is no question of self-aggrandizement. Thus as soon as Mahārāja Parīkṣit saw that a lower class man in the dress of a king was hurting the legs of a cow and a bull, at once he arrested and

punished him. The king cannot tolerate insults to the most important animal, the cow, nor can he tolerate disrespect for the most important man, the brāhmaṇa. Human civilization means to advance the cause of brahminical culture, and to maintain it, cow protection is essential. There is a miracle in milk, for it contains all the necessary vitamins to sustain human physiological conditions for higher achievements. Brahminical culture can only be advanced when man is educated to develop the quality of goodness, and for this there is prime necessity of food prepared with milk, fruits and grains. Mahārāja Parīkṣit was astonished to see that a black śūdra, dressed like a ruler, was mistreating a cow, the most important animal in human society.

The age of Kali means mismanagement and quarrel. And the root cause of all mismanagement and quarrel is that worthless men with the modes of lower class men, who have no higher ambition in life, come to the helm of the state management. Such men at the post of a king are sure to hurt first the cow and the brahminical culture and thereby to push all society towards hell. Mahārāja Parīkṣit, trained as he was, got the scent of this root cause of all quarrel in the world. Thus he wanted to stop it in the very beginning.

1.16.5

śaunaka uvāca
kasya hetor nijagrāha
kaliṁ digvijaye nṛpaḥ

nṛdeva-cihna-dhṛk śūdra-
ko 'sau gāṁ yaḥ padāhanat
tat kathyatāṁ mahā-bhāga
yadi kṛṣṇa-kathāśrayam

SYNONYMS

śaunakaḥ uvāca—Śaunaka Ṛṣi said; *kasya*—for what; *hetoḥ*—reason; *nijagrāha*—sufficiently punished; *kalim*—the master of the age of Kali; *digvijaye*—during the time of his world tour; *nṛpaḥ*—the King; *nṛ-deva*—royal person; *cihna-dhṛk*—decorated like; *śūdrakaḥ*—lowest of the *śūdras*; *asau*—he; *gām*—cow; *yaḥ*—one who; *padā ahanat*—struck on the leg; *tat*—all that; *kathyatām*—please describe; *mahā-bhāga*—O greatly fortunate one; *yadi*—if, however; *kṛṣṇa*—about Kṛṣṇa; *kathā-āśrayam*—related with His topics.

TRANSLATION

Śaunaka Ṛṣi inquired: Why did Mahārāja Parīkṣit simply punish him, since he was the lowest of the śūdras, having dressed as a king and harmed the legs of a cow? Please describe all these incidences as they relate to the topics of Lord Kṛṣṇa.

PURPORT

Śaunaka and the ṛṣis were astonished to hear that the pious Mahārāja Parīkṣit simply punished the culprit and did not kill

him. This suggests that a pious king like Mahārāja Parīkṣit should have at once killed an offender who wanted to cheat the public, being dressed like a king and at the same time daring to insult the purest of the animals, a cow! The ṛṣis in those days, however, could not even imagine that in the advanced days of the age of Kali the lowest of the śūdras will be elected as administrators and will open organized slaughterhouses for killing cows. Anyway, although hearing about a śūdraka who was a cheat and insulter of a cow was not very interesting to the great ṛṣis, they nevertheless wanted to hear about it to see if the event had any connection with Lord Kṛṣṇa. They were simply interested in the topics of Lord Kṛṣṇa, for anything that is dovetailed with the narration of Kṛṣṇa is worth hearing. There are many topics in the Bhāgavatam about sociology, politics, economy, cultural affairs, etc., but all of them are in relation with Kṛṣṇa, and therefore all of them are worth hearing. Kṛṣṇa is the purifying ingredient in all matters, regardless of what they are. In the mundane world, everything is impure due to its being a product of the three mundane qualities. The purifying agent is, however, Kṛṣṇa.

1.16.6

> *athavāsya padāmbhoja-*
> *makaranda-lihāṁ satām*
> *kim anyair asad-ālāpair*
> *āyuṣo yad asad-vyayaḥ*

SYNONYMS

athavā—otherwise; *asya*—of His (Lord Kṛṣṇa's); *pada-ambhoja*—lotus feet; *makaranda-lihām*—of those who lick the honey from such a lotus flower; *satām*—of those who are to exist eternally; *kim anyaiḥ*—what is the use of anything else; *asat*—illusory; *ālāpaiḥ*—topics; *āyuṣaḥ*—of the duration of life; *yat*—that which is; *asat-vyayaḥ*—unnecessary waste of life.

TRANSLATION

The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord. What is the use of topics which simply waste one's valuable life?

PURPORT

Lord Kṛṣṇa and His devotees are both on the transcendental plane; therefore the topics of Lord Kṛṣṇa or of His pure devotees are equally good. The Battle of Kurukṣetra is full of politics and diplomacy, but because the topics are related with Lord Kṛṣṇa, the Bhagavad-gītā is therefore adored all over the world. There is no need to eradicate politics, economics, sociology, etc., which are mundane to the mundaners. To a pure devotee who is actually related with the Lord, such mundane things are transcendental if dovetailed with the Lord or with His pure devotee.

We have so far heard and talked about the activities of the Pāṇḍavas, and we are dealing with the topics of Mahārāja Parīkṣit, but because all these topics are related with the Lord Śrī Kṛṣṇa, they are all transcendental, and pure devotees have great interest in hearing them. We have already discussed this matter in connection with the prayers of Bhīṣmadeva.

Our duration of life is not very long, and there is no certainty when we shall be ordered to leave everything for the next stage. Thus it is our duty to see that not a moment of our life is wasted in topics which are not related with Lord Kṛṣṇa. Any topic, however pleasant, is not worth hearing if it is devoid of its relation of Kṛṣṇa.

The spiritual planet, Goloka Vṛndāvana, eternal abode of Lord Kṛṣṇa, is shaped like the whorl of a lotus flower. Even when the Lord descends on any one of the mundane planets, He does so by manifesting His own abode as it is. Thus His feet remain always on the same big whorl of lotus flower. His feet are also as beautiful as the lotus flower. Therefore it is said that Lord Kṛṣṇa has lotus feet.

A living being is eternal by constitution. He is, so to speak, in the whirlpool of birth and death due to his contact with material energy. Freed from such material energy, a living entity is liberated and is eligible to return back home, back to Godhead. Those who want to live forever without changing their material body should not waste valuable time with topics other than those relating to Lord Kṛṣṇa and His devotees.

1.16.7

kṣudrāyuṣāṁ nṛṇām aṅga
martyānām ṛtam icchatām
ihopahūto bhagavān
mṛtyuḥ śāmitra-karmaṇi

SYNONYMS

kṣudra—very small; *āyuṣām*—of the duration of life; *nṛṇām*—of the human beings; *aṅga*—O Sūta Gosvāmī; *martyānām*—of those who are sure to meet death; *ṛtam*—eternal life; *icchatām*—of those who desire it; *iha*—herein; *upahūtaḥ*—called for being present; *bhagavān*—representing the Lord; *mṛtyuḥ*—the controller of death, Yamarāja; *śāmitra*—suppressing; *karmaṇi*—performances.

TRANSLATION

O Sūta Gosvāmī, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamarāja.

PURPORT

The living entity, as he develops from lower animal life to a higher human being and gradually to higher intelligence, becomes anxious to get freed from the clutches of death. Modern scientists try to avoid death by physiochemical advancement of

knowledge, but alas the controller of death, Yamarāja, is so cruel that he does not spare even the very life of the scientist himself. The scientist, who puts forward the theory of stopping death by advancement of scientific knowledge, becomes himself a victim of death when he is called by Yamarāja. What to speak of stopping death, no one can even enhance the short period of life even by a fraction of a moment. The only hope of suspending the cruel slaughtering process of Yamarāja is to call him to hear and chant the holy name of the Lord. Yamarāja is a great devotee of the Lord, and he likes to be invited to kīrtanas and sacrifices by the pure devotees who are constantly engaged in the devotional service of the Lord. Thus the great sages, headed by Śaunaka and others, invited Yamarāja to attend the sacrifice performed at Naimiṣāraṇya. This was good for those who did not want to die.

1.16.8

na kaścin mriyate tāvad
yāvad āsta ihāntakaḥ
etad-arthaṁ hi bhagavān
āhūtaḥ paramarṣibhiḥ
aho nṛ-loke pīyeta
hari-līlāmṛtaṁ vacaḥ

SYNONYMS

na—not; *kaścit*—anyone; *mriyate*—will die; *tāvat*—so long; *yāvat*—as long as; *āste*—is present; *iha*—herein; *antakaḥ*—one who causes

the end of life; *etat*—this; *artham*—reason; *hi*—certainly; *bhagavān*—the representative of the Lord; *āhūtaḥ*—invited; *parama-ṛṣibhiḥ*—by the great sages; *aho*—alas; *nṛ-loke*—in human society; *pīyeta*—let them drink; *hari-līlā*—transcendental pastimes of the Lord; *amṛtam*—nectar for eternal life; *vacaḥ*—narrations.

TRANSLATION

As long as Yamarāja, who causes everyone's death, is present here, no one shall meet with death. The great sages have invited the controller of death, Yamarāja, who is the representative of the Lord. Living beings who are under his grip should take advantage by hearing the deathless nectar in the form of this narration of the transcendental pastimes of the Lord.

PURPORT

Every human being does not like to meet death, but he does not know how to get rid of death. The surest remedy for avoiding death is to get oneself accustomed to hearing the nectarean pastimes of the Lord as they are systematically narrated in the text of Śrīmad-Bhāgavatam. It is advised herein, therefore, that any human being who desires freedom from death should take to this course of life as recommended by the ṛṣis headed by Śaunaka.

1.16.9

mandasya manda-prajñasya
vayo mandāyuṣaś ca vai
nidrayā hriyate naktaṁ
divā ca vyartha-karmabhiḥ

SYNONYMS

mandasya—of the lazy; *manda*—paltry; *prajñasya*—of intelligence; *vayaḥ*—age; *manda*—short; *āyuṣaḥ*—of duration of life; *ca*—and; *vai*—exactly; *nidrayā*—by sleeping; *hriyate*—passes away; *naktam*—night; *divā*—daytime; *ca*—also; *vyartha*—for nothing; *karmabhiḥ*—by activities.

TRANSLATION

Lazy human beings with paltry intelligence and a short duration of life pass the night sleeping and the day performing activities that are for naught.

PURPORT

The less intelligent do not know the real value of the human form of life. The human form is a special gift of material nature in the course of her enforcing stringent laws of miseries upon the living being. It is a chance to achieve the highest boon of life, namely to get out of the entanglement of repeated birth and death. The intelligent take care of this important gift by strenuously

endeavoring to get out of the entanglement. But the less intelligent are lazy and unable to evaluate the gift of the human body to achieve liberation from the material bondage; they become more interested in so-called economic development and work very hard throughout life simply for the sense enjoyment of the temporary body. Sense enjoyment is also allowed to the lower animals by the law of nature, and thus a human being is also destined to a certain amount of sense enjoyment according to his past or present life. But one should definitely try to understand that sense enjoyment is not the ultimate goal of human life. Herein it is said that during the daytime one works “for nothing” because the aim is nothing but sense enjoyment. We can particularly observe how the human being is engaged for nothing in great cities and industrial towns. There are so many things manufactured by human energy, but they are all meant for sense enjoyment, and not for getting out of the material bondage. And after working hard during the daytime, a tired man either sleeps or engages in sex habits at night. That is the program of materialistic civilized life for the less intelligent. Therefore they are designated herein as lazy, unfortunate and short-lived.

1.16.10

sūta uvāca
yadā parīkṣit kuru-jāṅgale 'vasat
kaliṁ praviṣṭaṁ nija-cakravartite

niśamya vārtām anatipriyāṁ tataḥ
śarāsanaṁ saṁyuga-śauṇḍir ādade

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *yadā*—when; *parīkṣit*—Mahārāja Parīkṣit; *kuru-jāṅgale*—in the capital of Kuru's empire; *avasat*—was residing; *kalim*—the symptoms of the age of Kali; *praviṣṭam*—entered; *nija-cakravartite*—within his jurisdiction; *niśamya*—thus hearing; *vārtām*—news; *anati-priyām*—not very palatable; *tataḥ*—thereafter; *śarāsanam*—arrows and bow; *saṁyuga*—having gotten a chance for; *śauṇḍiḥ*—martial activities; *ādade*—took up.

TRANSLATION

Sūta Gosvāmī said: While Mahārāja Parīkṣit was residing in the capital of the Kuru empire, the symptoms of the age of Kali began to infiltrate within the jurisdiction of his state. When he learned about this, he did not think the matter very palatable. This did, however, give him a chance to fight. He took up his bow and arrows and prepared himself for military activities.

PURPORT

The state administration of Mahārāja Parīkṣit was so perfect that he was sitting in his capital peacefully. But he got the news that the symptoms of the age of Kali had already infiltrated into the jurisdiction of his state, and he did not like this news. What are

the symptoms of the age of Kali? They are 1) illicit connection with women, 2) indulgence in meat-eating, 3) intoxication, and 4) taking pleasure in gambling. The age of Kali literally means the age of quarrel, and the above-mentioned four symptoms in human society are the root causes for all kinds of quarrel. Mahārāja Parīkṣit heard that some of the people of the state already had taken to those symptoms, and he wanted to take immediate steps against such causes of unrest. This means that at least up to the regime of Mahārāja Parīkṣit, such symptoms of public life were practically unknown, and as soon as they were slightly detected, he wanted to root them out. The news was not palatable for him, but in a way it was because Mahārāja Parīkṣit got a chance to fight. There was no need to fight with small states because everyone was peacefully under his subordination, but the Kali-yuga miscreants gave his fighting spirit a chance for exhibition. A perfect kṣatriya king is always jubilant as soon as he gets a chance to fight, just as a sportsman is eager when there is a chance for a sporting match. It is no argument that in the age of Kali such symptoms were predestined. If so, then why was there preparation for fighting out such symptoms? Such arguments are offered by lazy and unfortunate men. In the rainy season, rain is predestined, and yet people take precautions to protect themselves. Similarly, in the age of Kali the symptoms as above mentioned are sure to infiltrate into social life, but it is the duty of the state to save the citizens from the association of the agents of the age of Kali. Mahārāja Parīkṣit wanted to punish the miscreants indulging in the symptoms of Kali, and thus save the innocent citizens who were pure in habit by culture of religion. It

is the duty of the king to give such protection, and Mahārāja Parīkṣit was perfectly right when he prepared himself to fight.

1.16.11

svalaṅkṛtaṁ śyāma-turaṅga-yojitaṁ
rathaṁ mṛgendra-dhvajam āśritaḥ purāt
vṛto rathāśva-dvipa-patti-yuktayā
sva-senayā digvijayāya nirgataḥ

SYNONYMS

su-alaṅkṛtam—very well decorated; *śyāma*—black; *turaṅga*—horses; *yojitam*—tackled; *ratham*—chariot; *mṛga-indra*—lion; *dhvajam*—flagged; *āśritaḥ*—under the protection; *purāt*—from the capital; *vṛtaḥ*—surrounded by; *ratha*—charioteers; *aśva*—cavalry; *dvipapatti*—elephants; *yuktayā*—thus being equipped; *sva-senayā*—along with infantry; *digvijayāya*—for the purpose of conquering; *nirgataḥ*—went out.

TRANSLATION

Mahārāja Parīkṣit sat on a chariot drawn by black horses. His flag was marked with the sign of a lion. Being so decorated and surrounded by charioteers, cavalry, elephants and infantry soldiers, he left the capital to conquer in all directions.

PURPORT

Mahārāja Parīkṣit is distinguished from his grandfather Arjuna, for black horses pulled his chariot instead of white horses. He marked his flag with the mark of a lion, and his grandfather marked his with the mark of Hanumānjī. A royal procession like that of Mahārāja Parīkṣit surrounded by well-decorated chariots, cavalry, elephants, infantry and band is not only pleasing to the eyes, but also is a sign of a civilization that is aesthetic even on the fighting front.

1.16.12

bhadrāśvaṁ ketumālaṁ ca
bhārataṁ cottarān kurūn
kimpuruṣādīni varṣāṇi
vijitya jagṛhe balim

SYNONYMS

bhadrāśvam—Bhadrāśva; *ketumālam*—Ketumāla; *ca*—also; *bhāratam*—Bhārata; *ca*—and; *uttarān*—the northern countries; *kurūn*—the kingdom of the Kuru dynasty; *kimpuruṣa-ādīni*—a country beyond the northern side of the Himalayas; *varṣāṇi*—parts of the earth planet; *vijitya*—conquering; *jagṛhe*—exacted; *balim*—strength.

TRANSLATION

Mahārāja Parīkṣit then conquered all parts of the earthly planet—Bhadrāśva, Ketumāla, Bharata, the Northern portion of Kurujāṅgala, Kimpuruṣa, etc.—and exacted tributes from their respective rulers.

PURPORT

Bhadrāśva: It is an island near Meru Parvata. There is a description of this island in the Mahābhārata (Bhīṣma Parva 7/16-18). The description was narrated by Sañjaya to Dhṛtarāṣṭra.

Mahārāja Yudhiṣṭhira also conquered this island, and thus the province was included within the jurisdiction of his empire. Mahārāja Parīkṣit was formerly declared to be the emperor of all lands ruled by his grandfather, but still he had to establish his supremacy while he was out of his capital to exact tribute from such states.

Ketumāla: This earth planet is divided into seven parts, and according to others it is divided into nine parts. This earth is called Jāmbūdvīpa, and is divided into nine varṣas. Bhāratavarṣa is one of the above-mentioned nine varṣas. Such varṣas are known as continents in the modern geographical context. Ketumāla is described as one of the above varṣas. It is said that in this varṣa, women are the most beautiful. This varṣa was conquered by Arjuna also. A description of this part of the world is available in the Mahābhārata (Sabhā 28.6).

It is said that this part of the world is situated on the western side of the Meru Parvata, and inhabitants of this province used to live up to ten thousands of years (Bhīṣma Parva 6.16.31-32). Human beings living in this part of the globe are of golden color, and the women resemble the angels of heaven. The inhabitants are free from all kinds of diseases and griefs.

Bhāratavarṣa: This part of the world is also one of the nine varṣas of the Jambūdvīpa or earthly planet. Each planet is also sometimes called a dvīpa because of its being an island in the fathomless outer space. Each planet is factually an island in the airy ocean of outer space. Jambūdvīpa is only one of such countless islands in this airy ocean of space. A description of Bhāratavarṣa is given in the Mahābhārata (Bhīṣma Parva, Chapters 9 to 10).

Uttarān: According to Śrīdhara Svāmī these parts of the world are called Ilāvrtavarṣa, or the Mediterranean countries of Europe. The description of the Ilāvrtavarṣa is given in the Mahābhārata (Sabhā 28.6-7) as follows:

nagaraś ca vanaṁ ca vā nadīś ca vimalodakaḥ

puruṣān deva-kalpāṁś ca priya-darśanaḥ

adṛṣṭa-pūrvan śubhagan sa dadarśa dhanañjayaḥ

sadānām ca śubhrāṇi nārīś ca apsarāsam-nibha

It is twice mentioned here that the women are beautiful, and some of them are equal to the apsaras or heavenly women. Therefore the countries mentioned are round about the Mediterranean coast.

Kimpuruṣavarṣa: It is stated to be situated beyond the northern side of Darjelling Dhavala Giri and probably may be a country like Nepal, Bhutan, Tibet and China. These parts of the world were also conquered by Arjuna (Sabhā 28/1-2). The Kimpuruṣas are descendants of the daughter of Dakṣa. When Mahārāja Yudhiṣṭhira performed a horse sacrifice yajña, the inhabitants of these countries were also present to take part in the festival, and they paid tributes to the emperor. This part of the world is called Kimpuruṣavarṣa, or sometimes the Himalayan provinces (Himavatī). It is said that Śukadeva Gosvāmī was born in these Himalayan provinces, and he came to Bhāratavarṣa after crossing the Himalayan countries.

In other words, Mahārāja Parīkṣit conquered all the world, namely all the continents adjoining all the seas and oceans in all directions, namely the eastern, western, northern and southern parts of the world.

1.16.13-15

tatra tatropaśṛṇvānaḥ
sva-pūrveṣāṁ mahātmanām

pragīyamāṇaṁ ca yaśaḥ
kṛṣṇa-māhātmya-sūcakam

ātmānaṁ ca paritrātam
aśvatthāmno 'stra-tejasaḥ
snehaṁ ca vṛṣṇi-pārthānāṁ
teṣāṁ bhaktiṁ ca keśave

tebhyaḥ parama-santuṣṭaḥ
prīty-ujjṛmbhita-locanaḥ
mahā-dhanāni vāsāṁsi
dadau hārān mahā-manāḥ

SYNONYMS

tatra tatra—everywhere the King visited; *upaśṛṇvānaḥ*—continuously he heard; *sva-pūrveṣām*—about his own forefathers; *mahā-ātmanām*—who were all great devotees of the Lord; *pragīyamāṇam*—unto those who were thus addressing; *ca*—also; *yaśaḥ*—glories; *kṛṣṇa*—Lord Kṛṣṇa; *māhātmya*—glorious acts; *sūcakam*—indicating; *ātmānam*—his personal self; *ca*—also; *paritrātam*—delivered; *aśvatthāmnaḥ*—of Aśvatthāmā; *astra*—weapon; *tejasaḥ*—powerful rays; *sneham*—affection; *ca*—also; *vṛṣṇi-pārthānām*—between descendants of Vṛṣṇi and those of Pṛthā; *teṣām*—of all of them; *bhaktim*—devotion; *ca*—also; *keśave*—unto Lord Kṛṣṇa; *tebhyaḥ*—unto them; *parama*—extremely; *santuṣṭaḥ*—pleased; *prīti*—attraction; *ujjṛmbhita*—pleasingly open; *locanaḥ*—one who has such eyes; *mahā-dhanāni*—valuable riches;

vāsāṁsi—clothing; *dadau*—gave in charity; *hārān*—necklace; *mahā-manāḥ*—one who has a broader outlook.

TRANSLATION

Wherever the King visited, he continuously heard the glories of his great forefathers, who were all devotees of the Lord, and also of the glorious acts of Lord Kṛṣṇa. He also heard how he himself had been protected by the Lord from the powerful heat of the weapon of Aśvatthāmā. People also mentioned the great affection between the descendants of Vṛṣṇi and Pṛthā due to the latter's great devotion to Lord Keśava. The King, being very pleased with the singers of such glories, opened his eyes in great satisfaction. Out of magnanimity he was pleased to award them very valuable necklaces and clothing.

PURPORT

Kings and great personalities of the state are presented with welcome addresses. This is a system from time immemorial, and Mahārāja Parīkṣit, since he was one of the well-known emperors of the world, was also presented with addresses of welcome in all parts of the world as he visited those places. The subject matter of those welcome addresses was Kṛṣṇa. Kṛṣṇa means Kṛṣṇa and His eternal devotees, as the king means the king and his confidential associates.

Kṛṣṇa and His unalloyed devotees cannot be separated, and therefore glorifying the devotee means glorifying the Lord and vice versa. Mahārāja Parīkṣit would not have been glad to hear about the glories of his fore-fathers like Mahārāja Yudhiṣṭhira and Arjuna, etc., had they not been connected with the acts of Lord Kṛṣṇa. The Lord descends specifically to deliver His devotees (paritrāṇāya sādhūnāṁ). The devotees are glorified by the presence of the Lord because they cannot live for a moment without the presence of the Lord and His different energies. The Lord is present for the devotee by His acts and glories, and therefore Mahārāja Parīkṣit felt the presence of the Lord when He was glorified by His acts, especially when he was saved by the Lord in the womb of his mother. The devotees of the Lord are never in danger, but in the material world which is full of dangers in every step, the devotees are apparently placed into dangerous positions, and when they are saved by the Lord, the Lord is glorified. Lord Kṛṣṇa would not have been glorified as the speaker of the Bhagavad-gītā had His devotees like the Pāṇḍavas not been entangled in the Battlefield of Kurukṣetra. All such acts of the Lord were mentioned in the addresses of welcome, and Mahārāja Parīkṣit, in full satisfaction, rewarded those who presented such addresses. The difference between the presentation of welcome addresses today and in those days is that formerly the welcome addresses were presented to a person like Mahārāja Parīkṣit. The welcome addresses were full of facts and figures, and those who presented such addresses were sufficiently rewarded, whereas in the present days the welcome address is presented not always with factual statements but to

please the postholder, and often they are full of flattering lies. And rarely are those who present such welcome addresses rewarded by the poor receiver.

1.16.16

> *sārathya-pāraṣada-sevana-sakhya-dautya-*
> *vīrāsanānugamana-stavana-praṇāmān*
> *snigdheṣu pāṇḍuṣu jagat-praṇatiṁ ca viṣṇor*
> *bhaktiṁ karoti nṛ-patiś caraṇāravinde*

SYNONYMS

sārathya—acceptance of the post of a chariot driver; *pāraṣada*—acceptance of the presidency in the assembly of the Rājasūya sacrifice; *sevana*—engaging the mind constantly in the service of the Lord; *sakhya*—to think of the Lord as a friend; *dautya*—acceptance of the post of a messenger; *vīra-āsana*—acceptance of the post of a watchman with a drawn sword at night; *anugamana*—following in the footsteps; *stavana*—offering of prayers; *praṇāmān*—offering obeisances; *snigdheṣu*—unto them who are malleable to the will of the Lord; *pāṇḍuṣu*—unto the sons of Pāṇḍu; *jagat*—the universal; *praṇatim*—one who is obeyed; *ca*—and; *viṣṇoḥ*—of Viṣṇu; *bhaktim*—devotion; *karoti*—does; *nṛ-patiḥ*—the King; *caraṇa-aravinde*—unto His lotus feet.

TRANSLATION

Mahārāja Parīkṣit heard that out of His causeless mercy Lord Kṛṣṇa [Viṣṇu], who is universally obeyed, rendered all kinds of service to the malleable sons of Pāṇḍu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc., according to the will of the Pāṇḍavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Mahārāja Parīkṣit became over whelmed with devotion to the lotus feet of the Lord.

PURPORT

Lord Kṛṣṇa is everything to the unalloyed devotees like the Pāṇḍavas. The Lord was for them the Supreme Lord, the spiritual master, the worshipable Deity, the guide, the chariot driver, the friend, the servant, the messenger and everything they could conceive of. And thus the Lord also reciprocated the feeling of the Pāṇḍavas. Mahārāja Parīkṣit, as a pure devotee of the Lord, could appreciate the Lord's transcendental reciprocation of the feelings of His devotees, and thus he himself also was over whelmed with the dealings of the Lord. Simply by appreciating the dealings of the Lord with His pure devotees, one can attain salvation. The Lord's dealings with His devotees appear to be ordinary human dealings, but one who knows them in truth becomes at once eligible to go back home, back to Godhead. The Pāṇḍavas were so malleable to the will of the Lord that they

could sacrifice any amount of energy for the service of the Lord, and by such unalloyed determination they could secure the Lord's mercy in any shape they desired.

1.16.17

tasyaivaṁ vartamānasya
pūrveṣāṁ vṛttim anvaham
nātidūre kilāścaryaṁ
yad āsīt tan nibodha me

SYNONYMS

tasya—of Mahārāja Parīkṣit; *evam*—thus; *vartamānasya*—remaining absorbed in such thought; *pūrveṣām*—of his forefathers; *vṛttim*—good engagement; *anvaham*—day after day; *na*—not; *ati-dūre*—far off; *kila*—verily; *āścaryam*—astonishing; *yat*—that; *āsīt*—was; *tat*—which; *nibodha*—know it; *me*—from me.

TRANSLATION

Now you may have heard from me of what happened while Mahārāja Parīkṣit was passing his days hearing of the good occupations of his forefathers and being absorbed in thought of them.

1.16.18

dharmaḥ padaikena caran
vicchāyām upalabhya gām
pṛcchati smāśru-vadanāṁ
vivatsām iva mātaram

SYNONYMS

dharmaḥ—the personality of religious principles; *padā*—leg; *ekena*—on one only; *caran*—wandering; *vicchāyām*—overtaken by the shadow of grief; *upalabhya*—having met; *gām*—the cow; *pṛcchati*—asking; *sma*—with; *aśru-vadanām*—with tears on the face; *vivatsām*—one who has lost her offspring; *iva*—like; *mātaram*—the mother.

TRANSLATION

The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of earth in the form of a cow who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. Thus Dharma questioned the earth as follows.

PURPORT

The bull is the emblem of the moral principle, and the cow is the representative of the earth. When the bull and the cow are in a

joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field, and the cow delivers milk, the miracle of aggregate food values. The human society, therefore, maintains these two important animals very carefully so that they can wander everywhere in cheerfulness. But at the present moment in this age of Kali both the bull and the cow are now being slaughtered and eaten up as foodstuff by a class of men who do not know the brahminical culture. The bull and the cow can be protected for the good of all human society simply by spreading brahminical culture as the topmost perfection of all cultural affairs. By advancement of such culture, the morale of society is properly maintained, and so peace and prosperity are also attained without extraneous effort. When brahminical culture deteriorates, the cow and bull are mistreated, and the resultant actions are prominent by the following symptoms.

1.16.19

dharma uvāca
kaccid bhadre 'nāmayam ātmanas te
vicchāyāsi mlāyateṣan mukhena
ālakṣaye bhavatīm antar-ādhiṁ
dūre bandhuṁ śocasi kañcanāmba

SYNONYMS

dharmaḥ uvāca—Dharma inquired; *kaccit*—whether; *bhadre*—madam; *anāmayam*—quite hale and hearty; *ātmanaḥ*—self; *te*—unto you; *vicchāyā asi*—appear to be covered with the shadow of grief; *mlāyatā*—which darkens; *īṣat*—slightly; *mukhena*—by the face; *ālakṣaye*—you look; *bhavatīm*—unto yourself; *antarādhim*—some disease within; *dūre*—long distant; *bandhum*—friend; *śocasi*—thinking of; *kañcana*—someone; *amba*—O mother.

TRANSLATION

Dharma [in the form of a bull] asked: Madam, are you not hail and hearty? Why are you covered with the shadow of grief? It appears by your face that you have become black. Are you suffering from some internal disease, or are you thinking of some relative who is away in a distant place?

PURPORT

The people of the world in this age of Kali are always full of anxieties. Everyone is diseased with some kind of ailment. From the very faces of the people of this age, one can find out the index of the mind. Everyone feels the absence of his relative who is away from home. The particular symptom of the age of Kali is that no family is now blessed to live together. To earn a livelihood, the father lives at a place far away from the son, or the wife lives far away from the husband and so on. There are sufferings from internal diseases, separation from those near and

dear, and anxieties for maintaining the status quo. These are but some important factors which make the people of this age always unhappy.

1.16.20

> *pādair nyūnaṁ śocasi maika-pādam*
> *ātmānaṁ vā vṛṣalair bhokṣyamāṇam*
> *āho surādīn hṛta-yajña-bhāgān*
> *prajā uta svin maghavaty avarṣati*

SYNONYMS

pādaiḥ—by three legs; *nyūnam*—diminished; *śocasi*—if you are lamenting for that; *mā*—my; *eka-pādam*—only one leg; *ātmānam*—own body; *vā*—or; *vṛṣalaiḥ*—by the unlawful meat-eaters; *bhokṣyamāṇam*—to be exploited; *āhoḥ*—in sacrifice; *sura-ādīn*—the authorized demigods; *hṛta-yajña*—devoid of sacrificial; *bhāgān*—share; *prajāḥ*—the living beings; *uta*—increasing; *svit*—whether; *maghavati*—in famine and scarcity; *avarṣati*—because of rainlessness.

TRANSLATION

I have lost my three legs and am now standing on one only. Are you lamenting for my state of existence? Or are you in great anxiety because henceforward the unlawful meat-eaters will exploit you? Or are you in a sorry plight because the demigods are now bereft of

their share of sacrificial offerings because no sacrifices are being performed at present? Or are you grieving for living beings because of their sufferings due to famine and drought?

PURPORT

With the progress of the age of Kali, four things particularly, namely, the duration of life, mercy, the power of recollection, and moral or religious principles, will gradually diminish. Since Dharma, or the principles of religion, would be lost in the proportion of three out of four, the symbolic bull was standing on one leg only. When three fourths of the population of the whole world become irreligious, the situation is converted into hell for the animals. In the age of Kali, godless civilizations will create so many so-called religious societies in which the Personality of Godhead will be directly or indirectly defied. And thus faithless societies of man will make the world uninhabitable for the saner section of people. There are gradations of human beings in terms of proportionate faith in the Supreme Personality of Godhead. The first-class faithful men are the Vaiṣṇavas and the brāhmaṇas, then the kṣatriyas, then the vaiśyas, then the śūdras, then the mlecchas, the Yavanas and at last the caṇḍālas. The degradation of the human instinct begins from the mlecchas, and the caṇḍālas state of life is the last word in human degradation. All the above terms mentioned in the Vedic literatures are never meant for any particular community or birth. They are different qualifications of human beings in general. There is no question of birthright or community. One can acquire the respective

qualifications by one's own efforts, and thus the son of a Vaiṣṇava can become a mleccha, or the son of a caṇḍāla can become more than a brāhmaṇa, all in terms of their association and intimate relation with the Supreme Lord.

The meat-eaters are generally called mlecchas. But all meat-eaters are not mlecchas. Those who accept meat in terms of scriptural injunctions are not mlecchas, but those who accept meat without restriction are called mlecchas. Beef is forbidden in the scriptures, and the bulls and cows are offered special protection by followers of the Vedas. But in this age of Kali, people will exploit the body of the bull and the cow as they like, and thus they will invite sufferings of various types.

The people of this age will not perform any sacrifice. The mleccha population will care very little for performances of sacrifices, although performance of sacrifice is essential for persons who are materially engaged in sense enjoyment. In the Bhagavad-gītā performance of sacrifices is strongly recommended (Bg. 3.14-16).

The living beings are created by the creator Brahmā, and just to maintain the created living being progressively towards the path of back to Godhead, the system of performing sacrifice is also created by him. The system is that living beings live on the produce of grains and vegetables, and by eating such foodstuff they get vital power of the body in the shape of blood and semina, and from blood and semina one living being is able to create other living beings. But the production of grains, grass,

etc., becomes possible by rain, and this rain is made to shower properly by performance of recommended sacrifices. Such sacrifices are directed by the rites of the Vedas, namely Sāma, Yajus, Ṛk and Atharva. In the Manu-smṛti it is recommended that by offering sacrifice on the altar of the fire, the sun-god is pleased. When the sun-god is pleased, he properly collects water from the sea, and thus sufficient clouds collect on the horizon and rains fall. After sufficient rains fall, there is sufficient production of grains for men and all animals, and thus there is energy in the living being for progressive activity. The mlecchas, however, make plans to install slaughterhouses for killing bulls and cows along with other animals, thinking that they will prosper by increasing the number of factories and live on animal food without caring for performance of sacrifices and production of grains. But they must know that even for the animals they must produce grass and vegetables, otherwise the animals cannot live. And to produce grass for the animals, they must require sufficient rains. Therefore they have to depend ultimately on the mercy of the demigods like the sun-god, Indra, Candra, etc., and such demigods must be satisfied by performances of sacrifice.

This material world is a sort of prison house, as we have several times mentioned. The demigods are servants of the Lord to see to the proper upkeep of the prison house. These demigods want to see that the rebel living beings, who want to survive faithlessly, are gradually turned towards the supreme power of

the Lord. Therefore, the system of offering sacrifice is recommended in the scriptures.

The materialistic men want to work hard and enjoy fruitive results for sense enjoyment. Thus they are committing many types of sins at every step of life. Those who are, however, consciously engaged in the devotional service of the Lord are transcendental to all varieties of sin and virtue. Their activities are free from the contamination of the three modes of material nature. For the devotees there is no need for performance of prescribed sacrifices because the very life of the devotee is a symbol of sacrifice. But persons who are engaged in fruitive activities for sense enjoyment must perform the prescribed sacrifices because that is the only means to get free from the reaction of all sins committed by the fruitive workers. Sacrifice is the means for counteracting such accumulated sins. The demigods are pleased when such sacrifices are performed, just as prison officers are satisfied when the prisoners are turned into obedient subjects. Lord Caitanya, however, has recommended only one yajña or sacrifice, called the saṅkīrtana-yajña, the chanting of Hare Kṛṣṇa, in which everyone can take part. Thus both devotees and fruitive workers can derive equal benefit from the performances of saṅkīrtana-yajña.

1.16.21

> *arakṣyamāṇāḥ striya urvi bālān*
> *śocasy atho puruṣādair ivārtān*

vācaṁ devīṁ brahma-kule kukarmaṇy
abrahmaṇye rāja-kule kulāgryān

SYNONYMS

arakṣyamāṇāḥ—unprotected; *striyaḥ*—women; *urvi*—on the earth; *bālān*—children; *śocasi*—you are feeling compassion; *atho*—as such; *puruṣa-ādaiḥ*—by Rākṣasas; *iva*—like that; *ārtān*—those who are unhappy; *vācam*—vocabulary; *devīm*—the goddess; *brahma-kule*—in the family of the *brāhmaṇa*; *kukarmaṇi*—acts against the principles of religion; *abrahmaṇye*—persons against the brahminical culture; *rāja-kule*—in the administrative family; *kula-agryān*—most of all the families (the *brāhmaṇas*).

TRANSLATION

Are you feeling compunction for the unhappy women and children who are left forlorn by unscrupulous persons? Or are you unhappy because the goddess of learning is being handled by brāhmaṇas addicted to acts against the principles of religion? Or are you sorry to see that the brāhmaṇas have taken shelter of administrative families that do not respect brahminical culture?

PURPORT

In the age of Kali, the women and the children, along with brāhmaṇas and cows, will be grossly neglected and left unprotected. In this age, illicit connection with women will

render many women and children uncared for. Circumstantially, the women will try to become independent of the protection of men, and marriage will be performed as a matter of formal agreement between man and woman. In most cases, the children will not be taken care of properly. The brāhmaṇas are traditionally intelligent men, and thus they will be able to pick up modern education to the top most rank, but as far as moral and religious principles are concerned, they shall be the most fallen. Education and bad character go ill together, but such things will run parallel. The administrative heads as a class will condemn the tenets of Vedic wisdom and will prefer to conduct a so-called secular state, and the so-called educated brāhmaṇas will be purchased by such unscrupulous administrators. Even a philosopher and writer of many books on religious principles may also accept an exalted post in a government which denies all the moral codes of the śāstras. The brāhmaṇas are specifically restricted in accepting such service. But in this age they will not only accept service, but they will do so even if it is of the meanest quality. These are some of the symptoms of the Kali age which are harmful to the general welfare of human society.

1.16.22

kiṁ kṣatra-bandhūn kalinopasṛṣṭān
rāṣṭrāṇi vā tair avaropitāni
itas tato vāśana-pāna-vāsaḥ-
snāna-vyavāyonmukha-jīva-lokam

SYNONYMS

kim—whether; *kṣatra-bandhūn*—the unworthy administrators; *kalinā*—by the influence of the age of Kali; *upasṛṣṭān*—bewildered; *rāṣṭrāṇi*—state affairs; *vā*—or; *taiḥ*—by them; *avaropitāni*—put into disorder; *itaḥ*—here; *tataḥ*—there; *vā*—or; *aśana*—accepting foodstuff; *pāna*—drink; *vāsaḥ*—residence; *snāna*—bath; *vyavāya*—sexual intercourse; *unmukha*—inclined; *jīva-lokam*—human society.

TRANSLATION

The so-called administrators are now bewildered by the influence of this age of Kali, and thus they have put all state affairs into disorder. Are you now lamenting this disorder? Now the general populace does not follow the rules and regulations for eating, sleeping, drinking, mating, etc., and they are inclined to perform such anywhere and everywhere. Are you unhappy because of this?

PURPORT

There are some necessities of life on a par with the lower animals, and they are eating, sleeping, fearing and mating. These bodily demands are both for the human being and the animals. But the human being has to fulfill such desires, not like animals, but like a human being. A dog can mate with a bitch before the public eyes without hesitation, but if a human being does so the act will be considered a public nuisance and the person will be

criminally prosecuted. Therefore for the human being there are some rules and regulations, even for fulfilling common demands. The human society avoids such rules and regulations when it is bewildered by the influence of the age of Kali. In this age, people are indulging in such necessities of life without following the rules and regulations, and this deterioration of social and moral rules is certainly lamentable because of the harmful effects of such beastly behavior. In this age, the fathers and the guardians are not happy with the behavior of their wards. They should know that so many innocent children are victims of bad association awarded by the influence of this age of Kali. We know from Śrīmad-Bhāgavatam that Ajāmila, an innocent son of a brāhmaṇa, was walking down a road and saw a śūdra pair sexually embraced. This attracted the boy, and later on the boy became a victim of all debaucheries. From a pure brāhmaṇa, he fell down to the position of a wretched urchin, and it was all due to bad association. There was but one victim like Ajāmila in those days, but in this age of Kali the poor innocent students are daily victims of cinemas which attract men only for sex indulgence. The so-called administrators are all untrained in the affairs of a kṣatriya. The kṣatriyas are meant for administration, as the brāhmaṇas are meant for knowledge and guidance. The word kṣatriya-bandhu refers to the so-called administrators or persons promoted to the post of the administrator without proper training by culture and tradition. Nowadays they are promoted to such exalted posts by the votes of people who are themselves fallen in the rules and regulations of life. How can they select a proper man when they are themselves fallen in the standard of

life? Therefore, by the influence of the age of Kali, everywhere, politically, socially or religiously, everything is topsy-turvy, and therefore for the sane man it is all regrettable.

1.16.23

yadvāmba te bhūri-bharāvatāra-
kṛtāvatārasya harer dharitri
antarhitasya smaratī visṛṣṭā
karmāṇi nirvāṇa-vilambitāni

SYNONYMS

yadvā—that may be; *amba*—O mother; *te*—your; *bhūri*—heavy; *bhara*—load; *avatāra*—decreasing the load; *kṛta*—done; *avatārasya*—one who incarnated; *hareḥ*—of Lord Śrī Kṛṣṇa; *dharitri*—O earth; *antarhitasya*—of Him who is now out of sight; *smaratī*—while thinking of; *visṛṣṭā*—all that were performed; *karmāṇi*—activities; *nirvāṇa*—salvation; *vilambitāni*—that which entails.

TRANSLATION

O mother earth, the Supreme Personality of Godhead, Hari, incarnated Himself as Lord Śrī Kṛṣṇa just to unload your heavy burden. All His activities here are transcendental, and they cement the path of liberation. You are now bereft of His presence. You are probably

now thinking of those activities and feeling sorry in their absence.

PURPORT

The activities of the Lord included liberation, but they are more relishable than the pleasure derived from nirvāṇa or liberation. According to Śrīla Jīva Gosvāmī and Viśvanātha Cakravartī Ṭhākur, the word used here is nirvāṇa-vilambitāni, that which minimizes the value of liberation. To attain nirvāṇa or liberation, one has to undergo a severe type of tapasya, austerities, but the Lord is so merciful that He incarnates to diminish the burden of the earth. Simply by remembering such activities, one can defy the pleasure derived from nirvāṇa and reach the transcendental abode of the Lord to associate with Him, eternally engaged in His blissful loving service.

1.16.24

> *idaṁ mamācakṣva tavādhi-mūlaṁ*
> *vasundhare yena vikarśitāsi*
> *kālena vā te balināṁ balīyasā*
> *surārcitaṁ kiṁ hṛtam amba saubhagam*

SYNONYMS

idam—this; *mama*—unto me; *ācakṣva*—kindly inform; *tava*—your; *ādhimūlam*—the root cause of your tribulations; *vasundhare*—O reservoir of all riches; *yena*—by which; *vikarśitā asi*—reduced to

much weakness; *kālena*—by the influence of time; *vā*—or; *te*—your; *balinām*—very powerful; *balīyasā*—more powerful; *sura-arcitam*—adored by the demigods; *kim*—whether; *hṛtam*—taken away; *amba*—mother; *saubhagam*—fortune.

TRANSLATION

Mother, you are the reservoir of all riches. Please inform me of the root cause of your tribulations by which you have been reduced to such a weak state. I think that the powerful influence of time, which conquers the most powerful, might have forcibly taken away all your fortune, which was adored even by the demigods.

PURPORT

By the grace of the Lord, each and every planet is created fully equipped. So this earth is not only fully equipped with all the riches for the main tenance of the inhabitants, but also when the Lord descends on the earth, the whole earth becomes so enriched with all kinds of opulences that even the denizens of heaven worship it with all affection. But by the will of the Lord, the whole earth can at once be changed. He can do and undo a thing at His sweet will. Therefore no one should consider himself to be self-sufficient or independent of the Lord.

1.16.25

dharaṇy uvāca
bhavān hi veda tat sarvaṁ
yan māṁ dharmānupṛcchasi
caturbhir vartase yena
pādair loka-sukhāvahaiḥ

SYNONYMS

dharaṇī uvāca—mother earth replied; *bhavān*—your good self; *hi*—certainly; *veda*—know; *tat sarvam*—all that you have inquired from me; *yat*—that; *mām*—from me; *dharma*—O personality of religious principles; *anupṛcchasi*—you have inquired one after another; *caturbhiḥ*—by four; *vartase*—you exist; *yena*—by which; *pādaiḥ*—by the legs; *loka*—in each and every planet; *sukha-āvahaiḥ*—increasing the happiness.

TRANSLATION

The earthly deity [in the form of a cow] thus replied to the personality of religious principles [in the form of a bull]: O Dharma, whatever you have inquired from me shall be known to you. I shall try to reply to all those questions. Once you too were maintained by your four legs and increased happiness all over the universe by the mercy of the Lord.

PURPORT

The principles of religion are laid down by the Lord Himself, and the executor of such laws is Dharmarāja or Yamarāja. Such principles work fully in the age of Satya-yuga; in the Tretā-yuga they are reduced by a fraction of one fourth; in the Dvāpara they are reduced to one half, and in the Kali-yuga they are reduced to one fourth, gradually diminishing to the zero point, and then devastation takes place. Happiness in the world depends proportionately on the maintenance of the religious principles, individually or collectively. The best part of valor is to maintain the principles despite all kinds of odds. Thus one can be happy during the span of life and ultimately return to Godhead.

1.16.26-30

satyaṁ śaucaṁ dayā kṣāntis
tyāgaḥ santoṣa ārjavam
śamo damas tapaḥ sāmyaṁ
titikṣoparatiḥ śrutam

jñānaṁ viraktir aiśvaryaṁ
śauryaṁ tejo balaṁ smṛtiḥ
svātantryaṁ kauśalaṁ kāntir
dhairyaṁ mārdavam eva ca

prāgalbhyaṁ praśrayaḥ śīlaṁ
saha ojo balaṁ bhagaḥ

gāmbhīryaṁ sthairyam āstikyaṁ
kīrtir māno 'nahaṁkṛtiḥ

ete cānye ca bhagavan
nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir
na viyanti sma karhicit

tenāhaṁ guṇa-pātreṇa
śrī-nivāsena sāmpratam
śocāmi rahitaṁ lokaṁ
pāpmanā kalinekṣitam

SYNONYMS

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—intolerance of others' unhappiness; *kṣāntiḥ*—self-control even if there is cause of anger; *tyāgaḥ*—magnanimity; *santoṣaḥ*—self-satisfaction; *ārjavam*—straightforwardness; *śamaḥ*—fixing of the mind; *damaḥ*—control of the sense organs; *tapaḥ*—trueness to one's responsibility; *sāmyam*—indiscrimination between friend and foe; *titikṣā*—tolerance of the offenses of others; *uparatiḥ*—indifference to loss and gain; *śrutam*—following scriptural injunctions; *jñānam*—knowledge (self-realization); *viraktiḥ*—detachment from sense enjoyment; *aiśvaryam*—leadership; *śauryam*—chivalry; *tejaḥ*—influence; *balam*—to render possible that which is impossible; *smṛtiḥ*—to find one's proper duty; *svātantryam*—not to depend on others; *kauśalam*—dexterity in all activities; *kāntiḥ*—beauty;

dhairyam—freedom from disturbance; *mārdavam*—kindheartedness; *eva*—thus; *ca*—also; *prāgalbhyam*—ingenuity; *praśrayaḥ*—gentility; *śīlam*—mannerliness; *sahaḥ*—determination; *ojaḥ*—perfect knowledge; *balam*—proper execution; *bhagaḥ*—object of enjoyment; *gāmbhīryam*—joyfulness; *sthairyam*—immovability; *āstikyam*—faithfulness; *kīrtiḥ*—fame; *mānaḥ*—worthy of being worshiped; *anahaṅkṛtiḥ*—pridelessness; *ete*—all these; *ca anye*—also many others; *ca*—and; *bhagavan*—the Personality of Godhead; *nityāḥ*—everlasting; *yatra*—where; *mahā-guṇāḥ*—great qualities; *prārthyāḥ*—worthy to possess; *mahattvam*—greatness; *icchadbhiḥ*—those who desire so; *na*—never; *viyanti*—deteriorates; *sma*—ever; *karhicit*—at any time; *tena*—by Him; *aham*—myself; *guṇa-pātreṇa*—the reservoir of all qualities; *śrī*—the goddess of fortune; *nivāsena*—by the resting place; *sāmpratam*—very recently; *śocāmi*—I am thinking of; *rahitam*—bereft of; *lokam*—planets; *pāpmanā*—by the store of all sins; *kalinā*—by Kali; *īkṣitam*—is seen.

TRANSLATION

In Him reside 1) truthfulness, 2) cleanliness, 3) intolerance of another's unhappiness, 4) the power to control anger, 5) self-satisfaction, 6) straight forwardness, 7) steadiness of mind, 8) control of the sense organs, 9) responsibility, 10) equality, 11) tolerance, 12) equanimity, 13) faithfulness, 14) knowledge, 15) absence of sense enjoyment, 16) leadership, 17) chivalry, 18) influence, 19) the power to make everything possible, 20) the discharge of proper

duty, 21) complete independence, 22) dexterity, 23) fullness of all beauty, 24) serenity, 25) kindheartedness, 26) ingenuity, 27) gentility, 28) magnanimity, 29) determination, 30) perfection of all knowledge, 31) proper execution, 32) possession of all objects of enjoyment, 33) joyfulness, 34) immovability, 35) fidelity, 36) fame, 37) worship, 38) pridelessness, 39) being (as the Personality of Godhead), 40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. That Personality of Godhead, the reservoir of all goodness and beauty, Lord Śrī Kṛṣṇa, has now closed His transcendental pastimes on the face of the earth. In His absence the age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence.

PURPORT

Even if it were possible to count the atoms after smashing the earth into powder, still it is not possible to estimate the unfathomed transcendental qualities of the Lord. It is said that Lord Anantadeva has tried to expostulate the transcendental qualities of the Supreme Lord with his numberless tongues, and that for numberless years together it has been impossible to estimate the qualities of the Lord. The above statement of the qualities of the Lord is just to estimate His qualities as far as a human being is able to see Him. But even if it is so, the above qualities can also be divided into many subheadings. According

to Śrīla Jīva Gosvāmī, item No. 3 can be subdivided into 1) protection of the surrendered souls, and 2) well wishes for the devotees. In the Bhagavad-gītā the Lord states that He wants every soul to surrender unto Him only, and by doing so He assures everyone that He will give protection from the reactions of all sins. Therefore unsurrendered souls are not devotees of the Lord, and thus there is no particular protection for everyone, in general. For the devotees He has all good wishes, and for those who are actually engaged in the loving transcendental service of the Lord, He gives particular attention. He gives direction to such pure devotees to help them discharge their responsibilities on the path back to Godhead. By equality (10), the Lord is equally kind to everyone, as the sun is equal in distributing its rays over everyone. Yet there are many who are unable to take advantage of the sun rays. Similarly, the Lord says that surrendering unto Him is the guarantee for all protection from Him, but unfortunate persons are unable to accept this proposition, and therefore they suffer from all material miseries. So even though the Lord is equally well wishing to everyone, the unfortunate living being, due to bad association only, is unable to accept His instructions in toto, and for this the Lord is never to be blamed. He is called the well-wisher for the devotees only. He appears to be partial to His devotees, but factually the matter rests on the living being to accept or reject equal treatment by the Lord.

The Lord never deviates from His word of honor. When He gives assurance for protection, the promise is executed in all

circumstances. It is the duty of the pure devotee to be fixed up in the discharge of duty entrusted to him by the Lord or the Lord's bona fide representative, the spiritual master. The rest is carried on by the Lord without a break.

Responsibility of the Lord is also unique. The Lord has no responsibility because all His work is done by His different appointed energies. But still He accepts voluntary responsibilities in displaying different roles in His transcendental pastimes. As a boy, He was playing the part of a cowboy. As the son of Nanda Mahārāja, He discharged responsibility perfectly. Similarly, when He was playing the part of a kṣatriya as the son of Mahārāja Vasudeva, He displayed all the skill of a martially spirited kṣatriya. In almost all cases, the kṣatriya king has to secure a wife by fighting or kidnapping. This sort of behavior for a kṣatriya is praiseworthy in the sense that a kṣatriya must show his power of chivalry before his would-be wife so that the daughter of a kṣatriya can see the valor of her would-be husband. Even the Personality of Godhead Śrī Rāma displayed such a spirit of chivalry during His marriage. He broke the strongest bow, called Haradhanu, and achieved the hand of Sītā Devī, the mother of all opulence. The kṣatriya spirit is displayed during marriage festivals, and there is nothing wrong in such fighting. Lord Śrī Kṛṣṇa discharged such responsibility fully because although He had more than 16,000 wives, in each and every case He fought like a chivalrous kṣatriya and thus secured a wife. To fight 16,000 times to secure 16,000 wives is certainly only possible by the Supreme Personality of Godhead.

Similarly, He displayed full responsibility in every action of His different transcendental pastimes.

Item No. 14, knowledge, can be further extended into five subheadings, namely 1) intelligence, 2) gratefulness, 3) power of understanding the circumstantial environments of place, object and time, 4) perfect knowledge of everything, and 5) knowledge of the self. Only fools are ungrateful to their benefactors. The Lord, however, does not require benefit from anyone besides Himself because He is full in Himself; still He feels benefited by the unalloyed services of His devotees. The Lord feels grateful to His devotees for such unsophisticated, unconditional service and tries to reciprocate it by rendering service, although the devotee also has no such desire in his heart. The transcendental service of the Lord is itself a transcendental benefit for the devotee, and therefore the devotee has nothing to expect from the Lord. On the assertion of the Vedic aphorism, sarvaṁ khalv idaṁ brahma, we can understand that the Lord, by the omnipresent rays of His effulgence, called brahmajyoti, is all-pervading inside or outside of everything, like the omnipresent material sky, and thus He is also omniscient.

As far as the beauty of the Lord is concerned, He has some special features distinguished from all other living beings, and over and above that He has some special attractive beautiful features by which He attracts the mind of even Rādhārāṇī, the supermost beautiful creation of the Lord. He is known, therefore, as Madana-Mohana, or one who attracts the mind even of Cupid.

Śrīla Jīva Gosvāmī Prabhu has scrutinizingly analyzed other transcendental qualities of the Lord and affirms that Lord Śrī Kṛṣṇa is the Absolute Supreme Personality of Godhead (Param Brahman). He is omnipotent by His inconceivable energies, and therefore He is the Yogeśvara or the supreme master of all mystic powers. Being the Yogeśvara, His eternal form is spiritual, a combination of eternity, bliss and knowledge. The nondevotee class cannot understand the dynamic nature of His knowledge because they are satisfied to reach up to His eternal form of knowledge. All great souls aspire to be equal in knowledge with Him. This means that all other knowledge is ever insufficient, flexible and measurable, whereas the knowledge of the Lord is ever fixed and unfathomable. Śrīla Sūta Gosvāmī affirms in the Bhāgavatam that although He was observed by the citizens of Dvārakā every day, they were ever increasingly anxious to see Him again and again. The living being can appreciate the qualities of the Lord as the ultimate goal, but they cannot attain the status quo of such equality. This material world is a product of the mahat-tattva, which is a state of the Lord's dreaming condition in His Yoga-nidrā mystic slumber in the Causal Ocean, and yet the whole creation appears to be a factual presentation of His creation. This means that the Lord's dreaming conditions are also factual manifestations. He can therefore bring everything under His transcendental control, and thus whenever and wherever He does appear, He does so in His fullness.

The Lord, being all that is described above, maintains the affairs of the creation, and by His so doing He gives salvation

even to His enemies who are killed by Him. He is attractive even to the topmost liberated soul, and thus He is worshipable even by Brahmā and Śiva, the greatest of all demigods. Even in His incarnation of Puruṣāvatāra He is the Lord of the creative energy. The creative material energy is working under His direction, as it is confirmed in the Bhagavad-gītā (Bg. 9.10). He is the control switch of the material energy, and to control the material energy in the innumerable universes, He is the root cause of innumerable incarnations in all the universes. There are more than 500,000 incarnations of Manu in only one universe, besides other incarnations in different universes. In the spiritual world, however, beyond the mahat-tattva, there is no question of incarnations, but there are plenary expansions of the Lord in the different Vaikuṇṭhas. The planets in the spiritual sky are at least three times the number of those within the innumerable universes in the mahat-tattva. And all the Nārāyaṇa forms of the Lord are but expansions of His Vāsudeva feature, and thus He is Vāsudeva, Nārāyaṇa and Kṛṣṇa simultaneously. He is "śrī-kṛṣṇa govinda hare murāre, he nātha nārāyaṇa vāsudeva," all in one. His qualities, therefore, cannot be counted by anyone, however great one may be.

1.16.31

ātmānaṁ cānuśocāmi
bhavantaṁ cāmarottamam

devān pitṝn ṛṣīn sādhūn
sarvān varṇāṁs tathāśramān

SYNONYMS

ātmānam—myself; *ca*—also; *anuśocāmi*—lamenting; *bhavantam*—yourself; *ca*—as well as; *amara-uttamam*—the best amongst the demigods; *devān*—about the demigods; *pitṝn*—about the denizens of the Pitṛloka planet; *ṛṣīn*—about the sages; *sādhūn*—about the devotees; *sarvān*—all of them; *varṇān*—sections; *tathā*—as also; *āśramān*—orders of human society.

TRANSLATION

I am thinking about myself and also, O best amongst the demigods, about yourself, as well as about all the demigods, sages, denizens of the Pitṛloka, devotees of the Lord and all men obedient to the system of varṇa and āśrama in human society.

PURPORT

To effect the perfection of human life there is cooperation between men and demigods, sages, denizens of the Pitṛloka, devotees of the Lord and the scientific system of varṇa and āśrama orders of life. Distinction of human life and animal life therefore begins with the scientific system of varṇa and āśrama, guided by the experience of the sages in relation with the demigods, gradually rising to the summit of reestablishing our eternal relation with the Supreme Absolute Truth Personality of

Godhead Lord Śrī Kṛṣṇa. When God-made varṇāśrama-dharma, which is strictly meant for developing animal consciousness into human consciousness and human consciousness into godly consciousness, is broken by advancement of foolishness, the whole system of peaceful and progressive life is at once disturbed. In the age of Kali, the first attack of the venomous snake is struck against the God-made varṇāśrama-dharma, and thus a person properly qualified as a brāhmaṇa is called a śūdra, and a śūdra by qualification is passing as a brāhmaṇa, all on a false birthright claim. To become a brāhmaṇa by a birthright claim is not at all bona fide, although it may be a fulfillment of one of the conditions. But the real qualification of a brāhmaṇa is to control the mind and the senses, and to cultivate tolerance, simplicity, cleanliness, knowledge, truthfulness, devotion and faith in the Vedic wisdom. In the present age, consideration of the necessary qualification is being neglected, and the false birthright claim is being supported even by a popular, sophisticated poet and author of Rāma-carita-mānasa.

This is all due to the influence of the age of Kali. Thus mother earth, represented as a cow, was lamenting the regrettable condition.

1.16.32-33

> *brahmādayo bahu-tithaṁ yad-apāṅga-mokṣa-*
> *kāmās tapaḥ samacaran bhagavat-prapannāḥ*

sā śrīḥ sva-vāsam aravinda-vanaṁ vihāya
yat-pāda-saubhagam alaṁ bhajate 'nuraktā

tasyāham abja-kuliśāṅkuśa-ketu-ketaiḥ
śrīmat-padair bhagavataḥ samalaṅkṛtāṅgī
trīn atyaroca upalabhya tato vibhūtiṁ
lokān sa māṁ vyasṛjad utsmayatīṁ tad-ante

SYNONYMS

brahma-ādayaḥ—demigods such as Brahmā; *bahu-titham*—for many days; *yat*—of Lakṣmī, the goddess of fortune; *apāṅga-mokṣa*—glance of grace; *kāmāḥ*—being desirous of; *tapaḥ*—penances; *samacaran*—executing; *bhagavat*—unto the Personality of Godhead; *prapannāḥ*—surrendered; *sā*—she (the goddess of fortune); *śrīḥ*—Lakṣmījī; *sva-vāsam*—her own abode; *aravinda-vanam*—the forest of lotus flowers; *vihāya*—leaving aside; *yat*—whose; *pāda*—feet; *saubhagam*—all-blissful; *alam*—without hesitation; *bhajate*—worships; *anuraktā*—being attached; *tasya*—His; *aham*—myself; *abja*—lotus flower; *kuliśa*—thunderbolt; *aṅkuśa*—rod for driving elephants; *ketu*—flag; *ketaiḥ*—impressions; *śrīmat*—the owner of all opulence; *padaiḥ*—by the soles of the feet; *bhagavataḥ*—of the Personality of Godhead; *samalaṅkṛta-aṅgī*—one whose body is so decorated; *trīn*—three; *ati*—superseding; *aroce*—beautifully decorated; *upalabhya*—having obtained; *tataḥ*—thereafter; *vibhūtim*—specific powers; *lokān*—planetary systems; *saḥ*—He; *mām*—me; *vyasṛjat*—gave up; *utsmayatīm*—while feeling proud; *tat-ante*—at the end.

TRANSLATION

Lakṣmījī, the goddess of fortune, whose glance of grace was sought by demigods like Brahmā and others and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord. I was endowed with specific powers to supersede the fortune of all the three planetary systems by being decorated with the impressions of the flag, thunderbolt, elephant driving rod and lotus flower, which are signs of the lotus feet of the Lord. But at the end, when I felt I was so fortunate, the Lord left me.

PURPORT

The beauty and opulence of the world can be enhanced by the grace of the Lord and not by any manmade planning. When the Lord Śrī Kṛṣṇa was present on this earth, the impressions of the special signs of His lotus feet were stamped on the dust, and as a result of this specific grace, the whole earth was made as perfect as possible. In other words, the rivers, the seas, the forests, the hills and the mines, which are the supplying agents for the necessities of men and animals, were fully discharging their respective duties. Therefore the riches of the world surpassed all the riches of all other planets in the three planetary systems of the universe. One should, therefore, ask that the grace of the Lord always be present on earth so that we may be favored with

His causeless mercy and be happy, having all necessities of life. One may ask how we can detain the Supreme Lord on this earth after His mission is fulfilled and He has left this earth for His own abode. The answer is that there is no need to detain the Lord. The Lord, being omnipresent, can be present with us if we want Him at all. By His omnipresence, He can always be with us if we are attached to His devotional service by hearing, chanting, remembering, etc.

There is nothing in the world with which the Lord is disconnected. The only thing we must learn is to excavate the source of connection and thus be linked with Him by offenseless service. We can be connected with Him by the transcendental sound representation of the Lord. The holy name of the Lord and the Lord Himself are identical, and one who chants the holy name of the Lord in an offenseless manner can at once realize that the Lord is present before him. Even by the vibration of radio sound, we can partially realize sound relativity, and by resounding the sound of transcendence we can verily feel the presence of the Lord. In this age, when everything is polluted by the contamination of Kali, it is instructed in the scriptures and preached by Lord Śrī Caitanya Mahāprabhu that by chanting the holy name of the Lord, we can at once be free from contamination and gradually rise to the status of transcendence and go back to Godhead. The offenseless chanter of the holy name of the Lord is as auspicious as the Lord Himself, and the movement of pure devotees of the Lord all over the world can at once change the troublesome face of the world. Only by the

propagation of the chanting of the holy name of the Lord can we be immune from all effects of the age of Kali.

1.16.34

> *yo vai mamātibharam āsura-vaṁśa-rājñām*
> *akṣauhiṇī-śatam apānudad ātma-tantraḥ*
> *tvāṁ duḥstham ūna-padam ātmani pauruṣeṇa*
> *sampādayan yaduṣu ramyam abibhrad aṅgam*

SYNONYMS

yaḥ—He who; *vai*—certainly; *mama*—mine; *ati-bharam*—too burdensome; *āsura-vaṁśa*—unbelievers; *rājñām*—of the kings; *akṣauhiṇī*—one military division; *śatam*—hundreds of such divisions; *apānudat*—extirpated; *ātma-tantraḥ*—self-sufficient; *tvām*—unto you; *duḥstham*—put into difficulty; *ūna-padam*—devoid of strength to stand; *ātmani*—internal; *pauruṣeṇa*—by dint of energy; *sampādayan*—for executing; *yaduṣu*—in the Yadu dynasty; *ramyam*—transcendentally beautiful; *abibhrat*—accepted; *aṅgam*—body.

TRANSLATION

O personality of religion, I was greatly overburdened by the undue military phalanx arranged by atheistic kings, and I was relieved by the grace of the Personality of Godhead. Similarly you were also in a distressed condition, weakened by your standing strength, and

thus He also incarnated by His internal energy in the family of the Yadus to relieve you.

PURPORT

The asuras want to enjoy a life of sense gratification, even at the cost of others' happiness. In order to fulfill this ambition, the asuras, especially atheistic kings or state executive heads, try to equip themselves with all kinds of deadly weapons to bring about a war in a peaceful society. They have no ambition other than personal aggrandizement, and thus mother earth feels overburdened by such undue increases of military strength. By increase of the asuric population, those who follow the principles of religion become unhappy, especially the devotees or devas.

Only in such a situation the Personality of Godhead incarnates to vanquish the unwanted asuras and to reestablish the true principles of religion. This was the mission of Lord Śrī Kṛṣṇa, and He fulfilled it.

1.16.35

> *kā vā saheta virahaṁ puruṣottamasya*
> *premāvaloka-rucira-smita-valgu-jalpaiḥ*
> *sthairyaṁ samānam aharan madhu-māninīnāṁ*
> *romotsavo mama yad-aṅghri-viṭaṅkitāyāḥ*

SYNONYMS

kā—who; *vā*—either; *saheta*—can tolerate; *viraham*—separation; *puruṣa-uttamasya*—of the Supreme Personality of Godhead; *prema*—loving; *avaloka*—glancing; *rucira-smita*—pleasing smile; *valgu-jalpaiḥ*—hearty appeals; *sthairyam*—gravity; *sa-mānam*—along with passionate wrath; *aharat*—conquered; *madhu*—sweethearts; *māninīnām*—women such as Satyabhāmā; *roma-utsavaḥ*—hair standing on end out of pleasure; *mama*—mine; *yat*—whose; *aṅghri*—feet; *viṭaṅkitāyāḥ*—imprinted with.

TRANSLATION

Who can, therefore, tolerate the pangs of separation from that Supreme Personality of Godhead? He could conquer the gravity and passionate wrath of His sweethearts like Satyabhāmā and others by His sweet smile of love, pleasing glance and hearty appeals. When He traversed my [earth's] surface, I would be immersed in the dust of His lotus feet and thus would be sumptuously covered with grass which appeared like hairs standing on me out of pleasure.

PURPORT

There were chances of separation between the Lord and His thousands of queens because of the Lord's being absent from home, but as far as His connection with earth was concerned, the Lord would traverse the earth with His lotus feet, and therefore there was no chance of separation. When the Lord left the

surface of the earth to return to His spiritual abode, the earth's feelings of separation were therefore more acute.

1.16.36

tayor evaṁ kathayatoḥ
pṛthivī-dharmayos tadā
parīkṣin nāma rājarṣiḥ
prāptaḥ prācīṁ sarasvatīm

SYNONYMS

tayoḥ—between them; *evam*—thus; *kathayatoḥ*—engaged in conversation; *pṛthivī*—earth; *dharmayoḥ*—and the personality of religion; *tadā*—at that time; *parīkṣit*—King Parīkṣit; *nāma*—of the name; *rāja-ṛṣiḥ*—a saint amongst kings; *prāptaḥ*—arrived; *prācīm*—flowing towards the east; *sarasvatīm*—River Sarasvatī.

TRANSLATION

While the earth and personality of religion were thus engaged in conversation, the saintly King Mahārāja Parīkṣit reached the shore of the Sarasvatī River, which flowed towards the East. Thus end the Bhaktivedanta purports of the First Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "How Parīkṣit Received the Age of Kali."

Chapter 17

1.17.1

sūta uvāca
tatra go-mithunaṁ rājā
hanyamānam anāthavat
daṇḍa-hastaṁ ca vṛṣalaṁ
dadṛśe nṛpa-lāñchanam

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *tatra*—thereupon; *go-mithunam*—a cow and a bull; *rājā*—the King; *hanyamānam*—being beaten; *anātha-vat*—appearing to be bereft of their owner; *daṇḍa-hastam*—with a club in hand; *ca*—also; *vṛṣalam*—lower-caste *śūdra*; *dadṛśe*—observed; *nṛpa*—a king; *lāñchanam*—dressed like.

TRANSLATION

Sūta Gosvāmī said: After reaching that place, Mahārāja Parīkṣit observed that a lower caste śūdra, dressed like a king, was beating a cow and a bull with a club, as if they had no owner.

PURPORT

The principal sign of the age of Kali is that lower caste śūdras, i.e. men without brahminical culture and spiritual initiation, will be dressed like administrators or kings, and the principal business of such non-kṣatriya rulers will be to kill the innocent animals, especially the cows and the bulls who shall be unprotected by their masters, the bona fide vaiśyas, or the mercantile community. In the Bhagavad-gītā (Bg. 18.44), it is said that the vaiśyas are meant to deal in agriculture, cow protection and trade. In the age of Kali, the degraded vaiśyas, or the mercantile men, are engaged in supplying cows to slaughterhouses. The kṣatriyas are meant to protect the citizens of the state, whereas the vaiśyas are meant to protect the cows and bulls and utilize them to produce grains and milk. The cow is meant to deliver milk, and the bull is meant to produce grains. But in the age of Kali, the śūdra class of men are in the posts of administrators, and the cows and bulls, or the mothers and the fathers, unprotected by the vaiśyas, are subjected to the slaughterhouses organized by the śūdra administrators.

1.17.2

vṛṣaṁ mṛṇāla-dhavalaṁ
mehantam iva bibhyatam
vepamānaṁ padaikena
sīdantaṁ śūdra-tāḍitam

SYNONYMS

vṛṣam—the bull; *mṛṇāla-dhavalam*—as white as a white lotus; *mehantam*—urinating; *iva*—as if; *bibhyatam*—being too afraid; *vepamānam*—trembling; *padā ekena*—standing on only one leg; *sīdantam*—terrified; *śūdra-tāḍitam*—being beaten by a *śūdra*.

TRANSLATION

The bull was as white as a white lotus flower. He was terrified of the śūdra who was beating him, and he was so afraid that he was standing on one leg, trembling and urinating.

PURPORT

The next symptom of the age of Kali is that principles of religion, which are all spotlessly white, like the white lotus flower, will be attacked by the uncultured śūdra population of the age. They may be descendants of brāhmaṇa or kṣatriya forefathers, but in the age of Kali, for want of sufficient education and culture of Vedic wisdom, such śūdra-like population will defy the principles of religion, and persons who are religiously endowed will be terrified by such men. They will declare themselves as adhering to no religious principles, and many 'isms' and cults will spring up in Kali-yuga only to kill the spotless bull of religion. The state will be declared to be secular, or without any particular principle of religion, and as a result there will be total indifference to the principles of religion. The citizens will be free to act as they like, without respect for sādhu, śāstra and guru. The bull standing on

one leg indicates that the principles of religion are gradually diminishing. Even the fragmental existence of religious-principles will be embarrased by so many obstacles as if in the trembling condition of falling down at any time.

1.17.3

gāṁ ca dharma-dughāṁ dīnāṁ
bhṛśaṁ śūdra-pādāhatām
vivatsām āśru-vadanāṁ
kṣāmāṁ yavasam icchatīm

SYNONYMS

gām—the cow; *ca*—also; *dharma-dughām*—beneficial because one can draw religion from her; *dīnām*—now rendered poor; *bhṛśam*—distressed; *śūdra*—the lower caste; *pada-āhatām*—beaten on the legs; *vivatsām*—without any calf; *āśru-vadanām*—with tears in her eyes; *kṣāmām*—very weak; *yavasam*—grass; *icchatīm*—as if desiring to have some grass to eat.

TRANSLATION

Although the cow is beneficial because one can draw religious principles from her, she was now rendered poor and calfless. Her legs were being beaten by a śūdra. There were tears in her eyes, and she was distressed and weak. She was hankering after some grass in the field.

PURPORT

The next symptom of the age of Kali is the distressed condition of the cow. Milking the cow means drawing the principles of religion in a liquid form. The great ṛṣis and munis would live only on milk. Śrīla Śukadeva Gosvāmī would go to a householder while he was milking a cow, and he would simply take a little quantity of it for subsistence. Even fifty years ago, no one would deprive a sādhu of a quart or two of milk, and every householder would give milk like water. For a sanātanist (the follower of Vedic principles) it is the duty of every householder to have cows and bulls as household paraphernalia, not only for drinking milk, but also for deriving religious principles. The sanātanist worships cows on religious principles and respects brāhmaṇas. The cow's milk is required for the sacrificial fire, and by performing sacrifices the householder can be happy. The cow's calf is not only beautiful to look at, but also gives satisfaction to the cow, and so she delivers as much milk as possible. But in the Kali-yuga, the calves are separated from the cow as early as possible for purposes which may not be mentioned in these pages of Śrīmad-Bhāgavatam. The cow stands with tears in her eyes, and the śūdra milkman draws milk from the cow artificially, and when there is no milk the cow is sent to be slaughtered. These greatly sinful acts are responsible for all the troubles in present society. They do not know what they are doing in the name of economic development. The influence of Kali will keep them in the darkness of ignorance, and despite all endeavors for peace and prosperity, they must try to see the cows and the bulls happy

in all respects. Foolish people do not know how happiness is earned by making the cows and bulls happy, but it is a fact by the law of nature. Let us take it from the authority of Śrīmad-Bhāgavatam and adopt the principles for the total happiness of humanity.

1.17.4

papraccha ratham ārūḍhaḥ
kārtasvara-paricchadam
megha-gambhīrayā vācā
samāropita-kārmukaḥ

SYNONYMS

papraccha—inquired; *ratham*—chariot; *ārūḍhaḥ*—seated on; *kārtasvara*—gold; *paricchadam*—embossed with; *megha*—cloud; *gambhīrayā*—exonerating; *vācā*—sound; *samāropita*—well equipped; *kārmukaḥ*—arrows and bow.

TRANSLATION

Mahārāja Parīkṣit, well equipped with arrows and bow and seated on a gold embossed chariot, spoke to him [the śūdra] with a deep voice sounding like thunder.

PURPORT

An administrative head or king like Mahārāja Parīkṣit, with full majestic authority, well equipped with weapons to chastise

miscreants, can challenge the agents of the age of Kali. Then only will it be possible to counteract the degraded age. And in the absence of such strong executive heads, there is always disruption of tranquility. The elected show bottle executive head, as representative of a degraded public, cannot be equal with a strong king like Mahārāja Parīkṣit. The dress or style of royal order does not count. It is one's actions which are counted.

1.17.5

kas tvaṁ mac-charaṇe loke
balād dhaṁsy abalān balī
nara-devo 'si veṣeṇa
naṭavat karmaṇādvijaḥ

SYNONYMS

kaḥ—who are; *tvam*—you; *mat*—my; *śaraṇe*—under protection; *loke*—in this world; *balāt*—by force; *haṁsi*—killing; *abalān*—those who are helpless; *balī*—although full of strength; *nara-devaḥ*—man-god; *asi*—appear to be; *veṣeṇa*—by your dress; *naṭa-vat*—like a theatrical player; *karmaṇā*—by deeds; *advi-jaḥ*—a man not twice-born by culture.

TRANSLATION

O who are you? You appear to be strong, and yet you dare kill, within my protection, those who are helpless? By your dress you pose yourself to be a godly man

[king], but by your deeds you are opposing the principles of the twice-born kṣatriyas.

PURPORT

The brāhmaṇas, kṣatriyas and vaiśyas are called twice-born because for these higher classes of men there is one birth by parental conjugation and there is another birth of cultural rejuvenation by spiritual initiation from the bona fide ācārya or spiritual master. So a kṣatriya is also twice-born like a brāhmaṇa, and his duty is to give protection to the helpless. The kṣatriya king is considered to be the representative of God to give protection to the helpless and chastise the miscreants. Whenever there are anomalies in this routine work by the administrators, there is an incarnation of the Lord to reestablish the principles of a godly kingdom. In the age of Kali, the poor helpless animals, especially the cows, which are meant to receive all sorts of protection from the administrative heads, are killed without restriction. Thus the administrative heads, under whose nose such things happen, are so-called representatives of God. Such powerful administrators are rulers of the poor citizens by dress or office only, but factually they are worthless, lower class men without the cultural assets of the twice-born. No one can expect justice or equality of treatment from once-born (without spiritual culture) lower class men. Therefore in the age of Kali everyone is unhappy due to the maladministration of the state. The modern human society is not twice-born by spiritual culture. Therefore the people's government, by the people who are not twice-born, must be a government of Kali in which everyone is unhappy.

1.17.6

yas tvaṁ kṛṣṇe gate dūraṁ
saha-gāṇḍīva-dhanvanā
śocyo 'sy aśocyān rahasi
praharan vadham arhasi

SYNONYMS

yaḥ—on account of; *tvam*—you rogue; *kṛṣṇe*—Lord Kṛṣṇa; *gate*—having gone away; *dūram*—out of sight; *saha*—along with; *gāṇḍīva*—the bow named Gāṇḍīva; *dhanvanā*—the carrier, Arjuna; *śocyaḥ*—culprit; *asi*—you are considered; *aśocyān*—innocent; *rahasi*—in a secluded place; *praharan*—beating; *vadham*—to be killed; *arhasi*—deserve.

TRANSLATION

You rogue, do you dare beat an innocent cow because Lord Kṛṣṇa and Arjuna, the carrier of the Gāṇḍīva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed.

PURPORT

In a civilization where God is conspicuously banished and there is no devotee warrior like Arjuna, the associates of the age of Kali take advantage of this lawless kingdom and arrange to kill

innocent animals like the cow in secluded slaughterhouses. Such murderers of animals stand to be condemned to death by the order of a pious king like Mahārāja Parīkṣit. For a pious king, the culprit who kills an animal in a secluded place is punishable by the death penalty, exactly like a murderer who kills an innocent child in a secluded place.

1.17.7

tvaṁ vā mṛṇāla-dhavalaḥ
pādair nyūnaḥ padā caran
vṛṣa-rūpeṇa kiṁ kaścid
devo naḥ parikhedayan

SYNONYMS

tvam—you; *vā*—either; *mṛṇāla-dhavalaḥ*—as white as a lotus; *pādaiḥ*—of three legs; *nyūnaḥ*—being deprived; *padā*—on one leg; *caran*—moving; *vṛṣa*—bull; *rūpeṇa*—in the form of; *kim*—whether; *kaścit*—someone; *devaḥ*—demigod; *naḥ*—us; *parikhedayan*—causing grief.

TRANSLATION

Then he [Mahārāja Parīkṣit] asked the bull: O, who are you? Are you a bull as white as a white lotus or demigod? You have lost your three legs and are only moving on one. Are you some demigod causing us grief in the form of a bull?

PURPORT

At least up to the time of Mahārāja Parīkṣit, no one could imagine the wretched conditions of the cow and the bull. Mahārāja Parīkṣit was, therefore, astonished to see such a horrible scene. He inquired, therefore, whether the bull was not a demigod assuming such a wretched condition to indicate the future of the cow and the bull.

1.17.8

na jātu kauravendrāṇāṁ
dordaṇḍa-parirambhite
bhū-tale 'nupatanty asmin
vinā te prāṇināṁ śucaḥ

SYNONYMS

na—not; *jātu*—at any time; *kaurava-indrāṇām*—of the kings in the Kuru dynasty; *dordaṇḍa*—strength of arms; *parirambhite*—protected by; *bhū-tale*—on the surface of the earth; *anupatanti*—grieving; *asmin*—up till now; *vinā*—save and except; *te*—you; *prāṇinām*—of the living being; *śucaḥ*—tears in the eyes.

TRANSLATION

Now for the first time in a kingdom well protected by the arms of the kings of the Kuru dynasty, I see you

grieving with tears in your eyes. Up till now no one on earth has ever shed tears because of royal negligence.

PURPORT

The protection of the lives of both the human being and the animals is the first and foremost duty of a government. A government must not discriminate in such principles. It is simply horrible for a purehearted soul to see organized animal killing by the state in this age of Kali. Mahārāja Parīkṣit was lamenting for the tears in the eyes of the bull, and he was astonished to see such an unprecedented thing in his good kingdom. Both men and animals were equally protected as far as life was concerned. That is the way in God's kingdom.

1.17.9

mā saurabheyātra śuco
vyetu te vṛṣalād bhayam
mā rodīr amba bhadraṁ te
khalānāṁ mayi śāstari

SYNONYMS

mā—do not; *saurabheya*—O son of Surabhi; *atra*—in my kingdom; *śucaḥ*—lamentation; *vyetu*—let there be; *te*—your; *vṛṣalāt*—by the *śūdra*; *bhayam*—cause of fear; *mā*—do not; *rodīḥ*—cry; *amba*—mother cow; *bhadram*—all good; *te*—unto you; *khalānām*—of the envious; *mayi*—while I am living; *śāstari*—the ruler or subduer.

TRANSLATION

O son of Surabhi, you need lament no longer now. There is no need to fear this low-class śūdra. And, O mother cow, as long as I am living as the ruler and subduer of all envious men, there is no cause for you to cry. Everything will be good for you.

PURPORT

Protection of bulls and cows and all other animals can only be possible when there is a state ruled by an executive head like Mahārāja Parīkṣit. Mahārāja Parīkṣit addresses the cow as mother for he is a cultured twice-born kṣatriya king. Surabhi is the name of the cows which exist in the spiritual planets and are especially reared by Lord Śrī Kṛṣṇa Himself. As men are made after the form and features of the Supreme Lord, so also the cows are made after the form and features of the surabhi cows in the spiritual kingdom. In the material world the human society gives all protection to the human being, but there is no law to protect the descendants of Surabhi who can give all protection to men by supplying the miracle food milk. But Mahārāja Parīkṣit and the Pāṇḍavas were fully conscious of the importance of the cow and bull, and they were prepared to punish the cow-killer with all chastisement, including death. There has sometimes been agitation for the protection of the cow, but for want of pious executive heads and suitable laws, the cow and the bull are not given protection. The human society should recognize the importance of the cow and the bull and thus give all protection to

these important animals, following in the footsteps of Mahārāja Parīkṣit. By protecting the cow and brahminical culture, the Lord, who is very kind to the cow and the brāhmaṇas (go-brāhmaṇa-hitāya), will be pleased with us and will bestow upon us real peace.

1.17.10-11

yasya rāṣṭre prajāḥ sarvās
trasyante sādhvy asādhubhiḥ
tasya mattasya naśyanti
kīrtir āyur bhago gatiḥ

eṣa rājñāṁ paro dharmo
hy ārtānām ārti-nigrahaḥ
ata enaṁ vadhiṣyāmi
bhūta-druham asattamam

SYNONYMS

yasya—one whose; *rāṣṭre*—in the state; *prajāḥ*—living beings; *sarvāḥ*—one and all; *trasyante*—are terrified; *sādhvi*—O chaste one; *asādhubhiḥ*—by the miscreants; *tasya*—his; *mattasya*—of the illusioned; *naśyanti*—vanishes; *kīrtiḥ*—fame; *āyuḥ*—duration of life; *bhagaḥ*—fortune; *gatiḥ*—good rebirth; *eṣaḥ*—these are; *rājñām*—of the kings; *paraḥ*—superior; *dharmaḥ*—occupation; *hi*—certainly; *ārtānām*—of the sufferers; *ārti*—sufferings; *nigrahaḥ*—subduing; *ataḥ*—therefore; *enam*—this man; *vadhiṣyāmi*—I shall

kill; *bhūta-druham*—revolter against other living beings; *asat-tamam*—the most wretched.

TRANSLATION

O chaste one, the king's good name, duration of life and good rebirth vanish when all kinds of living beings are terrified by miscreants in his kingdom. It is certainly the prime duty of the king to subdue first the sufferings of those who suffer. Therefore I must kill this most wretched man because he is violent against other living beings.

PURPORT

When there is some disturbance caused by wild animals in a village or town, the police or others take action to kill them. Similarly, it is the duty of the government to kill at once all bad social elements such as thieves, dacoits, murderers, etc. The same punishment is also due to animal-killers because the animals of the state are also the prajā. Prajā means one who has taken birth in the state and includes both men and animals. Any living being who takes birth in a state has the primary right to live under the protection of the king. The jungle animals also are subject to the king, and they have a right to live also. So what to speak of domestic animals like the cows and bulls.

Any living being, if he terrifies other living beings, is a most wretched subject, and the king should at once kill such a disturbing element. As the wild animal is killed when it creates

disturbances, similarly any man who unnecessarily kills or terrifies the jungle animals or other animals must be punished at once. By the law of the Supreme Lord, all living beings, in whatsoever shape they may be, are the sons of the Lord, and no one has any right to kill another animal, unless it is so ordered by the codes of natural law. The tiger can kill a lower animal for his subsistence, but a man cannot kill an animal for his subsistence. That is the law of God, who has created the law that a living being subsists by eating another living being. Thus the vegetarians are also living by eating other living beings. Therefore, the law is that one should live only by eating specific living beings, as ordained by the law of God. The Īśopaniṣad directs that one should live by the direction of the Lord and not at one's sweet will. A man can subsist on varieties of grains, fruits and milk ordained by God, and there is no need of animal food, save and except in particular cases.

The illusioned king or the executive head, even though sometimes advertised as a great philosopher and learned scholar, will allow slaughter houses in the state without knowing that torturing poor animals clears the way to hell for such foolish kings or executive heads. The executive head always must be alert to the safety of the prajās, both man and animal, and inquire whether a particular living being is harassed at any place by another living being. The harassing living being must at once be caught and put to death, as shown by Mahārāja Parīkṣit.

The people's government, or government by the people, should not allow killing innocent animals by the sweet will of foolish government men. They must know the codes of God, as mentioned in the revealed scriptures. Mahārāja Parīkṣit quotes here that in the codes of God the irresponsible king or state executive jeopardizes his good name, duration of life, power and strength and ultimately his progressive march towards a better life or salvation after death. Such foolish men do not even believe in existence in the next life.

While commenting on this particular verse, we have in our presence the statement of a great modern politician who has recently died and left his will, which discloses his poor fund of knowledge of the codes of God mentioned by Mahārāja Parīkṣit. The politician was so ignorant of the codes of God that he writes: "I do not believe in any such ceremonies and to submit to them, even as a matter of form would be hypocrisy and an attempt to delude ourselves and others ... I have no religious sentiment in the matter."

Contrasting these statements of a great politician in the modern age with that of Mahārāja Parīkṣit, we find a vast difference. Mahārāja Parīkṣit was pious according to the scriptural codes, whereas the modern politician goes by his personal belief and sentiments. Any great man of the material world is after all a conditioned soul. He is bound up by his hands and feet by the ropes of material nature, and still the foolish conditioned soul thinks of himself as free to act by his whimsical

sentiments. The conclusion is that people in the time of Mahārāja Parīkṣit were happy, and the animals were given proper protection because the executive head was not whimsical nor ignorant of God's law. Foolish faithless creatures try to avoid the existence of the Lord and proclaim themselves secular at the cost of valuable human life. The human life is especially meant for knowing the science of God, but foolish creatures, especially in this age of Kali, instead of knowing God scientifically, make propaganda against religious belief as well as the existence of God, even though they are always bound by the laws of God by the symptoms of birth, death, old age and disease.

1.17.12

ko 'vṛścat tava pādāṁs trīn
saurabheya catuṣ-pada
mā bhūvaṁs tvādṛśā rāṣṭre
rājñāṁ kṛṣṇānuvartinām

SYNONYMS

kaḥ—who is he; *avṛścat*—cut off; *tava*—your; *pādān*—legs; *trīn*—three; *saurabheya*—O son of Surabhi; *catuḥ-pada*—you are four-legged; *mā*—never to be; *bhūvan*—it so happened; *tvādṛśāḥ*—as yourself; *rāṣṭre*—in the state; *rājñām*—of the kings; *kṛṣṇa-anuvartinām*—those who follow the codes of Kṛṣṇa, the Supreme Personality of Godhead.

TRANSLATION

He [Mahārāja Parīkṣit] repeatedly addressed and questioned the bull thus: O son of Surabhi, who has cut off your three legs? In the state of the kings who are obedient to the laws of the Supreme Personality of Godhead, Kṛṣṇa, there is no one as unhappy as you.

PURPORT

The kings or the executive heads of all states must know the codes of Lord Kṛṣṇa (generally Bhagavad-gītā and Śrīmad-Bhāgavatam) and must act accordingly in order to fulfill the mission of human life, which is to make an end to all miseries of material conditions. One who knows the codes of Lord Kṛṣṇa can achieve this end without any difficulty. In the Bhagavad-gītā. in a synopsis we can understand the codes of Godhead, and in the Śrīmad-Bhāgavatam the same codes are explained further.

In a state where the codes of Kṛṣṇa are followed, no one is unhappy. Where such codes are not followed, the first sign is that three legs of the representative of religion are cut off, and thereby all miseries follow. When Kṛṣṇa was personally present, the codes of Kṛṣṇa were being followed without question, but in His absence such codes are presented in the pages of Śrīmad-Bhāgavatam for the guidance of the blind persons who happen to be at the helm of all affairs.

1.17.13

ākhyāhi vṛṣa bhadraṁ vaḥ
sādhūnām akṛtāgasām
ātma-vairūpya-kartāraṁ
pārthānāṁ kīrti-dūṣaṇam

SYNONYMS

ākhyāhi—just let me know; *vṛṣa*—O bull; *bhadram*—good; *vaḥ*—for you; *sādhūnām*—of the honest; *akṛta-āgasām*—of those who are offenseless; *ātma-vairūpya*—deformation of the self; *kartāram*—the doer; *pārthānām*—of the sons of Pṛthā; *kīrti-dūṣaṇam*—blackmailing the reputation.

TRANSLATION

O bull, you are offenseless and thoroughly honest; therefore I wish all good to you. Please tell me of the perpetrator of these mutilations which blackmail the reputation of the sons of Pṛthā.

PURPORT

The reputation of the reign of Mahārāja Rāmacandra and that of the kings who followed in the footsteps of Mahārāja Rāmacandra, like the Pāṇḍavas and their descendants, are never to be forgotten because in their kingdom offenseless and honest living beings were never in trouble. The bull and the cow are the

symbols of the most offenseless living beings because even the stool and urine of these animals are utilized to benefit human society. The descendants of the sons of Pṛthā, like Mahārāja Parīkṣit and others, were afraid of losing their reputations, but in the modern days they are not even afraid of killing such offenseless animals. Herein lies the difference between the reign of those pious kings and the modern states ruled by irresponsible executive heads without knowledge in the codes of God.

1.17.14

> *jane 'nāgasy aghaṁ yuñjan*
> *sarvato 'sya ca mad-bhayam*
> *sādhūnāṁ bhadram eva syād*
> *asādhu-damane kṛte*

SYNONYMS

jane—to the living beings; *anāgasi*—those who are offenseless; *agham*—sufferings; *yuñjan*—by applying; *sarvataḥ*—anywhere and everywhere; *asya*—of such offenders; *ca*—and; *mat-bhayam*—fear me; *sādhūnām*—of the honest persons; *bhadram*—good fortune; *eva*—certainly; *syāt*—will take place; *asādhu*—dishonest miscreants; *damane*—curbed; *kṛte*—being so done.

TRANSLATION

Whoever causes offenseless living beings to suffer must fear me anywhere and everywhere in the world. By

curbing dishonest miscreants, one automatically benefits the offenseless.

PURPORT

Dishonest miscreants flourish because of cowardly and impotent executive heads of state. But when such executive heads are strong enough to curb all sorts of dishonest miscreants, in any part of the state, certainly they cannot flourish. When the miscreants are punished in an exemplary manner, automatically all good fortune follows. As said before, it is the prime duty of the king or the executive head to give protection in all respects to the peaceful offenseless citizens of the state. The devotees of the Lord are by nature peaceful and offenseless, and therefore it is the prime duty of the state to arrange to convert everyone to become a devotee of the Lord, and thus automatically there will be peaceful offenseless citizens. Then the only duty of the king will be to curb the dishonest miscreants. That will bring about peace and harmony all over human society.

1.17.15

anāgaḥsv iha bhūteṣu
ya āgas-kṛn niraṅkuśaḥ
āhartāsmi bhujaṁ sākṣād
amartyasyāpi sāṅgadam

SYNONYMS

anāgaḥsu iha—to the offenseless; *bhūteṣu*—living beings; *yaḥ*—the person; *āgaḥ-kṛt*—commits offense; *niraṅkuśaḥ*—upstart; *āhartā asmi*—I shall bring forth; *bhujam*—arms; *sākṣāt*—directly; *amartyasya api*—even one who is a demigod; *sa-aṅgadam*—with decorations and armor.

TRANSLATION

An upstart living being who commits offenses by torturing those who are offenseless shall be directly uprooted by me, even though he be a denizen of heaven with armor and decorations.

PURPORT

The denizens of the heavenly kingdom are called amaras, or deathless, due to their possessing a long span of life, far greater than that of the human beings. For a human being, who has only a maximum one hundred year duration of life, a span of life spreading over millions of years is certainly considered to be deathless. For example, from the Bhagavad-gītā we learn that on the Brahmaloka planet, the duration of one day is calculated to be 4,300,000 x 1,000 solar years. Similarly, in other heavenly planets one day is calculated to be six months of this planet, and they get a life of ten million of their years. Therefore, in all higher planets, since the span of life is far greater than that of the human being, the denizens are called deathless by imagination,

although actually no one within the material universe is deathless.

Mahārāja Parīkṣit challenges even such denizens of heaven if they torture the offenseless. This means that the state executive head must be as strong as Mahārāja Parīkṣit so that he may be determined to punish the strongest offenders. It should be the principle of a state executive head that the offender of the codes of God is always punished.

1.17.16

> *rājño hi paramo dharmaḥ*
> *sva-dharma-sthānupālanam*
> *śāsato 'nyān yathā-śāstram*
> *anāpady utpathān iha*

SYNONYMS

rājñaḥ—of the king or the executive head; *hi*—certainly; *paramaḥ*—supreme; *dharmaḥ*—occupational duty; *sva-dharma-stha*—one who is faithful to his prescribed duty; *anupālanam*—giving protection always; *śāsataḥ*—while ruling; *anyān*—others; *yathā*—according to; *śāstram*—rulings of scriptures; *anāpadi*—without danger; *utpathān*—persons going astray; *iha*—as a matter of fact.

TRANSLATION

It is the supreme duty of the ruling king to give all protection to law-abiding persons and to chastise those who stray from the ordinances of the scriptures in ordinary times, when there is no emergency.

PURPORT

In the scriptures there is mention of āpad-dharma, or occupational duty at times of extraordinary happenings. It is said sometimes that the great sage Viśvāmitra had to live on the flesh of dogs in some extraordinary dangerous position. In cases of emergency, one may be allowed to live on the flesh of animals of all description, but that does not mean that there should be regular slaughterhouses to feed the animal eaters and that this system should be encouraged by the state. No one should try to live on flesh in ordinary times simply for the sake of the palate. If anyone does so, the king or the executive head should punish him for gross enjoyment.

There are regular scriptural injunctions for different persons engaged in different occupational duties, and one who follows them is called sva-dharma-stha, or faithful in one's prescribed duties. In the Bhagavad-gītā also (Bg. 18.48) it is advised that one should not give up his occupational prescribed duties, even if they are not always flawless. Such sva-dharma might be violated in cases of emergency, if one is forced by circumstances, but they cannot be violated in the ordinary times. The state executive

head is to see that such sva-dharma is not changed by the follower, whatever it may be, and he should give all protection to the follower of sva-dharma. The violater is subject to punishment in terms of the śāstra, and it is the duty of the king to see that everyone strictly follows his occupational duty, as prescribed in the scripture.

1.17.17

dharma uvāca
etad vaḥ pāṇḍaveyānāṁ
yuktam ārtābhayaṁ vacaḥ
yeṣāṁ guṇa-gaṇaiḥ kṛṣṇo
dautyādau bhagavān kṛtaḥ

SYNONYMS

dharmaḥ uvāca—the personality of religion said; *etat*—all these; *vaḥ*—by you; *pāṇḍaveyānām*—of those who are in the Pāṇḍava dynasty; *yuktam*—just befitting; *ārta*—the sufferer; *abhayam*—freedom from all fears; *vacaḥ*—speeches; *yeṣām*—those; *guṇa-gaṇaiḥ*—by the qualifications; *kṛṣṇaḥ*—even Lord Kṛṣṇa; *dautya-ādau*—the duty of a messenger, etc.; *bhagavān*—the Personality of Godhead; *kṛtaḥ*—performed.

TRANSLATION

The personality of religion said: These words just spoken by you befit a person of the Pāṇḍava dynasty.

Captivated by the devotional qualities of the Pāṇḍavas, even Lord Kṛṣṇa, the Personality of Godhead, performed duties as a messenger.

PURPORT

The assurances and challenges made by Mahārāja Parīkṣit are never exaggerations of his real power. The Mahārāja said that even the denizens of heaven could not escape his stringent government if they were violators of religious principles. He was not proud falsely because a devotee of the Lord is equally or sometimes more powerful than the Lord by His grace, and any promise made by a devotee, though it may be ordinarily very difficult to fulfill, is properly executed by the grace of the Lord. The Pāṇḍavas, by their unalloyed devotional service and full surrender unto the Lord, made it possible for the Lord to become a chariot driver or sometimes their letter messenger. Such duties executed by the Lord for His devotee are always very pleasing to the Lord because the Lord wants to render service to His unalloyed devotee whose life has no other engagement than to serve the Lord with full love and devotion. Mahārāja Parīkṣit, grandson of Arjuna, the celebrated friendly servitor of the Lord, was a pure devotee of the Lord like his grandfather, and therefore the Lord was always with him, even from the time when he was helplessly lying in the womb of his mother and was attacked by the blazing Brahmāstra weapon of Aśvatthāmā. A devotee is always under the protection of the Lord, and therefore the assurance of protection by Mahārāja Parīkṣit could never be without meaning. The personality of religion accepted this fact

and thus thanked the King for his being true to his exalted position.

1.17.18

na vayaṁ kleśa-bījāni
yataḥ syuḥ puruṣarṣabha
puruṣaṁ taṁ vijānīmo
vākya-bheda-vimohitāḥ

SYNONYMS

na—not; *vayam*—we; *kleśa-bījāni*—the root cause of sufferings; *yataḥ*—wherefrom; *syuḥ*—it so happens; *puruṣa-ṛṣabha*—O greatest of all human beings; *puruṣam*—the person; *tam*—that; *vijānīmaḥ*—know; *vākya-bheda*—difference of opinion; *vimohitāḥ*—bewildered by.

TRANSLATION

O greatest among human beings, it is very difficult to ascertain the particular miscreant who has caused our sufferings because we are bewildered by all the different opinions of theoretical philosophers.

PURPORT

There are many theoretical philosophers in the world who put forward their own theory of cause and effect especially about the cause of suffering and its effect on different living beings.

Generally there are six great philosophers: Kaṇāda, the author of Vaiśeṣika philosophy; Gautama, the author of logic; Patañjali, the author of mystic yoga; Kapila, the author of Sāṅkhya philosophy; Jaimini, the author of Karma-mīmāṁsa; and Vyāsadeva, the author of Vedānta Darśana.

Although the bull, or the personality of religion, and the cow, the personality of the earth, knew perfectly well that the personality of Kali was the direct cause of their sufferings, still, as devotees of the Lord, they knew well also that without the sanction of the Lord no one could inflict trouble upon them. According to the Padma Purāṇa, our present trouble is due to the fructifying of seedling sins, but even those seedling sins also gradually fade away by execution of pure devotional service. Thus even if the devotees see the mischiefmongers, they do not accuse them for the sufferings inflicted. They take it for granted that the mischief monger is made to act by some indirect cause, and therefore they tolerate the sufferings, thinking them to be God-given in small doses only, otherwise the sufferings should have been greater.

Mahārāja Parīkṣit wanted to get a statement of accusation against the direct mischief monger, but they declined to give it on the above-mentioned grounds. Speculative philosophers, however, do not recognize the sanction of the Lord, but they try to find out the cause of sufferings in their own way, as will be described in the following verses. According to Śrīla Jīva Gosvāmī, such speculators are themselves bewildered, and thus

they cannot know that the ultimate cause of all causes is the Supreme Lord, the Personality of Godhead.

1.17.19

kecid vikalpa-vasanā
āhur ātmānam ātmanaḥ
daivam anye 'pare karma
svabhāvam apare prabhum

SYNONYMS

kecit—some of them; *vikalpa-vasanāḥ*—those who deny all kinds of duality; *āhuḥ*—declare; *ātmānam*—own self; *ātmanaḥ*—of the self; *daivam*—superhuman; *anye*—others; *apare*—someone else; *karma*—activity; *svabhāvam*—material nature; *apare*—many other; *prabhum*—authorities.

TRANSLATION

Some of the philosophers, who deny all sorts of duality, declare that one's own self is responsible for his personal happiness and distress. Others say that superhuman powers are responsible, while yet others say that activity is responsible, and the gross materialists maintain that nature is the ultimate cause.

PURPORT

As referred to above, philosophers like Jaimini and his followers establish that fruitive activity is the root cause of all distress and happiness, and even if there is a superior authority, some superhuman powerful God or gods, He or they are also under the influence of fruitive activity because they reward result according to one's action, and action is not independent because action is performed by some performer; therefore the performer himself is the cause of his own happiness or distress. In the Bhagavad-gītā also it is confirmed (Bg. 6.5) that by one's mind, freed from material affection, one can deliver himself from the sufferings of material pangs. So one should not entangle oneself in matter by the mind's material affections. Thus one's own mind is one's friend or enemy in one's material happiness and distress.

Atheistic materialistic Sāṅkhyaites conclude that material nature is the cause of all causes. According to them, combinations of material elements are the causes of material happiness and distress, and disintegration of matter is the cause of freedom from all material pangs. Gautama and Kaṇāda find out that the atomic combination is the cause of everything, and impersonalists like Aṣṭāvakra discover that the spiritual effulgence of Brahman is the cause of all causes. But in the Bhagavad-gītā the Lord Himself declares that He is the source of impersonal Brahman also, and therefore He, the Personality of Godhead, is the ultimate cause of all causes. It is also confirmed in the Brahma-saṁhitā that Lord Kṛṣṇa is the ultimate cause of all causes.

1.17.20

apratarkyād anirdeśyād
iti keṣv api niścayaḥ
atrānurūpaṁ rājarṣe
vimṛśa sva-manīṣayā

SYNONYMS

apratarkyāt—beyond the power of reasoning; *anirdeśyāt*—beyond the power of thinking; *iti*—thus; *keṣu*—someone; *api*—also; *niścayaḥ*—definitely concluded; *atra*—herein; *anurūpam*—which of them is right; *rāja-ṛṣe*—O sage amongst the kings; *vimṛśa*—judge yourself; *sva*—by your own; *manīṣayā*—power of intelligence.

TRANSLATION

There are also some thinkers who beheve that no one can ascertain the cause of distress by argumentation, nor can one know it by imagination, nor can it be expressed by words. O sage amongst kings, judge for yourself by thinking over all this with your own intelligence.

PURPORT

The Vaiṣṇavites or the devotees of the Lord do believe, as above explained, that nothing can take place with out the sanction of the Supreme Lord. He is the supreme director, for He confirms

in the Bhagavad-gītā (Bg. 15.15) that He, as all-pervading Paramātmā, stays in each and every one's heart and keeps vigilance over all actions and witnesses all activities. The argument of the atheist that one cannot be punished for one's misdeeds, unless proved before a qualified justice, is refuted herein, for we accept the perpetual witness and constant companion of the living being. A living being may forget all that he might have done in his past or present life, but one must know that in the same tree of the material body, the individual soul and the Supreme Soul as Paramātmā are sitting like two birds. One of them, the living being, is enjoying the fruits of the tree, whereas the Supreme Being is there to witness the activities. Therefore the Paramātmā feature or the Supreme Soul is actually the witness of all activities of the living being, and by His direction only the living being can remember or forget what he might have done in the past. He is, therefore, both the all-pervading impersonal Brahman and the localized Paramātmā in everyone's heart. He is the knower of all past, present and future, and nothing can be concealed from Him. The devotees know this truth, and therefore they discharge their duties sincerely, without being overly anxious for rewards. Besides that, one cannot estimate the Lord's reactions either by speculation or by scholarship. Why does He put some into difficulty and not others? He is the supreme knower of the Vedic knowledge, and thus He is the factual Vedāntist. At the same time He is the compiler of the Vedānta. No one is independent of Him, and everyone is engaged in His service in different ways. In the conditioned state, such services are rendered by the living being

under force by the material nature, whereas in the liberated state the living being is helped by the spiritual nature in the voluntary loving service of the Lord. There is no incongruity or inebriety in His actions. All are on the path of Absolute Truth. Bhīṣmadeva correctly estimated the inconceivable actions of the Lord. The conclusion is, therefore, that the sufferings of the representative of religion and the representative of the earth, as present before Mahārāja Parīkṣit, are planned in order to prove that Mahārāja Parīkṣit was the ideal executive head, for he knew well how to give protection to the cows (the earth) and the brāhmaṇas (religious principles), the two pillars of spiritual advancement. Everyone is under the full control of the Lord. He is quite correct in His action when He desires something to be done by someone, irrespective of the consideration of the particular case. Mahārāja Parīkṣit was thus put to test for his greatness. Now let us see how he solves it by his sagacious mind.

1.17.21

sūta uvāca
evaṁ dharme pravadati
sa samrāḍ dvija-sattamāḥ
samāhitena manasā
vikhedaḥ paryacaṣṭa tam

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—so; *dharme*—the personality of religion; *pravadati*—thus having spoken; *saḥ*—he; *samrāṭ*—the Emperor; *dvija-sattamāḥ*—O best among the *brāhmaṇas*; *samāhitena*—with proper attention; *manasā*—by the mind; *vikhedaḥ*—without any mistake; *paryacaṣṭa*—counterreplied; *tam*—unto him.

TRANSLATION

Sūta Gosvāmī said: O best amongst the brāhmaṇas, the Emperor Parīkṣit, thus hearing the personality of religion speak, was fully satisfied, and without mistake or regret he gave his reply.

PURPORT

The statement of the bull, the personality of religion, was full of philosophy and knowledge, and the King was satisfied, since he could understand that the suffering bull was not an ordinary one. Unless one is perfectly conversant with the law of the Supreme Lord, one cannot speak such things touching philosophical truths. The Emperor, being also on an equal level of sagacity, replied to the point, without doubts or mistakes.

1.17.22

rājovāca
dharmaṁ bravīṣi dharma-jña

dharmo 'si vṛṣa-rūpa-dhṛk
yad adharma-kṛtaḥ sthānaṁ
sūcakasyāpi tad bhavet

SYNONYMS

rājā uvāca—the King said; *dharmam*—religion; *bravīṣi*—as you speak; *dharma-jña*—O one who knows the codes of religion; *dharmaḥ*—the personality of religion; *asi*—you are; *vṛṣa-rūpa-dhṛk*—in the disguise of a bull; *yat*—whatever; *adharma-kṛtaḥ*—one who acts irreligiously; *sthānam*—place; *sūcakasya*—of the identifier; *api*—also; *tat*—that; *bhavet*—becomes.

TRANSLATION

The King said: O you, who are in the form of a bull! You know the truth of religion, and you are speaking on the principles that if one knows the location of irreligious acts, one will know the perpetrator. You are no other than the personality of religion.

PURPORT

A devotee's conclusion is that no one is directly responsible to become a benefactor or mischief monger without the sanction of the Lord; therefore he does not consider anyone to be directly responsible for such action. But in both the cases he takes it for granted that either benefit or loss is God-sent, and thus it is His grace. In case of benefit, no one will deny it is God-sent, but in case of loss or reverses it becomes doubtful how the Lord could

be so unkind to His devotee as to put him in great difficulty. Jesus Christ was seemingly put into such great difficulty, being crucified by the ignorant, but he was never angry at the mischiefmongers. That is the way of accepting a thing, either favorable or unfavorable. Thus for a devotee the identifier is equally a sinner, like the mischiefmonger. By God's grace, the devotee tolerates all reverses, and Mahārāja Parīkṣit observed this, and therefore he could understand that the bull was no other than the personality of religion himself. In other words, a devotee has no suffering at all because so-called suffering is also God's grace for a devotee who sees God in everything. They never placed any complaint before the King for being tortured by the personality of Kali, although everyone lodges such complaints before the state authorities. The extraordinary behavior of the bull made the King conclude that the bull was certainly the personality of religion, otherwise no one could understand the finer intricacies of the codes of religion.

1.17.23

athavā deva-māyāyā
nūnaṁ gatir agocarā
cetaso vacasaś cāpi
bhūtānām iti niścayaḥ

SYNONYMS

athavā—alternatively; *deva*—the Lord; *māyāyāḥ*—energies; *nūnam*—very little; *gatiḥ*—movement; *agocarā*—inconceivable; *cetasaḥ*—either by the mind; *vacasaḥ*—by words; *ca*—or; *api*—also; *bhūtānām*—of all living beings; *iti*—thus; *niścayaḥ*—concluded.

TRANSLATION

Thus it is concluded that the Lord's energies are inconceivable. No one can estimate them by mental speculation or by word jugglery.

PURPORT

A question may be raised as to why a devotee should refrain from identifying an actor, although he knows definitely that the Lord is the ultimate doer of everything. Knowing the ultimate doer, one should not pose himself as ignorant of the actual performer. To answer this doubt, the reply is that the Lord is also not directly responsible because everything is done by His deputed māyā-śakti, or material energy. The material energy is always provoking doubts about the supreme authority of the Lord. The personality of religion knew perfectly well that nothing can take place without the sanction of the Supreme Lord, and still he was put into doubts by the deluding energy, and thus he refrained from mentioning the supreme cause. This doubtfulness was due to the contamination of both Kali and the material energy. The whole atmosphere of the age of Kali is magnified by the deluding energy, and the proportion of measurement is inexplicable.

1.17.24

tapaḥ śaucaṁ dayā satyam
iti pādāḥ kṛte kṛtāḥ
adharmāṁśais trayo bhagnāḥ
smaya-saṅga-madais tava

SYNONYMS

tapaḥ—austerity; *śaucam*—cleanliness; *dayā*—mercy; *satyam*—truthfulness; *iti*—thus; *pādāḥ*—legs; *kṛte*—in the age of Satya; *kṛtāḥ*—established; *adharma*—irreligiosity; *aṁśaiḥ*—by the parts; *trayaḥ*—three combined; *bhagnāḥ*—broken; *smaya*—pride; *saṅga*—too much association with women; *madaiḥ*—intoxication; *tava*—your.

TRANSLATION

In the age of Satya [truthfulness] your four legs were established by the four principles of austerity, cleanliness, mercy and truthfulness. But it appears that three of your legs are broken due to rampant irreligion in the form of pride, lust for women, and intoxication.

PURPORT

The deluding energy, or material nature, can act upon the living beings proportionately in terms of the living beings' falling prey to the deluding attraction of māyā. Moths are captivated by the glaring brightness of light, and thus they become a prey to the

fire. Similarly, the deluding energy is always captivating the conditioned souls to become a prey to the fire of delusion, and the Vedic scriptures warn the conditioned souls not to become a prey to delusion but to get rid of it. The Vedas warn us not to go to the darkness of ignorance but to the progressive path of light. The Lord Himself also warns that the deluding power of material energy is too powerful to overcome, but one who completely surrenders unto the Lord can easily do so. But to surrender unto the lotus feet of the Lord is also not very easy. Such surrender is possible by persons of austerity, cleanliness, mercy and truthfulness. These four principles of advanced civilization were remarkable features in the age of Satya. In that age, every human being was practically a qualified brāhmaṇa of the highest order, and in the social orders of life they were all paramahaṁsas, or the topmost in the renounced order. By cultural standing, the human beings were not at all subjected to the deluding energy. Such strong men of character were competent enough to get away from the clutches of māyā. But gradually, and as the basic principles of brahminical culture, namely austerity, cleanliness, mercy and truthfulness, became curtailed by proportionate development of pride, attachment for women and intoxication, the path of salvation or the path of transcendental bliss retreated far, far away from the human society. With the progression of the age of Kali, people are becoming very proud, and attached to women and intoxication. By the influence of the age of Kali, even a pauper is proud of his penny, the women are always dressed in an overly attractive fashion to victimize the minds of men, and the man is addicted to drinking wine, smoking, drinking tea and

chewing tobacco, etc. All these habits, or so-called advancement of civilization, are the root causes of all irreligiosities, and therefore it is not possible to check corruption, bribery and nepotism. Man cannot check all these evils simply by statutory acts and police vigilance, but he can cure the disease of the mind by the proper medicine, namely advocating the principles of brahminical culture or the principles of austerity, cleanliness, mercy and truthfulness. Modern civilization and economic development are creating a new situation of poverty and scarcity with the result of blackmailing the consumer's commodities. If the leaders and the rich men of the society spend fifty percent of their accumulated wealth mercifully for the misled mass of people and educate them in God consciousness or in the knowledge of Bhāgavatam, certainly the age of Kali will be defeated in its attempt to entrap the conditioned souls. We must always remember that false pride, or too high an estimation of one's own values of life, undue attachment to women or association with them, and intoxication will divert the human civilization from the path of peace, however much the people clamor for peace in the world. The preaching of the Bhāgavatam principles will automatically render all men practiced to austerity, clean both inside and outside, merciful to the suffering, and truthful in daily behavior. That is the way of correcting the flaws of human society which are very prominently exhibited at the present moment.

1.17.25

idānīṁ dharma pādas te
satyaṁ nirvartayed yataḥ
taṁ jighṛkṣaty adharmo 'yam
anṛtenaidhitaḥ kaliḥ

SYNONYMS

idānīm—at the present moment; *dharma*—O personality of religion; *pādaḥ*—leg; *te*—of you; *satyam*—truthfulness; *nirvartayet*—hobbling along somehow or other; *yataḥ*—whereby; *tam*—that; *jighṛkṣati*—trying to destroy; *adharmaḥ*—the personality of irreligion; *ayam*—this; *anṛtena*—by deceit; *edhitaḥ*—flourishing; *kaliḥ*—quarrel personified.

TRANSLATION

You are now standing on one leg only, which is your truthfulness, and you are somehow or other hobbling along. But quarrel personified [Kali], flourishing by deceit, is also trying to destroy that leg.

PURPORT

The principles of religion do not stand on some dogmas or manmade formulas, but they stand on four primary regulative observances, namely austerity, cleanliness, mercy and truthfulness. The mass of people must be educated to practice

these principles from childhood. Austerity means to accept voluntarily things which may not be very comfortable for the body but are conducive for spiritual realization, for example, fasting. Fasting twice or four times a month is a sort of austerity which may be voluntarily accepted for spiritual realization only, and not for any other purposes, political or otherwise. Fastings which are not meant for self-realization but for some other purposes are condemned in the Bhagavad-gītā (Bg. 17.56). Similarly, cleanliness is necessary both for the mind and the body. Simply bodily cleanliness may help to some extent, but cleanliness of the mind is necessary, and it is effected by glorifying the Supreme Lord. No one can cleanse the accumulated mental dust without glorifying the Supreme Lord. A godless civilization cannot cleanse the mind because it has no idea of God, and for this simple reason people under such a civilization cannot have good qualifications, however they may be materially equipped. We have to see things by their resultant action. The resultant action of human civilization in the age of Kali is dissatisfaction, so everyone is anxious to get peace of mind. This peace of mind was complete in the Satya Age because of the existence of the above-mentioned attributes of the human being. Gradually these attributes have diminished in the Treta-yuga to three fourths, in the Dvāpara to half, and in this age of Kali they are diminished to one fourth, which is also gradually diminishing on account of prevailing untruthfulness. By pride, either artificial or real, the resultant action of austerity is spoiled; by too much affection for female association, cleanliness is spoiled; by too much addiction to intoxication, mercifulness is

spoiled; and by too much lying propaganda, truthfulness is spoiled. The revival of Bhāgavata-dharma can save the human civilization from falling a prey to evils of all description.

1.17.26

iyaṁ ca bhūmir bhagavatā
nyāsitoru-bharā satī
śrīmadbhis tat-pada-nyāsaiḥ
sarvataḥ kṛta-kautukā

SYNONYMS

iyam—this; *ca*—and; *bhūmiḥ*—surface of the earth; *bhagavatā*—by the Personality of Godhead; *nyāsita*—being performed personally as well as by others; *uru*—great; *bharā*—burden; *satī*—being so done; *śrīmadbhiḥ*—by the all-auspicious; *tat*—that; *pada-nyāsaiḥ*—footprints; *sarvataḥ*—all around; *kṛta*—done; *kautukā*—good fortune.

TRANSLATION

The burden of the earth was certainly diminished by the Personality of Godhead and by others as well. When He was present as an incarnation, all good was performed because of His auspicious footprints.

1.17.27

śocaty aśru-kalā sādhvī
durbhagevojjhitā satī
abrahmaṇyā nṛpa-vyājāḥ
śūdrā bhokṣyanti mām iti

SYNONYMS

śocati—lamenting; *aśru-kalā*—with tears in the eyes; *sādhvī*—the chaste; *durbhagā*—as if the most unfortunate; *iva*—like; *ujjhitā*—forlorn; *satī*—being so done; *abrahmaṇyāḥ*—devoid of brahminical culture; *nṛpa-vyājāḥ*—posed as the ruler; *śūdrāḥ*—lower class; *bhokṣyanti*—would enjoy; *mām*—me; *iti*—thus.

TRANSLATION

Now she, the chaste one, being unfortunately forsaken, as it were, by the Personality of Godhead, laments her future with tears in her eyes, for now she is being ruled and enjoyed by lower class men who pose as rulers.

PURPORT

The kṣatriya, or the man who is qualified to protect the sufferers, is meant to rule the state. Untrained lower class men, or men without ambition to protect the sufferers, cannot be placed on the seat of an administrator. Unfortunately, in the age of Kali the lower class men, without training, occupy the post of a ruler by

strength of popular votes, and instead of protecting the sufferers, such men create a situation quite intolerable for everyone. Such rulers illegally gratify themselves at the cost of all comforts of the citizens, and thus the chaste mother earth cries to see the pitiable condition of her sons, both men and animals. That is the future of the world in the age of Kali when irreligiosity prevails most prominently. And in the absence of a suitable king to curb irreligious tendencies, educating the people systematically in the teaching of Śrīmad-Bhāgavatam will clear up the hazy atmosphere of corruption, bribery, blackmailing, etc.

1.17.28

> *iti dharmaṁ mahīṁ caiva*
> *sāntvayitvā mahā-rathaḥ*
> *niśātam ādade khaḍgaṁ*
> *kalaye 'dharma-hetave*

SYNONYMS

iti—thus; *dharmam*—the personality of religion; *mahīm*—the earth; *ca*—also; *eva*—as; *sāntvayitvā*—after pacifying; *mahā-rathaḥ*—the general who could fight alone with thousands of enemies; *niśātam*—sharp; *ādade*—took up; *khaḍgam*—sword; *kalaye*—to kill the personified Kali; *adharma*—irreligion; *hetave*—the root cause.

TRANSLATION

Mahārāja Parīkṣit, who could fight one thousand enemies single-handedly, thus pacified the personality of religion and the earth. Then he took up his sharp sword to kill the personality of Kali, who is the cause of all irreligion.

PURPORT

As described above, the personality of Kali is he who deliberately commits all kinds of sinful acts which are forbidden in the revealed scriptures. This age of Kali will certainly be full of all activities of Kali, but this does not mean that the leaders of society, the executive heads, the learned and intelligent men, or above all the devotees of the Lord shall sit down tight and become callous to the reactions of the age of Kali. In the rainy season certainly there will be profuse rainfalls, but that does not mean that men should not take means to protect themselves from the rains. It is the duty of the executive heads of state and others to take all necessary actions against the activities of Kali or the persons influenced by the age of Kali; and Mahārāja Parīkṣit is the ideal executive head of the state, for he became at once ready to kill the personality of Kali with his sharp sword. The administrators should not simply pass resolutions for anticorruptional steps, but they must be ready with sharp sword to kill the persons creating corruptions from the angle of vision of the recognized śāstras. The administrators cannot prevent corrupt activities by allowing wine shops. They must at once

close all shops of intoxicating drugs and wine and force punishment even by death for those who indulge in the habit of intoxication of all description. That is the way of stopping the activities of Kali, as exhibited herein by Mahārāja Parīkṣit, the mahā-ratha.

1.17.29

taṁ jighāṁsum abhipretya
vihāya nṛpa-lāñchanam
tat-pāda-mūlaṁ śirasā
samagād bhaya-vihvalaḥ

SYNONYMS

tam—him; *jighāṁsum*—willing to kill; *abhipretya*—knowing it well; *vihāya*—leaving aside; *nṛpa-lāñchanam*—the dress of a king; *tat-pāda-mūlam*—at his feet; *śirasā*—by the head; *samagāt*—fully surrendered; *bhaya-vihvalaḥ*—under pressure of fearfulness.

TRANSLATION

When the personality of Kali understood that the King was willing to kill him, he at once abandoned the dress of a king, and, under pressure of fear, completely surrendered to him, bowing his head.

PURPORT

The royal dress of the personality of Kali is artificial. The royal dress is suitable for a king or kṣatriya, but when a lower class man artificially dresses himself as a king, his real identity is disclosed by the challenge of a bona fide kṣatriya like Mahārāja Parīkṣit. A real kṣatriya never surrenders. He accepts the challenge of his rival kṣatriya, and he fights either to die or to win. Surrender is unknown to a real kṣatriya. In the age of Kali there are so many pretenders dressed and posed like administrators or executive heads, but their real identity is disclosed when they are challenged by a real kṣatriya. Therefore when the artificially dressed personality of Kali saw that to fight Mahārāja Parīkṣit was beyond his capacity, he bowed down his head like a subordinate and gave up his royal dress.

1.17.30

patitaṁ pādayor vīraḥ
kṛpayā dīna-vatsalaḥ
śaraṇyo nāvadhīc chlokya
āha cedaṁ hasann iva

SYNONYMS

patitam—fallen; *pādayoḥ*—at the feet; *vīraḥ*—the hero; *kṛpayā*—out of compassion; *dīna-vatsalaḥ*—kind to the poor; *śaraṇyaḥ*—one who is qualified to accept surrender; *na*—not; *avadhīt*—did kill;

ślokyaḥ—one who is worthy of being sung; *āha*—said; *ca*—also; *idam*—this; *hasan*—smiling; *iva*—like.

TRANSLATION

Mahārāja Parīkṣit, who was qualified to accept surrender and worthy of being sung in history, did not kill the poor surrendered and fallen Kali, but smiled compassionately, for he was kind to the poor.

PURPORT

Even an ordinary kṣatriya does not kill a surrendered person, and what to speak of Mahārāja Parīkṣit, who was by nature compassionate and kind to the poor. He was smiling because the artificially dressed Kali disclosed his identity as a lower class man, and he was thinking how ironic it was that no one was saved from his sharp sword when he desired to kill, but the poor lower class Kali was spared by his timely surrender. Mahārāja Parīkṣit's glory and kindness is therefore sung in history. He was a kind and compassionate emperor, fully worthy of accepting surrender even from his enemy. Thus the personality of Kali was saved by the will of Providence.

1.17.31

rājovāca
na te guḍākeśa-yaśo-dharāṇāṁ
baddhāñjaler vai bhayam asti kiñcit

na vartitavyaṁ bhavatā kathañcana
kṣetre madīye tvam adharma-bandhuḥ

SYNONYMS

rājā uvāca—the King said; *na*—not; *te*—your; *guḍākeśa*—Arjuna; *yaśaḥ-dharāṇām*—of us who inherited the fame; *baddha-añjaleḥ*—one with folded hands; *vai*—certainly; *bhayam*—fear; *asti*—there is; *kiñcit*—even a slight; *na*—neither; *vartitavyam*—can be allowed to live; *bhavatā*—by you; *kathañcana*—by all means; *kṣetre*—in the land; *madīye*—in my kingdom; *tvam*—you; *adharma-bandhuḥ*—the friend of irreligion.

TRANSLATION

The King thus said: We have inherited the fame of Arjuna; therefore since you have surrendered yourself with folded hands you need not fear for your life. But you cannot remain in my kingdom, for you are the friend of irreligion.

PURPORT

The personality of Kali, who is the friend of all kinds of irreligiosities, may be excused if he surrenders, but in all circumstances he cannot be allowed to live as a citizen in any part of a welfare state. The Pāṇḍavas were entrusted representatives of the Personality of Godhead Lord Kṛṣṇa, who practically brought into being the Battle of Kurukṣetra, but not for any personal interest. He wanted that an ideal King like

Mahārāja Yudhiṣṭhira and his descendants like Mahārāja Parīkṣit should rule the world, and therefore a responsible king like Mahārāja Parīkṣit cannot allow the friend of irreligiosity to flourish in his kingdom at the cost of the good fame of the Pāṇḍavas. That is the way of wiping out corruption in the state, and not otherwise. The friends of irreligiosity should be banished from the state, and that will save the state from corruption.

1.17.32

> *tvāṁ vartamānaṁ nara-deva-deheṣv*
> *anupravṛtto 'yam adharma-pūgaḥ*
> *lobho 'nṛtaṁ cauryam anāryam aṁho*
> *jyeṣṭhā ca māyā kalahaś ca dambhaḥ*

SYNONYMS

tvām—you; *vartamānam*—while present; *nara-deva*—a man-god, or a king; *deheṣu*—in the body; *anupravṛttaḥ*—taking place everywhere; *ayam*—all these; *adharma*—irreligious principles; *pūgaḥ*—in the masses; *lobhaḥ*—greed; *anṛtam*—falsity; *cauryam*—robbery; *anāryam*—incivility; *aṁhaḥ*—treachery; *jyeṣṭhā*—misfortune; *ca*—and; *māyā*—cheating; *kalahaḥ*—quarrel; *ca*—and; *dambhaḥ*—vanity.

TRANSLATION

If the personality of Kali or irreligion is allowed to act as a man-god or an executive head, certainly irreligious

principles like greed, falsehood, robbery, incivility, treachery, misfortune, cheating, quarrel and vanity will abound.

PURPORT

The principles of religion, namely austerity, cleanliness, mercy and truthfulness, as we have already discussed, may be followed by the follower of any faith. There is no need of turning the coat of a Hindu to Mohammedan to Christian or some other faith and thus become a renegade without following the principles of religion. The Bhāgavatam religion urges following the principles of religion. The principles of religion are not the dogmas or regulative principles of a certain faith. Such regulative principles may be different in terms of the time and place concerned. One has to see whether the aims of religion have been achieved. Sticking to the dogmas and formulas without attaining the real principles is no good. A secular state may be impartial to any particular type of faith, but the state cannot be indifferent to the principles of religion as above mentioned. But in the age of Kali, the executive heads of state will be indifferent to such religious principles, and therefore under their patronage the opponents of religious principles, namely greed, falsehood, cheating, pilfery, etc., will naturally follow, and so there is no meaning in a propaganda crying to stop corruption in the state.

1.17.33

na vartitavyaṁ tad adharma-bandho
dharmeṇa satyena ca vartitavye
brahmāvarte yatra yajanti yajñair
yajñeśvaraṁ yajña-vitāna-vijñāḥ

SYNONYMS

na—not; *vartitavyam*—deserve to remain; *tat*—therefore; *adharma*—irreligiosity; *bandho*—friend; *dharmeṇa*—with religion; *satyena*—with truth; *ca*—also; *vartitavye*—being situated in; *brahma-āvarte*—place where sacrifice is performed; *yatra*—where; *yajanti*—duly perform; *yajñaiḥ*—by sacrifices or devotional services; *yajña-īśvaram*—unto the Supreme Lord, the Personality of Godhead; *yajña*—sacrifice; *vitāna*—spreading; *vijñāḥ*—experts.

TRANSLATION

Therefore, O friend of irreligion, you do not deserve to remain in a place where experts perform sacrifices according to truth and religious principles for the satisfaction of the Supreme Personality of Godhead.

PURPORT

Yajñeśvara, or the Supreme Personality of Godhead, is the beneficiary of all kinds of sacrificial ceremonies. Such sacrificial ceremonies are prescribed differently in the scriptures for

different ages. In other words, sacrifice means to accept the supremacy of the Lord and thereby perform acts by which the Lord may be satisfied in all respects. The atheists do not believe in the existence of God, and they do not perform any sacrifice for the satisfaction of the Lord. Any place or country where the supremacy of the Lord is accepted and thus sacrifice is performed is called brahmāvarta. There are different countries in different parts of the world, and each and every country may have different types of sacrifice to please the Supreme Lord, but the central point in pleasing Him is ascertained in the Bhāgavatam, and it is truthfulness. The basic principle of religion is truthfulness, and the ultimate goal of all religions is to satisfy the Lord. In this age of Kali, the greatest common formula of sacrifice is the saṅkīrtana-yajña. That is the opinion of the experts who know how to propagate the process of yajña. Lord Caitanya preached this method of yajña, and it is understood from this verse that anywhere and everywhere the sacrificial method of saṅkīrtana-yajña may be performed in order to drive away the personality of Kali and save the human society from falling prey to the influence of the age.

1.17.34

> *yasmin harir bhagavān ijyamāna*
> *ijyātma-mūrtir yajatāṁ śaṁ tanoti*
> *kāmān amoghān sthira-jaṅgamānām*
> *antar bahir vāyur ivaiṣa ātmā*

SYNONYMS

yasmin—in such sacrificial ceremonies; *hariḥ*—the Supreme Lord; *bhagavān*—the Personality of Godhead; *ijyamānaḥ*—being worshiped; *ijya-ātma*—the soul of all worshipable deities; *mūrtiḥ*—in the forms; *yajatām*—those who worship; *śam*—welfare; *tanoti*—spreads; *kāmān*—desires; *amoghān*—inviolable; *sthira-jaṅgamānām*—of all the moving and nonmoving; *antaḥ*—within; *bahiḥ*—outside; *vāyuḥ*—air; *iva*—like; *eṣaḥ*—of all of them; *ātmā*—spirit soul.

TRANSLATION

In all sacrificial ceremonies, although sometimes a demigod is worshiped, the Supreme Lord Personality of Godhead is worshiped because He is the Supersoul of everyone, and exists both inside and outside like the air. Thus it is He only who awards all welfare to the worshiper.

PURPORT

It is even sometimes seen that demigods like Indra, Candra, etc., are worshiped and offered sacrificial awards, yet the rewards of all such sacrifices are awarded to the worshiper by the Supreme Lord, and it is the Lord only who can offer all welfare to the worshiper. The demigods, although worshiped, cannot do anything without the sanction of the Lord because the Lord is the Supersoul of everyone, both moving and nonmoving.

1.17.35

sūta uvāca
parīkṣitaivam ādiṣṭaḥ
sa kalir jāta-vepathuḥ
tam udyatāsim āhedaṁ
daṇḍa-pāṇim ivodyatam

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *parīkṣitā*—by Mahārāja Parīkṣit; *evam*—thus; *ādiṣṭaḥ*—being ordered; *saḥ*—he; *kaliḥ*—the personality of Kali; *jāta*—there was; *vepathuḥ*—trembling; *tam*—him; *udyata*—raised; *asim*—sword; *āha*—said; *idam*—thus; *daṇḍa-pāṇim*—Yamarāja, the personality of death; *iva*—like; *udyatam*—almost ready.

TRANSLATION

Śrī Sūta Gosvāmī said: The personality of Kali, thus being ordered by Mahārāja Parīkṣit, began to tremble in fear. Seeing the King before him like Yamarāja, ready to kill him, Kali spoke to the King as follows.

PURPORT

The King was ready to kill him at once as soon as the personality of Kali would disobey his order. Otherwise the King had no objection to allow him to prolong his life. The personality of Kali

also, after attempting to get rid of the punishment in various ways, decided that he must surrender unto him, and thus he began to tremble in fear of his life. The King, or the executive head, must be so strong as to stand before the personality of Kali as the personality of death, Yamarāja. The King's order must be obeyed, otherwise the culprit's life is in risk. That is the way to rule the personalities of Kali who create disturbance in the normal life of the state citizens.

1.17.36

kalir uvāca
yatra kva vātha vatsyāmi
sārva-bhauma tavājñayā
lakṣaye tatra tatrāpi
tvām ātteṣu-śarāsanam

SYNONYMS

kaliḥ uvāca—the personality of Kali said; *yatra*—anywhere; *kva*—and everywhere; *vā*—either; *atha*—thereof; *vatsyāmi*—I shall reside; *sārva-bhauma*—O lord (or emperor) of the earth; *tava*—your; *ājñayā*—by the order; *lakṣaye*—I see; *tatra tatra*—anywhere and everywhere; *api*—also; *tvām*—Your Majesty; *ātta*—taken over; *iṣu*—arrows; *śarāsanam*—bows.

TRANSLATION

O Your Majesty, though I may live anywhere and everywhere under your order, I shall but see you with bow and arrows wherever I look.

PURPORT

The personality of Kali could see that Mahārāja Parīkṣit was the emperor of all lands all over the world, and thus anywhere he might live he would have to meet with the same. The personality of Kali was meant for mischief, and Mahārāja Parīkṣit was meant for subduing all kinds of mischiefmongers, especially the personality of Kali. It was better, therefore, for the personality of Kali to have been killed by the King then and there instead of being killed elsewhere. He was, after all, a surrendered soul before the King, and it was for the King to do what was required.

1.17.37

tan me dharma-bhṛtāṁ śreṣṭha
sthānaṁ nirdeṣṭum arhasi
yatraiva niyato vatsya
ātiṣṭhaṁs te 'nuśāsanam

SYNONYMS

tat—therefore; *me*—me; *dharma-bhṛtām*—of all the protectors of religion; *śreṣṭha*—O chief; *sthānam*—place; *nirdeṣṭum*—fix; *arhasi*

—may you do so; *yatra*—where; *eva*—certainly; *niyataḥ*—always; *vatsye*—can reside; *ātiṣṭhan*—permanently situated; *te*—your; *anuśāsanam*—under your rule.

TRANSLATION

Therefore, O chief amongst the protectors of religion, please fix some place for me where I can live permanently under the protection of your government.

PURPORT

The personality of Kali adressed Mahārāja Parīkṣit as the chief amongst the protectors of religiosity because the King refrained from killing a person who surrendered unto him. A surrendered soul should be given all protection, even though he may be an enemy. That is the principle of religion. And we can just imagine what sort of protection is given by the Personality of Godhead to the person who surrenders unto Him, not as an enemy but as a devoted servitor. The Lord protects the surrendered soul from all sins and all resultant reactions of sinful acts. (Bg. 18.66)

1.17.38

sūta uvāca
abhyarthitas tadā tasmai
sthānāni kalaye dadau

dyūtaṁ pānaṁ striyaḥ sūnā
yatrādharmaś catur-vidhaḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *abhyarthitaḥ*—thus being petitioned; *tadā*—at that time; *tasmai*—unto him; *sthānāni*—places; *kalaye*—to the personality of Kali; *dadau*—gave him permission; *dyūtam*—gambling; *pānam*—drinking; *striyaḥ*—illicit association with women; *sūnā*—animal slaughter; *yatra*—wherever; *adharmaḥ*—sinful activities; *catuḥ-vidhaḥ*—four kinds of.

TRANSLATION

Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.

PURPORT

The basic principles of irreligiosity, such as pride, prostitution, intoxication and falsehood, counteract the four principles of religion, namely austerity, cleanliness, mercy and truthfulness. The personality of Kali was given permission to live in four places particularly mentioned by the King, namely the place of gambling, the place of prostitution, the place of drinking and the place of animal slaughter.

Śrīla Jīva Gosvāmī directs that drinking against the principles of scriptures, such as the Sautrāmaṇī-yajña, etc., association with women outside marriage, and killing animals against the injunctions of scripture, are irreligious. In the Vedas two different types of injunctions are there for the pravṛttas, or those who are engaged in material enjoyment, and for the nivṛttas, or those who are liberated from material bondage. The Vedic injunction for the pravṛttas is to gradually regulate their activities towards the path of liberation. Therefore, for those who are in the lowest stage of ignorance and indulge in wine, woman and flesh, drinking by performing Sautrāmaṇī-yajña, association of woman by marriage and flesh-eating by sacrifices are sometimes recommended. But such recommendations in the Vedic literature are meant for a particular class of men, and not for all. But because there are injunctions of the Vedas for particular types of persons, such activities by the pravṛttas are not considered adharma. One man's food may be poison for others; similarly, what is recommended for those in the modes of ignorance may be poison for those in the modes of goodness. Śrīla Jīva Gosvāmī Prabhu, therefore, affirms that recommendations in the scriptures for a certain class of men are never to be considered adharma, or irreligious. But such activities are factually adharma, and they are never to be encouraged. The recommendations in the scriptures are not meant for encouragement of such adharmas, but for regulating the necessary adharmas gradually toward the path of dharma.

Following in the footsteps of Mahārāja Parīkṣit, it is the duty of all executive heads of states to see that the principles of religion, namely austerity, cleanliness, mercy and truthfulness, are established in the state, and the principles of irreligion, namely pride, illicit female association or prostitution, intoxication and falsity be checked by all means. And to make the best use of a bad bargain, the personality of Kali may be transferred to places of gambling, drinking, prostitution and slaughterhouses, if there are any places like that. Those who are addicted to these irreligious habits may be regulated by the injunctions of the scripture. In all circumstances they should not be encouraged by any state. In other words, the state should categorically stop all sorts of gambling, drinking, prostitution and falsity. The state which wants to eradicate corruption by majority may introduce the principles of religion in the following manner:

1. Two compulsory fasting days in a month, if not more (austerity). Even from the economic point of view, such two fasting days in a month in the state will save tons of food, and the system will also act very favorably on the general health of the citizens.

2. There must be compulsory marriage of young boys and girls attaining twenty-four years of age and sixteen years of age respectively. There is no harm in coeducation in the schools and colleges provided the boys and girls are duly married, and in case there is any intimate connection between a male and female

student, they should be married properly without illicit relation. The divorce act is encouraging prostitution, and this should be abolished.

3. The citizens of the state must give in charity up to fifty percent of their income for the purpose of creating a spiritual atmosphere in the state or in the human society, both individually and collectively. They should preach the principles of Bhāgavatam by a) karma-yoga or doing everything for the satisfaction of the Lord, b) regular hearing of the Śrīmad-Bhāgavatam from authorized persons or realized souls, c) chanting of the glories of the Lord congregationally at home or at places of worship, d) rendering all kinds of service to Bhāgavatas engaged in preaching Śrīmad-Bhāgavatam, and e) residing in a place where the atmosphere is saturated with God consciousness. If the state is regulated by the above process, naturally there will be God consciousness everywhere.

Gambling of all description, even speculative business enterprises, is considered to be degrading, and by encouraging gambling in the state, there is a complete disappearance of truthfulness. Allowing young boys and girls to remain unmarried more than the above-mentioned ages and license for animal slaughter houses of all description should be at once prohibited. The flesh-eaters may be allowed to take flesh as is mentioned in the scriptures, and not otherwise. Intoxication of all description, even the smoking of cigarettes, the chewing of tobacco or drinking of tea, must be prohibited.

1.17.39

punaś ca yācamānāya
jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madaṁ kāmaṁ
rajo vairaṁ ca pañcamam

SYNONYMS

punaḥ—again; *ca*—also; *yācamānāya*—to the beggar; *jāta-rūpam*—gold; *adāt*—gave away; *prabhuḥ*—the King; *tataḥ*—whereby; *anṛtam*—falsehood; *madam*—intoxication; *kāmam*—lust; *rajaḥ*—on account of a passionate mood; *vairam*—enmity; *ca*—also; *pañcamam*—the fifth one.

TRANSLATION

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.

PURPORT

Although Mahārāja Parīkṣit gave Kali permission to live in four places, it was very difficult for him to find the places because during the reign of Mahārāja Parīkṣit there were no such places. Therefore Kali asked the King to give him something practical which could be utilized for his nefarious purposes. Mahārāja

Parīkṣit thus gave him permission to live in a place where there is gold, because wherever there is gold there are all the above-mentioned four things, and over and above them there is enmity also. So the personality of Kali became gold standardized. According to Śrīmad-Bhāgavatam, gold encourages falsity, intoxication, prostitution, envy and enmity. Even a gold standard exchange and currency is bad. Gold standard currency is based on falsehood because currency is not on a par with the reserved gold. The basic principle is falsity because currency notes are issued more in value than the actual reserved gold. This artificial inflation of currency by the authorities encourages prostitution of state economy. The price of commodities becomes artificially inflated because of bad money or artificial currency notes. Bad money drives away good money.

Instead of paper currency, actual gold coins should be used for exchange, and this will stop prostitution of gold. Gold ornaments for women may be allowed by control, not by quality, but by quantity. This will discourage lust, envy and enmity. When there is actual gold currency in the form of coins, the influence of gold in producing falsity, prostitution, etc., will automatically cease. There will be no need of an anticorruption ministry for another term of prostitution and falsity of purpose.

1.17.40

> *amūni pañca sthānāni*
> *hy adharma-prabhavaḥ kaliḥ*

auttareyeṇa dattāni
nyavasat tan-nideśa-kṛt

SYNONYMS

amūni—all those; *pañca*—five; *sthānāni*—places; *hi*—certainly; *adharma*—irreligious principles; *prabhavaḥ*—encouraging; *kaliḥ*—the age of Kali; *auttareyeṇa*—by the son of Uttarā; *dattāni*—delivered; *nyavasat*—dwelt; *tat*—by him; *nideśa-kṛt*—directed.

TRANSLATION

Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttarā, was allowed to live in those five places.

PURPORT

Thus the age of Kali began with gold standardization, and therefore falsity, intoxication, animal slaughter and prostitution are rampant all over the world, and the saner section is eager to drive out corruption. The counteracting process is suggested above, and everyone can take advantage of this suggestion.

1.17.41

athaitāni na seveta
bubhūṣuḥ puruṣaḥ kvacit

viśeṣato dharma-śīlo
rājā loka-patir guruḥ

SYNONYMS

atha—therefore; *etāni*—all these; *na*—never; *seveta*—come in contact; *bubhūṣuḥ*—those who desire well-being; *puruṣaḥ*—person; *kvacit*—in any circumstances; *viśeṣataḥ*—specifically; *dharma-śīlaḥ*—those who are on the progressive path of liberation; *rājā*—the king; *loka-patiḥ*—public leader; *guruḥ*—the *brāhmaṇas* and the *sannyāsīs*.

TRANSLATION

Therefore whoever desires progressive well-being, especially kings, religionists, public leaders, brāhmaṇas and sannyāsīs, should never come in contact with the four above-mentioned irreligious principles.

PURPORT

The brāhmaṇa is the religious preceptor for all other castes, and the sannyāsīs are the spiritual masters for all the castes and orders of society. So also are the king and the public leaders who are responsible for the material welfare of all people. The progressive religionists and those who are responsible human beings or those who do not want to spoil their valuable human lives should refrain from all the principles of irreligiosity, especially from illicit connection with women. If a brāhmaṇa is not truthful, all his claims as a brāhmaṇa at once become null

and void. If a sannyāsī is illicitly connected with women, all his claims as a sannyāsī at once become false. Similarly, if the king and the public leader are unnecessarily proud or habituated to drinking and smoking, certainly they become disqualified to discharge public welfare activities. Truthfulness is the basic principle for all religions. The four leaders of the human society, namely the sannyāsī, the brāhmaṇa, the king and the public leader, must be tested crucially by their character and qualification. Before one can be accepted as a spiritual or material master of society, he must be tested by the above-mentioned criteria of character. Such public leaders may be less qualified in academic qualifications, but it is necessary primarily that they are free from the contamination of the four disqualifications, namely gambling, drinking, prostitution and animal slaughter.

1.17.42

vṛṣasya naṣṭāṁs trīn pādān
tapaḥ śaucaṁ dayām iti
pratisandadha āśvāsya
mahīṁ ca samavardhayat

SYNONYMS

vṛṣasya—of the bull (the personality of religion); *naṣṭān*—lost; *trīn*—three; *pādān*—legs; *tapaḥ*—austerity; *śaucam*—cleanliness; *dayām*—mercy; *iti*—thus; *pratisandadhe*—reestablished; *āśvāsya*—

by encouraging activities; *mahīm*—the earth; *ca*—and; *samavardhayat*—perfectly improved.

TRANSLATION

Thereafter the King reestablished the lost legs of the personality of religion [the bull], and by encouraging activities he sufficiently improved the condition of the earth.

PURPORT

By designating particular places for the personality of Kali, Mahārāja Parīkṣit practically cheated Kali. In the presence of Kali, Dharma (in the shape of a bull), and the earth (in the shape of a cow), he could actually estimate the general condition of his kingdom, and therefore he at once took proper steps to reestablish the legs of the bull, namely austerity, cleanliness and mercy. And for the general benefit of the people of the world, he saw that the gold stock might be employed for stabilization. Gold is certainly a generator of falsity, intoxication, prostitution, enmity and violence, but under the guidance of a proper king or public leader or a brāhmaṇa or sannyāsī, the same gold can be properly utilized to reestablish the lost legs of the bull, the personality of religion.

Mahārāja Parīkṣit, therefore, like his grandfather Arjuna, collected all illicit gold kept for the propensities of Kali and employed it in the saṅkīrtana-yajña, as per instruction of the Śrīmad-Bhāgavatam. As we have suggested before, one's

accumulated wealth may be divided in three parts for distribution, namely fifty percent for the service of the Lord, twenty-five percent for the family members and twenty-five percent for personal necessities. Spending fifty percent for the service of the Lord or for propagation of spiritual knowledge in society by way of the saṅkīrtana-yajña is the maximum display of human mercy. People of the world are generally in darkness regarding spiritual knowledge, especially in regard to devotional service of the Lord, and therefore to propagate the systematic transcendental knowledge of devotional service is the greatest mercy that one can show in this world. When everyone is taught to sacrifice fifty percent of his accumulated gold for the Lord's service, certainly austerity, cleanliness and mercy automatically ensue, and thus the lost three legs of the personality of religion are automatically established. When there is sufficient austerity, cleanliness, mercy and truthfulness, naturally mother earth is completely satisfied, and there is very little chance for Kali to infiltrate the structure of human society.

1.17.43-44

> *sa eṣa etarhy adhyāsta*
> *āsanaṁ pārthivocitam*
> *pitāmahenopanyastaṁ*
> *rājñāraṇyaṁ vivikṣatā*

āste 'dhunā sa rājarṣiḥ
kauravendra-śriyollasan
gajāhvaye mahā-bhāgaś
cakravartī bṛhac-chravāḥ

SYNONYMS

saḥ—he; *eṣaḥ*—this; *etarhi*—at the present; *adhyāste*—is ruling over; *āsanam*—the throne; *pārthiva-ucitam*—just befitting a king; *pitāmahena*—by the grandfather; *upanyastam*—being handed over; *rājñā*—by the King; *araṇyam*—forest; *vivikṣatā*—desiring; *āste*—is there; *adhunā*—at present; *saḥ*—that; *rāja-ṛṣiḥ*—the sage amongst the kings; *kaurava-indra*—the chief amongst the Kuru kings; *śriyā*—glories; *ullasan*—spreading; *gajāhvaye*—in Hastināpura; *mahā-bhāgaḥ*—the most fortunate; *cakravartī*—the Emperor; *bṛhat-śravāḥ*—highly famous.

TRANSLATION

The most fortunate Emperor Mahārāja Parīkṣit, who was entrusted with the kingdom of Hastināpura by Mahārāja Yudhiṣṭhira when he desired to retire to the forest, is now ruling the world with great success due to his being glorified by the deeds of the kings of the Kuru dynasty.

PURPORT

The prolonged sacrificial ceremonies undertaken by the sages of Naimiṣāraṇya were begun a very little after the demise of Mahārāja Parīkṣit. The sacrifice was to continue for one thousand years, and it is understood that in the beginning some of the contemporaries of Baladeva, the elder brother of Lord Kṛṣṇa, also visited the sacrificial place. According to some authorities, the present tense is also used to indicate the nearest margin of time from the past. In that sense, the present tense is applied to the reign of Mahārāja Parīkṣit here. For a continuous fact, also, present tense can be used. The principles of Mahārāja Parīkṣit can be still continued, and human society can still be improved if there is determination by the authorities. We can still purge out from the state all the activities of immorality introduced by the personality of Kali if we are determined to take action like Mahārāja Parīkṣit. He alloted some place for Kali, but in fact Kali could not find such places in the world at all because Mahārāja Parīkṣit was strictly vigilant to see that there were no places for gambling, drinking, prostitution and animal slaughter. Modern administrators want to banish corruption from the state, but fools as they are, they do not know how to do it. They want to issue licenses for gambling houses, wine and other intoxicating drug houses, brothels and hotel prostitution and cinema houses, and falsity in every dealing, even in their own, and they want at the same time to drive out corruption from the state. They want the kingdom of God without God consciousness. How can it be possible to adjust two contradictory matters? If we want to drive

out corruption from the state, we must first of all organize society to accept the principles of religion, namely austerity, cleanliness, mercy and truthfulness, and to make the condition favorable we must close all places of gambling, drinking, prostitution and falsity. These are some of the practical lessons from the pages of Śrīmad-Bhāgavatam.

1.17.45

ittham-bhūtānubhāvo 'yam
abhimanyu-suto nṛpaḥ
yasya pālayataḥ kṣauṇīṁ
yūyaṁ satrāya dīkṣitāḥ

SYNONYMS

ittham-bhūta—being thus; *anubhāvaḥ*—experience; *ayam*—of this; *abhimanyu-sutaḥ*—son of Abhimanyu; *nṛpaḥ*—the king; *yasya*—whose; *pālayataḥ*—on account of his ruling; *kṣauṇīm*—on the earth; *yūyam*—you all; *satrāya*—in performing sacrifices; *dīkṣitāḥ*—initiated.

TRANSLATION

Mahārāja Parīkṣit, the son of Abhimanyu, is so experienced that by dint of his expert administration and patronage, it has been possible for you to perform a sacrifice such as this.

PURPORT

The brāhmaṇas and the sannyāsīs are expert in spiritual advancement of society, whereas the kṣatriyas or the administrators are expert in the material peace and prosperity of human society. Both of them are the pillars of all happiness, and therefore they are meant for full cooperation for common welfare. Mahārāja Parīkṣit was experienced enough to drive away Kali from his field of activities and thereby make the state receptive to spiritual enlightenment. If the common people are not receptive, it is very difficult to impress upon them the necessity of spiritual enlightenment. Austerity, cleanliness, mercy and truthfulness, the basic principles of religion, prepare the ground for the reception of advancement of spiritual knowledge, and Mahārāja Parīkṣit made this favorable condition possible. Thus the ṛṣis of Naimiṣāraṇya were able to perform the sacrifices for a thousand years. In other words, without state support, no doctrines of philosophy or religious principles can progressively advance. There should be complete cooperation between the brāhmaṇas and the kṣatriyas for this common good. Even up to Mahārāja Aśoka, the same spirit was prevailing. Lord Buddha was sufficiently supported by King Aśoka, and thus his particular cult of knowledge was spread all over the world.

Thus end the Bhaktivedanta purports of the First Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Punishment and Reward of Kali."

Chapter 18

1.18.1

sūta uvāca
yo vai drauṇy-astra-viplusṭo
na mātur udare mṛtaḥ
anugrahād bhagavataḥ
kṛṣṇasyādbhuta-karmaṇaḥ

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *yaḥ*—one who; *vai*—certainly; *drauṇi-astra*—by the weapon of the son of Droṇa; *viplusṭaḥ*—burned by; *na*—never; *mātuḥ*—of the mother; *udare*—in the womb; *mṛtaḥ*—met his death; *anugrahāt*—by the mercy; *bhagavataḥ*—of the Personality of Godhead; *kṛṣṇasya*—Kṛṣṇa; *adbhuta-karmaṇaḥ*—who acts wonderfully.

TRANSLATION

Śrī Sūta Gosvāmī said: Due to the mercy of the Personality of Godhead Śrī Kṛṣṇa. who acts wonderfully, Mahārāja Parīkṣit, though struck by the weapon of the son of Droṇa in his mother's womb, could not be burnt.

PURPORT

The sages of Naimiṣāraṇya became struck with wonder after hearing about the wonderful administration of Mahārāja Parīkṣit, especially with reference to his punishing the personality of Kali and making him completely unable to do any harm within the kingdom. Sūta Gosvāmī was equally anxious to describe Mahārāja Parīkṣit's wonderful birth and death, and this verse is stated by Sūta Gosvāmī to increase the interest of the sages of Naimiṣāraṇya.

1.18.2

brahma-kopotthitād yas tu
takṣakāt prāṇa-viplavāt
na sammumohorubhayād
bhagavaty arpitāśayaḥ

SYNONYMS

brahma-kopa—fury of a *brāhmaṇa*; *utthitāt*—caused by; *yaḥ*—what was; *tu*—but; *takṣakāt*—by the snake-bird; *prāṇa-viplavāt*—from dissolution of life; *na*—never; *sammumoha*—was overwhelmed; *uru-bhayāt*—great fear; *bhagavati*—unto the Personality of Godhead; *arpita*—surrendered; *āśayaḥ*—consciousness.

TRANSLATION

Furthermore, Mahārāja Parīkṣit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite him because of the fury of a brāhmaṇa boy.

PURPORT

A self-surrendered devotee of the Lord is called Nārāyaṇa-parāyaṇa. Such a person is never afraid of any place or person, not even of death. For him nothing is as important as the Supreme Lord, and thus he gives equal importance both to heaven and hell. He knows well that both heaven and hell are creations of the Lord, and similarly life and death are different conditions of existence created by the Lord. But in all conditions and in all circumstances, remembrance of Nārāyaṇa is essential. The Nārāyaṇa-parāyaṇa practices this constantly. Mahārāja Parīkṣit was such a pure devotee. He was wrongfully cursed by an inexperienced son of a brāhmaṇa who was under the influence of Kali, and Mahārāja Parīkṣit took this to be sent by Nārāyaṇa. He knew that Nārāyaṇa (Lord Kṛṣṇa) saved him when he was burnt in the womb of his mother, and if he were to be killed by a snake bite, it would also take place by the will of the Lord. The devotee never goes against the will of the Lord; therefore anything sent by God is a blessing for the devotee. Therefore Mahārāja Parīkṣit was neither afraid of nor bewildered by such things. That is the sign of a pure devotee of the Lord.

1.18.3

utsṛjya sarvataḥ saṅgaṁ
vijñātājita-saṁsthitiḥ
vaiyāsaker jahau śiṣyo
gaṅgāyāṁ svaṁ kalevaram

SYNONYMS

utsṛjya—after leaving aside; *sarvataḥ*—all around; *saṅgam*—association; *vijñāta*—being understood; *ajita*—one who is never conquered (the Personality of Godhead); *saṁsthitiḥ*—actual position; *vaiyāsakeḥ*—unto the son of Vyāsa; *jahau*—gave up; *śiṣyaḥ*—as a disciple; *gaṅgāyām*—on the bank of the Ganges; *svam*—his own; *kalevaram*—material body.

TRANSLATION

Furthermore, after leaving all his associates, the King surrendered himself as a disciple to the son of Vyāsa [Śukadeva Gosvāmī], and thus he was able to understand the actual position of the Personality of Godhead.

PURPORT

The word ajita is significant here. The Personality of Godhead Śrī Kṛṣṇa is known as Ajita, or unconquerable, and He is so in every respect. No one can know His actual position. He is

unconquerable by knowledge also. We have heard about His dhāma, or place, eternal Goloka Vṛndāvana, but there are many scholars who interpret this abode in different ways. But by the grace of a spiritual master like Śukadeva Gosvāmī, unto whom the King gave himself up as a most humble disciple, one is able to understand the actual position of the Lord, His eternal abode, and His transcendental paraphernalia in that dhāma or abode. Knowing the transcendental position of the Lord and the transcendental method by which one can approach that transcendental dhāma, the King was confident about his ultimate destination, and by knowing this he could leave aside everything material, even his own body, without any difficulty of attachment. In the Bhagavad-gītā, it is stated, paraṁ dṛṣṭvā nivartate, or one can give up all connection of the material attachment when one is able to see the param, or the superior quality of things. We understand the superior quality of energy of the Lord and the material quality of material energy from the Bhagavad-gītā and by the grace of a bona fide spiritual master like Śukadeva Gosvāmī. It is quite possible to know everything of the superior energy of the Lord by which the Lord manifests His eternal name, quality, pastimes, paraphernalia and variegatedness. Unless one thoroughly under stands this superior or eternal energy of the Lord, it is not possible to leave the material energy, however one may theoretically speculate on the true nature of the Absolute Truth. By the grace of Lord Kṛṣṇa, Mahārāja Parīkṣit was able to receive the mercy of a personality like Śukadeva Gosvāmī, and thus he was able to know the actual position of the unconquerable Lord. It is very difficult to find the

Lord from the Vedic literatures, but it is very easy to know Him by the mercy of a liberated devotee like Śukadeva Gosvāmī.

1.18.4

nottamaśloka-vārtānāṁ
juṣatāṁ tat-kathāmṛtam
syāt sambhramo 'nta-kāle 'pi
smaratāṁ tat-padāmbujam

SYNONYMS

na—never; *uttama-śloka*—the Personality of Godhead, of whom the Vedic hymns sing; *vārtānām*—of those who live on them; *juṣatām*—of those who are engaged in; *tat*—His; *kathā-amṛtam*—transcendental topics about Him; *syāt*—it so happens; *sambhramaḥ*—misconception; *anta*—at the end; *kāle*—in time; *api*—also; *smaratām*—remembering; *tat*—His; *pada-ambujam*—lotus feet.

TRANSLATION

This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead, of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions at the last moment of their lives.

PURPORT

The highest perfection of life is attained by remembering the transcendental nature of the Lord at the last moment of one's life. This perfection of life is made possible by one who has learned the actual transcendental nature of the Lord from the Vedic hymns sung by a liberated soul like Śukadeva Gosvāmī or someone in that line of disciplic succession. There is no gain in hearing the Vedic hymns from some mental speculator. When the same is heard from an actual self-realized soul and is properly understood by service and submission, everything becomes transparently clear. Thus a submissive disciple is able to live transcendentally and continue to the end of life. By scientific adaptation, one is able to remember the Lord even at the end of life when the power of remembrance is slackened due to derangement of bodily membranes. For a common man, it is very difficult to remember things as they are at the time of death, but by the grace of the Lord and His bona fide devotees, the spiritual masters, one can get this opportunity without difficulty. And it was done in the case of Mahārāja Parīkṣit.

1.18.5

tāvat kalir na prabhavet
praviṣṭo 'pīha sarvataḥ
yāvad īśo mahān urvyām
ābhimanyava eka-rāṭ

SYNONYMS

tāvat—so long; *kaliḥ*—the personality of Kali; *na*—cannot; *prabhavet*—flourish; *praviṣṭaḥ*—entered in; *api*—even though; *iha*—here; *sarvataḥ*—everywhere; *yāvat*—as long as; *īśaḥ*—the lord; *mahān*—great; *urvyām*—powerful; *ābhimanyavaḥ*—the son of Abhimanyu; *eka-rāṭ*—the one emperor.

TRANSLATION

As long as the great, powerful son of Abhimanyu remains the Emperor of the world, there is no chance of the Personality of Kali flourishing.

PURPORT

As we have already explained, the personality of Kali had entered the jurisdiction of this earth long ago, and he was looking for an opportunity to spread his influence all over the world. But he could not do so satisfactorily due to the presence of Mahārāja Parīkṣit. That is the way of good government. The disturbing elements like the personality of Kali will always try to extend their nefarious activities, but it is the duty of the able state to check them by all means. Although Mahārāja Parīkṣit alloted places for the personality of Kali, at the same time he gave no chance to the citizens to be swayed by the personality of Kali.

1.18.6

yasminn ahani yarhy eva
bhagavān utsasarja gām
tadaivehānuvṛtto 'sāv
adharma-prabhavaḥ kaliḥ

SYNONYMS

yasmin—on that; *ahani*—very day; *yarhi eva*—in the very moment; *bhagavān*—the Personality of Godhead; *utsasarja*—left aside; *gām*—the earth; *tadā*—at that time; *eva*—certainly; *iha*—in this world; *anuvṛttaḥ*—followed; *asau*—he; *adharma*—irreligion; *prabhavaḥ*—accelerating; *kaliḥ*—the personality of quarrel.

TRANSLATION

The very day and moment the Personality of Godhead Lord Śrī Kṛṣṇa left this earth, the personality of Kali, who promotes all kinds of irreligious activities, came into this world.

PURPORT

The Personality of Godhead and His holy name, qualities, etc., are all identical. The personality of Kali was not able to enter the jurisdiction of the earth due to the presence of the Personality of Godhead. And similarly, if there is an arrangement for the constant chanting of the holy names, qualities, etc., of the

Supreme Personality of Godhead, there is no chance at all for the personality of Kali to enter. That is the technique of driving away the personality of Kali from the world. In modernized human society there are great advancements of material science, and they have invented the radio to distribute sound in the air. So instead of vibrating some nuisance sound for sense enjoyment, if the state arranges to distribute transcendental sound by resounding the holy name, fame and activities of the Lord, as they are authorized in the Bhagavad-gītā or Śrīmad-Bhāgavatam, then a favorable condition will be created, and the principles of religion in the world will be reestablished, and thus the executive heads, who are so anxious to drive away corruption from the world, will be successful. Nothing is bad if properly used for the service of the Lord.

1.18.7

nānudveṣṭi kaliṁ samrāṭ
sāraṅga iva sāra-bhuk
kuśalāny āśu siddhyanti
netarāṇi kṛtāni yat

SYNONYMS

na—never; *anudveṣṭi*—envious; *kalim*—unto the personality of Kali; *samrāṭ*—the Emperor; *sāram-ga*—realist, like the bees; *iva*—like; *sāra-bhuk*—one who accepts the substance; *kuśalāni*—auspicious objects; *āśu*—immediately; *siddhyanti*—become successful; *na*—

never; *itarāṇi*—which are inauspicious; *kṛtāni*—being performed; *yat*—as much as.

TRANSLATION

Mahārāja Parīkṣit was a realist, like the bees who only accept the essence [of a flower]. He knew perfectly well that in this age of Kali, auspicious things produce good effects immediately, whereas inauspicious acts must be actually performed [to render effects]. So he was never envious of the personality of Kali.

PURPORT

The age of Kali is called the fallen age. In this fallen age, because of the living beings' being in an awkward position, the Supreme Lord has given some special facilities to them. So by the will of the Lord, a living being does not become a victim of a sinful act until the act is actually performed. In other ages, simply by thinking of performing a sinful act, one used to become a victim of the act. On the contrary, a living being, in this age, is awarded with the results of pious acts simply by thinking of them. Mahārāja Parīkṣit, being the most learned and experienced king by the grace of the Lord, was not unnecessarily envious of the personality of Kali because he did not intend to give him any chance to perform any sinful act. He protected his subjects from falling prey to the sinful acts of the age of Kali, and at the same time he gave full facility to the age of Kali by alloting him some particular places. At the end of the Śrīmad-Bhāgavatam it is said

that even though all nefarious activities of the personality of Kali are present, there is a great advantage in the age of Kali. One can attain salvation simply by chanting the holy name of the Lord. Thus Mahārāja Parīkṣit made an organized effort to propagate chanting of the Lord's holy name, and thus he saved the citizens from the clutches of Kali. It is for this advantage only that great sages sometimes wish all good for the age of Kali. In the Vedas also it is said that by discourse on Lord Kṛṣṇa's activities, one can get rid of all the disadvantages of the age of Kali. In the beginning of the Śrīmad-Bhāgavatam it is also said that by the recitation of Śrīmad-Bhāgavatam, the Supreme Lord becomes at once arrested within one's heart. These are some of the great advantages of the age of Kali, and Mahārāja Parīkṣit took all the advantages and did not think any ill of the age of the Kali, true to his Vaiṣṇavite cult.

1.18.8

kiṁ nu bāleṣu śūreṇa
kalinā dhīra-bhīruṇā
apramattaḥ pramatteṣu
yo vṛko nṛṣu vartate

SYNONYMS

kim—what; *nu*—may be; *bāleṣu*—among the less intelligent persons; *śūreṇa*—by the powerful; *kalinā*—by the personality of Kali; *dhīra*—self-controlled; *bhīruṇā*—by one who is afraid of; *apramattaḥ*—one

who is careful; *pramatteṣu*—among the careless; *yaḥ*—one who; *vṛkaḥ*—tiger; *nṛṣu*—among men; *vartate*—exists.

TRANSLATION

Mahārāja Parīkṣit considered that less intelligent men might find the personality of Kali to be very powerful, but that those who are self-controlled would have nothing to fear. The King was powerful like a tiger and took care for the foolish, careless persons.

PURPORT

Those who are not devotees of the Lord are careless and unintelligent. Unless one is thoroughly intelligent, one cannot be a devotee of the Lord. Those who are not devotees of the Lord fall prey to the actions of Kali. It will not be possible to bring about a saner condition in society unless we are prepared to accept the modes of action adopted by Mahārāja Parīkṣit, i.e., propagation of devotional service of the Lord to the common man.

1.18.9

upavarṇitam etad vaḥ
puṇyaṁ pārīkṣitaṁ mayā
vāsudeva-kathopetam
ākhyānaṁ yad apṛcchata

SYNONYMS

upavarṇitam—almost everything described; *etat*—all these; *vaḥ*—unto you; *puṇyam*—pious; *pārīkṣitam*—about Mahārāja Parīkṣit; *mayā*—by me; *vāsudeva*—of Lord Kṛṣṇa; *kathā*—narrations; *upetam*—in connection with; *ākhyānam*—statements; *yat*—what; *apṛcchata*—you asked from me.

TRANSLATION

O sages, as you did ask me, now I have almost described everything regarding the narrations about Lord Kṛṣṇa in connection with the history of the pious Mahārāja Parīkṣit.

PURPORT

Śrīmad-Bhāgavatam is the history of the activities of the Lord. And the activities of the Lord are performed in relation with the devotees of the Lord. Therefore, the history of the devotees is not different from the history of Lord Kṛṣṇa's activities. A devotee of the Lord regards both the activities of the Lord and those of His pure devotees on an equal level, for they are all transcendental.

1.18.10

yā yāḥ kathā bhagavataḥ
kathanīyoru-karmaṇaḥ

guṇa-karmāśrayāḥ pumbhiḥ
saṁsevyās tā bubhūṣubhiḥ

SYNONYMS

yāḥ—whatever; *yāḥ*—and whatsoever; *kathāḥ*—topics; *bhagavataḥ*—about the Personality of Godhead; *kathanīya*—were to be spoken by me; *uru-karmaṇaḥ*—of Him who acts wonderfully; *guṇa*—transcendental qualities; *karma*—uncommon deeds; *āśrayāḥ*—involving; *pumbhiḥ*—by persons; *saṁsevyāḥ*—ought to be heard; *tāḥ*—all of them; *bubhūṣubhiḥ*—by those who want their own welfare.

TRANSLATION

Those who are desirous of achieving complete perfection in life must submissively hear all topics that are connected with the transcendental activities and qualities of the Personality of Godhead, who acts wonderfully.

PURPORT

The systematic hearing of the transcendental activities, qualities and names of Lord Śrī Kṛṣṇa pushes one toward eternal life. Systematic hearing means to know Him gradually in truth and fact, and this knowing Him in truth and fact means to attain eternal life, as it is stated in the Bhagavad-gītā. Such transcendental glorified activities of Lord Śrī Kṛṣṇa are the prescribed remedy for counteracting the process of birth, death,

old age and disease, which are considered to be material awards for the conditioned living being. The culmination of such a perfectional stage of life is the goal of human life and the attainment of transcendental bliss.

1.18.11

ṛṣaya ūcuḥ
sūta jīva samāḥ saumya
śāśvatīr viśadaṁ yaśaḥ
yas tvaṁ śaṁsasi kṛṣṇasya
martyānām amṛtaṁ hi naḥ

SYNONYMS

ṛṣayaḥ ūcuḥ—the good sages said; *sūta*—O Sūta Gosvāmī; *jīva*—we wish you life for; *samāḥ*—many years; *saumya*—grave; *śāśvatīḥ*—eternal; *viśadam*—particularly; *yaśaḥ*—in fame; *yaḥ tvam*—because you; *śaṁsasi*—speaking nicely; *kṛṣṇasya*—of Lord Śrī Kṛṣṇa; *martyānām*—of those who die; *amṛtam*—eternity of life; *hi*—certainly; *naḥ*—our.

TRANSLATION

The good sages said: O grave Sūta Gosvāmī! May you live many years and have eternal fame, for you are speaking very nicely about the activities of Lord Kṛṣṇa the Personality of Godhead. This is just like nectar for mortal beings like us.

PURPORT

When we hear about the transcendental qualities and activities of the Personality of Godhead, we may always remember what has been spoken by the Lord Himself in the Bhagavad-gītā (Bg. 4.9). His acts, even when He acts in human society, are all transcendental, for they are all accentuated by the spiritual energy of the Lord, which is distinguished from His material energy. As stated in the Bhagavad-gītā, such acts are called divyam. This means that He does not act or take His birth like an ordinary living being under the custody of material energy. Nor is His body material nor changeable like that of ordinary living beings. And one who understands this fact, either from the Lord or from authorized sources, is not reborn after leaving the present material body. Such an enlightened soul is admitted into the spiritual realm of the Lord and engages in the transcendental loving service of the Lord. Therefore, the more we hear about the transcendental activities of the Lord, as they are stated in the Bhagavad-gītā and Śrīmad-Bhāgavatam, the more we can know about His transcendental nature and thus make definite progress on the path back to Godhead.

1.18.12

karmaṇy asminn anāśvāse
dhūma-dhūmrātmanāṁ bhavān

āpāyayati govinda-
pāda-padmāsavaṁ madhu

SYNONYMS

karmaṇi—performance of; *asmin*—in this; *anāśvāse*—without certainty; *dhūma*—smoke; *dhūmra-ātmanām*—tinged body and mind; *bhavān*—your good self; *āpāyayati*—very much pleasing; *govinda*—the Personality of Godhead; *pāda*—feet; *padma-āsavam*—nectar of the lotus flower; *madhu*—honey.

TRANSLATION

We have just begun performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead Govinda, which you are distributing.

PURPORT

The sacrificial fire kindled by the sages of Naimiṣāraṇya was certainly full of smoke and doubts because of so many flaws. The first flaw is that there is an acute scarcity of expert brāhmaṇas able to carry out such performances successfully in this age of Kali. Any discrepancy in such sacrifices spoils the whole show, and the result is uncertain, like agricultural enterprises. The good result of tilling the paddy field depends on providential rain, and therefore the result is uncertain. Similarly,

performance of any kind of sacrifice in this age of Kali is also uncertain. Unscrupulous greedy brāhmaṇas of the age of Kali induce the innocent public to such uncertain sacrificial shows without disclosing the scriptural injunction that in the age of Kali there is no fruitful sacrificial performance but the sacrifice of the congregational chanting of the holy name of the Lord. Sūta Gosvāmī was narrating the transcendental activities of the Lord before the congregation of sages, and they were factually perceiving the result of hearing these transcendental activities. One can feel this practically, as one can feel the result of eating food. Spiritual realization acts in that way.

The sages of Naimiṣāraṇya were practically sufferers from the smoke of a sacrificial fire and were doubtful about the result, but by hearing from a realized person like Sūta Gosvāmī, they were fully satisfied. In the Brahma-Vaivarta Purāṇa, Viṣṇu tells Śiva that in the age of Kali, men full of anxieties of various kinds can vainly labor in fruitive activity and philosophical speculations, but when they are engaged in devotional service, the result is sure and certain, and there is no loss of energy. In other words, nothing performed for spiritual realization or for material benefit can be successful without devotional service of the Lord.

1.18.13

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam

bhagavat-saṅgi-saṅgasya
martyānāṁ kim utāśiṣaḥ

SYNONYMS

tulayāma—to be balanced with; *lavena*—by a moment; *api*—even; *na*—never; *svargam*—heavenly planets; *na*—nor; *apunaḥ-bhavam*—liberation from matter; *bhagavat-saṅgi*—devotee of the Lord; *saṅgasya*—of the association; *martyānām*—those who are meant for death; *kim*—what is there; *uta*—to speak of; *āśiṣaḥ*—worldly benediction.

TRANSLATION

The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.

PURPORT

When there are some similar points, it is possible to compare one thing to another. One cannot compare the association of a pure devotee to anything material. Men who are addicted to material happiness aspire to reach the heavenly planets like the moon, Venus, Indraloka, etc., and those who are advanced in material philosophical speculations aspire after liberation from all material bondage. When one becomes frustrated in all kinds of material advancement, one desires the opposite type of

liberation, which is called apunar-bhava, or no rebirth. But the pure devotees of the Lord do not aspire after the happiness obtained in the heavenly kingdom, nor do they aspire after liberation from material bondage. In other words, for the pure devotees of the Lord, the material pleasures obtainable in the heavenly planets are like phantasmagoria, and because they are already liberated from all material conceptions of pleasure and distress, they are factually liberated even in the material world. This means that the pure devotees of the Lord are engaged in a transcendental existence, namely, in the loving service of the Lord, both in the material world and in the spiritual world. As a government servant is always the same, either in the office or at home or at any place, so a devotee has nothing to do with anything material, for he is exclusively engaged in the transcendental service of the Lord. Since he has nothing to do with anything material, what pleasure can he derive from material benedictions like kingship or other overlordships, which are finished quickly with the end of the body? Devotional service is eternal, and it has no end because it is spiritual. Therefore, since the assets of a pure devotee are completely different from material assets, there is no comparison between the two. Sūta Gosvāmī was a pure devotee of the Lord, and therefore his association with the ṛṣis in the Naimiṣāraṇya is unique. In the material world, association with gross materialists is veritably condemned. The materialist is called yośit-saṅgi, or one who is much attached to material entanglement (women and other paraphernalia). Such attachment is conditioned because it drives away the benedictions of life and prosperity. And just the

opposite is bhāgavata-saṅgi, or one who is always in the association with the Lord's name, form, qualities, etc. Such association is always desirable; it is worshipable, it is praiseworthy, and one may accept it as the highest goal of life.

1.18.14

> *ko nāma tṛpyed rasavit kathāyāṁ*
> *mahattamaikānta-parāyaṇasya*
> *nāntaṁ guṇānām aguṇasya jagmur*
> *yogeśvarā ye bhava-pādma-mukhyāḥ*

SYNONYMS

kaḥ—who is he; *nāma*—specifically; *tṛpyet*—get full satisfaction; *rasa-vit*—expert in relishing mellow nectar; *kathāyām*—in the topics of; *mahat-tama*—the greatest amongst the living beings; *ekānta*—exclusively; *parāyaṇasya*—of one who is the shelter of; *na*—never; *antam*—end; *guṇānām*—of attributes; *aguṇasya*—of the Transcendence; *jagmuḥ*—could ascertain; *yoga-īśvarāḥ*—the lords of mystic power; *ye*—all they; *bhava*—Lord Śiva; *pādma*—Lord Brahmā; *mukhyāḥ*—heads.

TRANSLATION

The Personality of Godhead Lord Kṛṣṇa [Govinda] is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Śiva and Lord

Brahmā. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?

PURPORT

Lord Śiva and Lord Brahmā are two chiefs of the demigods. They are full of mystic powers. For example, Lord Śiva drank an ocean of poison of which one drop is sufficient to kill an ordinary living being. Similarly, Brahmā could create many powerful demigods, including Lord Śiva. So they are īśvaras, or lords of the universe. But they are not the supreme powerful. The supreme powerful is Govinda, Lord Kṛṣṇa. He is transcendence, and His transcendental attributes cannot be measured even by such powerful īśvaras as Śiva and Brahmā. Therefore Lord Kṛṣṇa is the exclusive shelter of the greatest of all living beings. Brahmā is counted amongst the living beings, but he is the greatest of all of us. And why is the greatest of all the living beings so much attached to the transcendental topics of Lord Kṛṣṇa? Because He is the reservoir of all enjoyment. Everyone wants to relish some kind of taste from everything, but one who is engaged in the transcendental loving service of the Lord can derive unlimited pleasure from such engagement. The Lord is unlimited, and His name, attributes, pastimes, entourage, variegatedness, etc., are unlimited, and those who relish them can do so unlimitedly and still not feel satiated. This fact is confirmed in the Padma Purāṇa.

There is no end of such transcendental discourses. In mundane affairs there is the law of satiation, but in

transcendence there is no such satiation. Sūta Gosvāmī desired to continue the topics of Lord Kṛṣṇa before the sages of Naimiṣāraṇya, and the sages also expressed their readiness to hear from him continually. Since the Lord is transcendence and His attributes are transcendental, such discourses increase the receptive mood of the purified audience.

1.18.15

> *tan no bhavān vai bhagavat-pradhāno*
> *mahattamaikānta-parāyaṇasya*
> *harer udāraṁ caritaṁ viśuddhaṁ*
> *śuśrūṣatāṁ no vitanotu vidvan*

SYNONYMS

tat—therefore; *naḥ*—of us; *bhavān*—your good self; *vai*—certainly; *bhagavat*—in relation with the Personality of Godhead; *pradhānaḥ*—chiefly; *mahat-tama*—the greatest of all greats; *ekānta*—exclusively; *parāyaṇasya*—of the shelter; *hareḥ*—of the Lord; *udāram*—impartial; *caritam*—activities; *viśuddham*—transcendental; *śuśrūṣatām*—those who are receptive; *naḥ*—ourselves; *vitanotu*—kindly describe; *vidvan*—O learned one.

TRANSLATION

O Sūta Gosvāmī, you are a learned and pure devotee of the Lord because the Personality of Godhead is your chief object of service. Therefore please describe to us

the pastimes of the Lord, which are above all material conception, for we are anxious to receive such messages.

PURPORT

The speaker on the transcendental activities of the Lord should have only one object of worship and service, Lord Kṛṣṇa, the Supreme Personality of Godhead. And the audience for such topics should be anxious to hear about Him. When such a combination is possible, namely a qualified speaker and a qualified audience, it is then and there very much congenial to continue discourses on the transcendence. Professional speakers and a materially absorbed audience cannot derive real benefit from such discourses. Professional speakers make a show of Bhāgavata-saptaha for the sake of family maintenance, and the materially disposed audience hears such discourses of Bhāgavata-saptaha for some material benefit, namely religiosity, wealth, gratification of the senses, or liberation. Such Bhāgavatam discourses are not purified from the contamination of the material qualities. But the discourses between the saints of Naimiṣāraṇya and Śrī Sūta Gosvāmī are on the transcendental level. There is no motive for material gain. In such discourses, unlimited transcendental pleasure is relished both by the audience and the speaker, and therefore they can continue the topics for many thousands of years. Now Bhāgavata-saptahas are held for seven days only, and after finishing the show, both the audience and the speaker become engaged in material activities as usual. They can do so because the speaker is not Bhāgavata-

pradhāna, and the audience is not śuśrūṣatām, as explained above.

1.18.16

sa vai mahā-bhāgavataḥ parīkṣid
yenāpavargākhyam adabhra-buddhiḥ
jñānena vaiyāsaki-śabditena
bheje khagendra-dhvaja-pāda-mūlam

SYNONYMS

saḥ—he; *vai*—certainly; *mahā-bhāgavataḥ*—first-class devotee; *parīkṣit*—the King; *yena*—by which; *apavarga-ākhyam*—by the name of liberation; *adabhra*—fixed; *buddhiḥ*—intelligence; *jñānena*—by knowledge; *vaiyāsaki*—the son of Vyāsa; *śabditena*—vibrated by; *bheje*—taken to; *khaga-indra*—Garuḍa, the king of the birds; *dhvaja*—flag; *pāda-mūlam*—soles of the feet.

TRANSLATION

O Sūta Gosvāmī, please describe those topics of the Lord by which Mahārāja Parīkṣit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuḍa, the king of birds. Those topics were vibrated by the son of Vyāsa [Śrīla Śukadeva].

PURPORT

There is some controversy amongst the students on the path of liberation. Such transcendental students are known as impersonalists and devotees of the Lord. The devotee of the Lord worships the transcendental form of the Lord, whereas the impersonalist meditates upon the glaring effulgence or the bodily ray of the Lord, known as the brahmajyoti. Here in this verse it is said that Mahārāja Parīkṣit attained the lotus feet of the Lord by instructions in knowledge delivered by the son of Vyāsadeva, Śrīla Śukadeva Gosvāmī. Śukadeva Gosvāmī was also an impersonalist in the beginning, as he has admitted himself in the Bhāgavatam (2.1.9), but later on he was attracted by the transcendental pastimes of the Lord and thus became a devotee. Such devotees with perfect knowledge are called mahā-bhāgavata, or first-class devotees. There are three classes of devotees, namely the prakṛta, madhyam, and mahā-bhāgavata. The prakṛta or third-class devotees are temple worshipers without specific knowledge of the Lord and the Lord's devotees. The madhyam, or the second-class devotee, knows well the Lord, the Lord's devotee, the neophytes, and the nondevotees also. But the mahā-bhāgavata, or the first-class devotee, sees everything in relation with the Lord and the Lord present in everyone's relation. The mahā-bhāgavata, therefore, does not make any distinction, particularly between a devotee and nondevotee. Mahārāja Parīkṣit was such a mahā-bhāgavata devotee because he was initiated by a mahā-bhāgavata devotee, Śukadeva

Gosvāmī. He was equally kind, even to the personality of Kali, and what to speak of others.

So there are many instances in the transcendental histories of the world of an impersonalist who has later become a devotee. But a devotee has never become an impersonalist. This very fact proves that on the transcendental steps, the step occupied by a devotee is higher than the step occupied by an impersonalist. It is also stated in the Bhagavad-gītā (Bg. 12.5) that persons stuck on the impersonal step undergo more sufferings than achievement of reality. Therefore knowledge imparted by Śukadeva Gosvāmī unto Mahārāja Parīkṣit helped him attain the service of the Lord. And to attain to this stage of perfection is called apavarga, or the perfect stage of liberation. Simple knowledge of liberation is material knowledge. Actual freedom from material bondage is called liberation, but to attain the transcendental service of the Lord is called the perfect stage of liberation. Such a stage is attained by knowledge and renunciation, as we have already explained (Bhāg. 1.2.12), and perfect knowledge, as delivered by Śrīla Śukadeva Gosvāmī, results in the attainment of transcendental service of the Lord.

1.18.17

> *tan naḥ paraṁ puṇyam asaṁvṛtārtham*
> *ākhyānam atyadbhuta-yoga-niṣṭham*

ākhyāhy anantācaritopapannaṁ
pārīkṣitaṁ bhāgavatābhirāmam

SYNONYMS

tat—therefore; *naḥ*—unto us; *param*—supreme; *puṇyam*—purifying; *asaṁvṛta-artham*—as it is; *ākhyānam*—narration; *ati*—very; *adbhuta*—wonderful; *yoga-niṣṭham*—compact in *bhakti-yoga*; *ākhyāhi*—describe; *ananta*—the Unlimited; *ācarita*—activities; *upapannam*—full of; *pārīkṣitam*—spoken to Mahārāja Parīkṣit; *bhāgavata*—of the pure devotees; *abhirāmam*—particularly very dear.

TRANSLATION

Thus please narrate to us the narrations of the Unlimited, for they are purifying and supreme. They were spoken to Mahārāja Parīkṣit, and they are very dear to the pure devotees, being full of bhakti-yoga.

PURPORT

What was spoken to Mahārāja Parīkṣit and what is very dear to the pure devotees is Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is mainly full of the narrations of the activities of the Supreme Unlimited, and therefore it is the science of bhakti-yoga, or devotional service of the Lord. Thus it is para, or supreme, because although it is enriched with all knowledge and religion, it is specifically enriched with the devotional service of the Lord.

1.18.18

sūta uvāca
aho vayaṁ janma-bhṛto 'dya hāsma
vṛddhānuvṛttyāpi viloma-jātāḥ
dauṣkulyam ādhiṁ vidhunoti śīghraṁ
mahattamānām abhidhāna-yogaḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *aho*—how; *vayam*—we; *janma-bhṛtaḥ*—promoted in birth; *adya*—today; *ha*—clearly; *āsma*—have become; *vṛddha-anuvṛttyā*—by serving those who are advanced in knowledge; *api*—although; *viloma-jātāḥ*—born in a mixed caste; *dauṣkulyam*—disqualification of birth; *ādhim*—sufferings; *vidhunoti*—purifies; *śīghram*—very soon; *mahat-tamānām*—of those who are great; *abhidhāna*—conversation; *yogaḥ*—connection.

TRANSLATION

Śrī Sūta Gosvāmī said: O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay clean up all disqualifications resulting from lower births.

PURPORT

Sūta Gosvāmī did not take his birth in a brāhmaṇa family. He was born in a family of mixed caste, or an uncultured low family. But because of higher association, like Śrī Śukadeva Gosvāmī and the great ṛṣis of Naimiṣāraṇya, certainly the disqualification of inferior birth was washed off.

Lord Śrī Caitanya Mahāprabhu followed this principle in pursuance of the Vedic usages, and by His transcendental association He elevated many low born, or those disqualified by birth or action, to the status of devotional service and established them in the position of ācāryas, or authorities. He clearly stated that any man, whatever he may be, whether a brāhmaṇa or śūdra by birth, or a householder or mendicant in the order of society, if he is conversant with the science of Kṛṣṇa, he can be accepted as an ācārya or guru, a spiritual master.

Sūta Gosvāmī learned the science of Kṛṣṇa from great ṛṣis and authorities like Śukadeva, Vyāsadeva, etc., and he was so qualified that even the sages of Naimiṣāraṇya eagerly wanted to hear from him the science of Kṛṣṇa in the form of Śrīmad-Bhāgavatam. So he had the double association of great souls by hearing and preaching. Transcendental science or the science of Kṛṣṇa has to be learned from the authorities, and when one preaches the science, he becomes still more qualified. So Sūta Gosvāmī had both the advantages, and thus undoubtedly he was completely freed from all disqualifications of low birth and mental agonies. This verse definitely proves that neither Śrīla

Śukadeva Gosvāmī refused to teach Sūta Gosvāmī about the transcendental science, nor the sages of the Naimiṣāraṇya refused to hear lessons from him because of his inferior birth. This means that thousands of years ago there was no bar in learning or preaching the transcendental science because of inferior birth. The rigidity of the so-called caste system in Hindu society became prominent within only one hundred years or so when the number of dvīja-bandhus, or disqualified men in the families of higher castes, increased. Lord Śrī Caitanya revived the original Vedic system, and He elevated Ṭhākur Haridāsa to the position of nāmācārya, or the authority in the preaching of the glories of the holy name of the Lord, although His Holiness Śrīla Haridāsa Ṭhākur was pleased to appear in a family of Mohammedans.

Such is the power of pure devotees of the Lord. The Ganges water is accepted as pure, and one can become purified after taking a bath in the waters of the Ganges. But as far as the great devotees of the Lord are concerned, they can purify a degraded soul even by being seen by the low born, and what to speak of association. Lord Śrī Caitanya Mahāprabhu wanted to purify the whole atmosphere of the polluted world by sending qualified preachers all over the world, and it remains with the Indians to take up this task scientifically and thus to do the best kind of humanitarian work. The mental diseases of the present generation are more acute than bodily diseases; it is quite fit and proper to take up the preaching of Śrīmad-Bhāgavatam all over the world without delay. Mahattamānām Abhidhāna also means

dictionary of great devotees, or a book full of the words of great devotees. Such a dictionary of the words of great devotees and that of the Lord are in the Vedas and allied literatures, specifically the Śrīmad-Bhāgavatam.

1.18.19

kutaḥ punar gṛṇato nāma tasya
mahattamaikānta-parāyaṇasya
yo 'nanta-śaktir bhagavān ananto
mahad-guṇatvād yam anantam āhuḥ

SYNONYMS

kutaḥ—what to say; *punaḥ*—again; *gṛṇataḥ*—one who chants; *nāma*—holy name; *tasya*—His; *mahat-tama*—great devotees; *ekānta*—exclusive; *parāyaṇasya*—of one who takes shelter of; *yaḥ*—He who; *ananta*—is the Unlimited; *śaktiḥ*—potency; *bhagavān*—the Personality of Godhead; *anantaḥ*—immeasurable; *mahat*—great; *guṇatvāt*—on account of such attributes; *yam*—whom; *anantam*—by the name *ananta*; *āhuḥ*—is called.

TRANSLATION

And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

PURPORT

The dvija-bandhu, or the less intelligent uncultured men born of higher castes, put forward many arguments against the lower caste men becoming brāhmaṇas in this life. They argue that birth in the family of śūdras or less than śūdras is made possible by one's previous sinful acts, and therefore one has to complete the terms of disadvantages due to lower birth. And to answer these false logicians, Śrīmad-Bhāgavatam asserts that one who chants the holy name of the Lord under the direction of a pure devotee can at once get free from the disadvantages due to lower caste birth. A pure devotee of the Lord does not commit any offense while chanting the holy name of the Lord. There are ten different offenses in the chanting of the holy name of the Lord. To chant the holy name under the direction of a pure devotee is offenseless chanting. Offenseless chanting of the holy name of the Lord is transcendental, and, therefore, such chanting can at once purify one from the effects of all kinds of previous sins. This offenseless chanting indicates that one has fully understood the transcendental nature of the holy name and has thus surrendered unto the Lord. Transcendentally the holy name of the Lord and the Lord Himself are identical, being absolute. The holy name of the Lord is as powerful as the Lord. The Lord is the all-powerful Personality of Godhead, and He has innumerable names, which are all nondifferent from Him and are equally powerful also. In the last word of the Bhagavad-gītā the Lord asserts that one who surrenders fully unto Him is protected from all sins by the grace of the Lord. Since His name and He Himself

are identical, the holy name of the Lord can protect the devotee from all effects of sins. The chanting of the holy name of the Lord can undoubtedly deliver one from the disadvantages of a lower caste birth. The Lord's unlimited power is extended on and on by the unlimited expansion of the devotees and incarnations, and thus every devotee of the Lord and incarnations also can be equally surcharged with the potency of the Lord. Since the devotee is surcharged with the potency of the Lord, even fractionally, the disqualification due to lower birth can not stand in the way.

1.18.20

> *etāvatālaṁ nanu sūcitena*
> *guṇair asāmyānatiśāyanasya*
> *hitvetarān prārthayato vibhūtir*
> *yasyāṅghri-reṇuṁ juṣate 'nabhīpsoḥ*

SYNONYMS

etāvatā—so far; *alam*—unnecessary; *nanu*—if at all; *sūcitena*—by description; *guṇaiḥ*—by attributes; *asāmya*—immeasurable; *anati-śāyanasya*—of one who is unexcelled; *hitvā*—leaving aside; *itarān*—others; *prārthayataḥ*—of those who ask for; *vibhūtiḥ*—favor of the goddess of fortune; *yasya*—one whose; *aṅghri*—feet; *reṇum*—dust; *juṣate*—serves; *anabhīpsoḥ*—of one who is unwilling.

TRANSLATION

It is now ascertained that He [the Personality of Godhead] is unlimited and there is none equal to Him. Consequently no one can speak of Him adequately. Great demigods cannot obtain the favor of the goddess of fortune even by prayers, but this very goddess renders service unto the Lord, although He is unwilling to have such service.

PURPORT

The Personality of Godhead, or the Parameśvara Param Brahma, according to the śrutis, has nothing to do. He has no equal. Nor does anyone excel Him. He has unlimited potencies, and His every action is carried out systematically in His natural and perfect ways. Thus the Supreme Personality of Godhead is full in Himself, and He has nothing to accept from anyone else, including the great demigods like Brahmā. Others ask for the favor of the goddess of fortune, and despite such prayers she declines to award such favors. But still she renders service unto the Supreme Personality of Godhead, although He has nothing to accept from her. The Personality of Godhead in His Mahā-Viṣṇu feature begets Brahmā, the first created person in the material world, from His naval lotus stem and not in the womb of the goddess of fortune who is eternally engaged in His service. These are some of the instances of His complete independence and perfection. That He has nothing to do does not mean that He is impersonal. He is transcendentally so full of inconceivable

potencies that simply by His willing, everything is done without physical or personal endeavor. He is called, therefore, yogeśvara, or the Lord of all mystic powers.

1.18.21

> *athāpi yat-pāda-nakhāvasṛṣṭaṁ*
> *jagad viriñcopahṛtārhaṇāmbhaḥ*
> *seśaṁ punāty anyatamo mukundāt*
> *ko nāma loke bhagavat-padārthaḥ*

SYNONYMS

atha—therefore; *api*—certainly; *yat*—whose; *pāda-nakha*—nails of the feet; *avasṛṣṭam*—emanating; *jagat*—the whole universe; *viriñca*—Brahmājī; *upahṛta*—collected; *arhaṇa*—worship; *ambhaḥ*—water; *sa*—along with; *īśam*—Lord Śiva; *punāti*—purifies; *anyatamaḥ*—who else; *mukundāt*—besides the Personality of Godhead Śrī Kṛṣṇa; *kaḥ*—who; *nāma*—name; *loke*—within the world; *bhagavat*—Supreme Lord; *pada*—position; *arthaḥ*—worth.

TRANSLATION

Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.

PURPORT

The conception of many gods in the Vedic literatures by the ignorant is completely wrong. The Lord is one without a second, but He expands Himself in many ways, and this is confirmed in the Vedas. Such expansions of the Lord are limitless, but some of them are the living entities. The living entities are not as powerful as the Lord's plenary expansions, and therefore there are two different types of expansions. Lord Brahmā is generally one of the living entities, and Lord Śiva is the via medium between the Lord and the living entities. In other words, even demigods like Lord Brahmā and Lord Śiva, who are the chief amongst all demigods, are never equal to or greater than Lord Viṣṇu the Supreme Personality of Godhead. The goddess of fortune, Lakṣmī and all-powerful demigods like Brahmā and Śiva are engaged in the worship of Viṣṇu or Lord Kṛṣṇa; therefore who can be more powerful than Mukunda (Lord Kṛṣṇa) to be factually called the Supreme Personality of Godhead? The goddess of fortune, Lakṣmījī, Lord Brahmā and Lord Śiva are not independently powerful, but they are powerful as expansions of the Supreme Lord, and all of them are engaged in the transcendental loving service of the Lord, and so also are the living entities. There are four sects of worshipful devotees of the Lord, and the chief amongst them are the Brahma-sampradāya, Rudra-sampradāya and Śrī-sampradāya, descending directly from Lord Brahmā, Lord Śiva and the goddess of fortune, Lakṣmī, respectively. Besides the above-mentioned three sampradāyas, there is the Kumāra-sampradāya, descending from

Sanatkumāra. All of the four original sampradāyas are still scrupulously engaged in the transcendental service of the Lord up to date, and they all declare that Lord Kṛṣṇa Mukunda is the Supreme Personality of Godhead, and no other personality is equal to Him or greater than Him.

1.18.22

yatrānuraktāḥ sahasaiva dhīrā
vyapohya dehādiṣu saṅgam ūḍham
vrajanti tat pārama-haṁsyam antyaṁ
yasminn ahiṁsopaśamaḥ sva-dharmaḥ

SYNONYMS

yatra—unto whom; *anuraktāḥ*—firmly attached; *sahasā*—all of a sudden; *eva*—certainly; *dhīrāḥ*—self-controlled; *vyapohya*—leaving aside; *deha*—the gross body and subtle mind; *ādiṣu*—relating to; *saṅgam*—attachment; *ūḍham*—taken to; *vrajanti*—go away; *tat*—that; *pārama-haṁsyam*—the highest stage of perfection; *antyam*—and beyond that; *yasmin*—in which; *ahiṁsā*—nonviolence; *upaśamaḥ*—and renunciation; *sva-dharmaḥ*—consequential occupation.

TRANSLATION

Self-controlled persons who are attached to the Supreme Lord Śrī Kṛṣṇa can all of a sudden give up the world of material attachment, including the gross body

and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.

PURPORT

Only the self-controlled can gradually be attached to the Supreme Personality of Godhead. Self-controlled means not indulging in sense enjoyment more than is necessary. And those who are not self-controlled are given over to sense enjoyment. Dry philosophical speculation is a subtle sense enjoyment of the mind. Sense enjoyment leads one to the path of darkness. Those who are self-controlled can make progress on the path of liberation from the conditional life of material existence. The Vedas, therefore, enjoin that one should not go on the path of darkness but should make a progressive march towards the path of light or liberation. Self-control is actually achieved not by artificially stopping the senses from material enjoyment, but by becoming factually attached to the Supreme Lord by engaging one's unalloyed senses in the transcendental service of the Lord. The senses cannot be forcibly curbed, but they can be given proper engagement. Purified senses are, therefore, always engaged in the transcendental service of the Lord. This perfectional stage of sense engagement is called bhakti-yoga. So those who are attached to the means of bhakti-yoga are factually self-controlled and can all of a sudden give up their homely or bodily attachment for the service of the Lord. This is called the paramahaṁsa stage. Haṁsas, or swans, accept only milk out of a mixture of milk and water. Similarly, those who accept the

service of the Lord instead of māyā's service are called the paramahaṁsas. They are naturally qualified with all the good attributes, such as pridelessness, freedom from vanity, nonviolence, tolerance, simplicity, respectability, worship, devotion and sincerity. All these godly qualities exist in the devotee of the Lord spontaneously. Such paramahaṁsas, who are completely given up to the service of the Lord, are very rare. They are very rare even amongst the liberated souls. Real nonviolence means not to be envious. In this world everyone is envious of his fellow being. But a perfect paramahaṁsa, being completely given up to the service of the Lord, is perfectly nonenvious. He loves every living being in relation with the Supreme Lord. Real renunciation means to have perfect dependence on God. Every living being is dependent on someone else because he is so made. Actually everyone is dependent on the mercy of the Supreme Lord, but when one forgets his relation with the Lord, he becomes dependent on the conditions of material nature and thus becomes completely dependent on the mercy of the Lord. Real independence means to have complete faith in the mercy of the Lord without being dependent on the conditions of matter. This paramahaṁsa stage is the highest perfectional stage in bhakti-yoga, the process of devotional service to the Supreme Lord.

1.18.23

> *ahaṁ hi pṛṣṭo 'ryamaṇo bhavadbhir*
> *ācakṣa ātmāvagamo 'tra yāvān*

nabhaḥ patanty ātma-samaṁ patattriṇas
tathā samaṁ viṣṇu-gatiṁ vipaścitaḥ

SYNONYMS

aham—my humble self; *hi*—certainly; *pṛṣṭaḥ*—asked by you; *aryamaṇaḥ*—as powerful as the sun; *bhavadbhiḥ*—by you; *ācakṣe*—may describe; *ātma-avagamaḥ*—as far as my knowledge is concerned; *atra*—herein; *yāvān*—so far; *nabhaḥ*—sky; *patanti*—fly; *ātma-samam*—as far as it can; *patattriṇaḥ*—the birds; *tathā*—thus; *samam*—similarly; *viṣṇu-gatim*—knowledge of Viṣṇu; *vipaścitaḥ*—even though learned.

TRANSLATION

O ṛṣis, who are as powerfully pure as the sun, I shall try to describe to you the transcendental pastimes of Viṣṇu as far as my knowledge is concerned. As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.

PURPORT

The Supreme Absolute Truth is unlimited. No living being can know about the unlimited by his limited capacity. The Lord is impersonal, personal and localized. By His impersonal feature He is all-pervading Brahman, by His localized feature He is present in everyone's heart as the Supreme Soul, and by His ultimate personal feature He is the object of transcendental

loving service by His fortunate associates the pure devotees. The pastimes of the Lord in different features can only be estimated partly by the great learned devotees. So Śrīla Sūta Gosvāmī has rightly taken this position in describing the pastimes of the Lord as far as he has realized. Factually only the Lord Himself can describe Himself, and His learned devotee also can describe Him as far as the Lord gives him the power of description.

1.18.24-25

ekadā dhanur udyamya
vicaran mṛgayāṁ vane
mṛgān anugataḥ śrāntaḥ
kṣudhitas tṛṣito bhṛśam

jalāśayam acakṣāṇaḥ
praviveśa tam āśramam
dadarśa munim āsīnaṁ
śāntaṁ mīlita-locanam

SYNONYMS

ekadā—once upon a time; *dhanuḥ*—arrows and bow; *udyamya*—taking firmly; *vicaran*—following; *mṛgayām*—hunting excursion; *vane*—in the forest; *mṛgān*—stags; *anugataḥ*—while following; *śrāntaḥ*—fatigued; *kṣudhitaḥ*—hungry; *tṛṣitaḥ*—being thirsty; *bhṛśam*—extremely; *jala-āśayam*—reservoir of water; *acakṣāṇaḥ*—while searching for; *praviveśa*—entered into; *tam*—that famous;

āśramam—hermitage of Śamīka Ṛṣi; *dadarśa*—saw; *munim*—the sage; *āsīnam*—seated; *śāntam*—all silent; *mīlita*—closed; *locanam*—eyes.

TRANSLATION

Once upon a time Mahārāja Parīkṣit, while engaged in hunting in the forest with bow and arrows, became extremely fatigued, hungry and thirsty while following the stags. While searching for a reservoir of water, he entered the hermitage of the well-known Śamīka Ṛṣi and saw the sage sitting silently with closed eyes.

PURPORT

The Supreme Lord is so kind to His pure devotees that in proper time He calls such devotees up to Him and thus creates a circumstance auspicious for the devotee. Mahārāja Parīkṣit was a pure devotee of the Lord, and there was no reason for him to become extremely fatigued, hungry and thirsty because a devotee of the Lord never becomes perturbed by such bodily demands. But by the desire of the Lord, even such a devotee can become apparently fatigued and thirsty just to create a situation favorable for his renunciation of worldly activities. One has to give up all attachment for worldly relations before one is able to go back to Godhead, and thus when a devotee is too much absorbed in worldly affairs, the Lord creates a situation to cause indifference. The Supreme Lord never forgets His pure devotee, even though he may be engaged in so-called worldly affairs.

Sometimes He creates an awkward situation, and the devotee becomes obliged to renounce all worldly affairs. The devotee can understand by the signal of the Lord, but others take it to be unfavorable and frustrating. Mahārāja Parīkṣit was to become the medium for the revelation of Śrīmad-Bhāgavatam by Lord Śrī Kṛṣṇa, as his grandfather Arjuna was the medium for the Bhagavad-gītā. Had Arjuna not been taken up with an illusion of family affection by the will of the Lord, the Bhagavad-gītā would not have been spoken by the Lord Himself for the good of all concerned. Similarly, had Mahārāja Parīkṣit not been fatigued, hungry and thirsty at this time, Śrīmad-Bhāgavatam would not have been spoken by Śrīla Śukadeva Gosvāmī, the prime authority of Śrīmad-Bhāgavatam. So this is a prelude to the circumstances under which Śrīmad-Bhāgavatam was spoken for the benefit of all concerned. The prelude, therefore, begins with the words "Once upon a time."

1.18.26

pratiruddhendriya-prāṇa-
mano-buddhim upāratam
sthāna-trayāt paraṁ prāptaṁ
brahma-bhūtam avikriyam

SYNONYMS

pratiruddha—restrained; *indriya*—the sense organs; *prāṇa*—air of respiration; *manaḥ*—the mind; *buddhim*—intelligence; *upāratam*—

inactive; *sthāna*—places; *trayāt*—from the three; *param*—transcendental; *prāptam*—achieved; *brahma-bhūtam*—qualitatively equal with the Supreme Absolute; *avikriyam*—unaffected.

TRANSLATION

The Muni's sense organs, breath, mind and intelligence were all restrained from material activities, and he was situated in a trance apart from the three [wakefulness, dream and unconsciousness], having achieved a transcendental position qualitatively equal with the Supreme Absolute.

PURPORT

It appears that the Muni, in whose hermitage the King entered, was in yogic trance. The transcendental position is attained by three processes, namely the process of jñāna, or theoretical knowledge of transcendence, the process of yoga, or factual realization of trance by manipulation of the physiological and phychological functions of the body, and the most approved process of bhakti-yoga, or the engagement of senses in the devotional service of the Lord. In the Bhagavad-gītā also we have the information of the gradual development of perception from matter to a living entity. Our material mind and body develop from the living entity, the soul, and being influenced by the three qualities of matter, we forget our real identity. The jñāna process theoretically speculates about the reality of the soul. But bhakti-

yoga factually engages the spirit soul in activities. The perception of matter is transcended to still subtler states of the senses. The senses are transcended to the subtler mind, and then to breathing activities and gradually to intelligence. Beyond the intelligence, the living soul is realized by the mechanical activities of the yoga system, or practice of meditation restraining the senses, regulating the breathing system and applying intelligence to rise up to the transcendental position. This trance stops all material activities of the body. The King saw the Muni in that position. He also saw the Muni as follows.

1.18.27

viprakīrṇa-jaṭācchannaṁ
rauraveṇājinena ca
viśuṣyat-tālur udakaṁ
tathā-bhūtam ayācata

SYNONYMS

viprakīrṇa—all scattered; *jaṭa-ācchannam*—covered with compressed, long hair; *rauraveṇa*—by the skin of a stag; *ajinena*—by the skin; *ca*—also; *viśuṣyat*—dried up; *tāluḥ*—palate; *udakam*—water; *tathā-bhūtam*—in that state; *ayācata*—asked for.

TRANSLATION

The sage, in meditation, was covered by the skin of a stag, and elongated, compressed hair was scattered all

over him. The King, whose palate was dry from thirst, asked him for water.

PURPORT

The King, being thirsty, asked the sage for water. That such a great devotee and King asked for water from a sage absorbed in trance was certainly providential. Otherwise there was no chance of such a unique happening. Mahārāja Parīkṣit was thus placed in an awkward position so that gradually Śrīmad-Bhāgavatam could be revealed.

1.18.28

alabdha-tṛṇa-bhūmy-ādir
asamprāptārghya-sūnṛtaḥ
avajñātam ivātmānaṁ
manyamānaś cukopa ha

SYNONYMS

alabdha—having not received; *tṛṇa*—seat of straw; *bhūmi*—place; *ādiḥ*—and so on; *asamprāpta*—not properly received; *arghya*—water for reception; *sūnṛtaḥ*—sweet words; *avajñātam*—thus being neglected; *iva*—like that; *ātmānam*—personally; *manyamānaḥ*—thinking like that; *cukopa*—became angry; *ha*—in that way.

TRANSLATION

The King, not received by any formal welcome by means of being offered a seat, place, water and sweet addresses, considered himself neglected, and so thinking he became angry.

PURPORT

The law of reception in the codes of the Vedic principles states that even if an enemy is received at home, he must be received with all respects. He should not be given a chance to understand that he has come into the house of an enemy. When Lord Kṛṣṇa, accompanied by Arjuna and Bhīma, approached Jarāsandha in Magadha, the respectable enemies were given a royal reception by King Jarāsandha. The guest enemy, namely Bhīma, was to fight with Jarāsandha, and yet they were given a grand reception. At night they used to sit down together as friends and guests, and in the day they used to fight, risking life and death. That was the law of reception. The reception law enjoins that a poor man, who has nothing to offer his guest, should be good enough to offer a straw mat for sitting, a glass of water for drinking and some sweet words. Therefore, to receive a guest, either friend or foe, there is no expense. It is only a question of good manners.

When Mahārāja Parīkṣit entered the door of Śamīka Ṛṣi, he did not expect a royal reception by the Ṛṣi because he knew that saints and ṛṣis are not materially rich men. But he never expected that a seat of straw, a glass of water and some sweet

words would be denied to him. He was not an ordinary guest, nor was he an enemy of the Ṛṣi, and therefore the cold reception by the Ṛṣi astonished the King greatly. As a matter of fact, the King was right to get angry with the Ṛṣi when he needed a glass of water very badly. To become angry in such a grave situation was not unnatural for the King, but because the King himself was not less than a great saint, his becoming angry and taking action were astonishing. So it must be accepted that it was so ordained by the supreme will of the Lord. The King was a great devotee of the Lord, and the saint was also as good as the King. But by the will of the Lord, the circumstances were so created that they became ways to the King's becoming unattached to family connection and governmental activities and thus becoming a completely surrendered soul unto the lotus feet of Lord Kṛṣṇa. The merciful Lord sometimes creates such awkward positions for his pure devotees in order to drag them towards Himself from the mire of material existence. But outwardly the situations appear to be frustrating to the devotees. The devotees of the Lord are always under the protection of the Lord, and in any condition, frustration or success, the Lord is the supreme guide for the devotees. The pure devotees, therefore, accept all conditions of frustration as blessings from the Lord.

1.18.29

abhūta-pūrvaḥ sahasā
kṣut-tṛḍbhyām arditātmanaḥ

brāhmaṇaṁ praty abhūd brahman
matsaro manyur eva ca

SYNONYMS

abhūta-pūrvaḥ—unprecedented; *sahasā*—circumstantially; *kṣut*—hunger; *tṛḍbhyām*—as well as by thirst; *ardita*—being distressed; *ātmanaḥ*—of his self; *brāhmaṇam*—unto a *brāhmaṇa*; *prati*—against; *abhūt*—became; *brahman*—O *brāhmaṇas*; *matsaraḥ*—envious; *manyuḥ*—angry; *eva*—thus; *ca*—and.

TRANSLATION

O brāhmaṇas, the King's anger and envy, directed toward the brāhmaṇa sage, were unprecedented, being that circumstances had made him hungry and thirsty.

PURPORT

For a king like Mahārāja Parīkṣit to become angry and envious, especially at a sage and brāhmaṇa, was undoubtedly unprecedented. The King knew well that brāhmaṇas, sages, children, women and old men are always beyond the jurisdiction of punishment. Similarly, the king, even though he commits a great mistake, is never to be considered a wrongdoer. But in this case, Mahārāja Parīkṣit became angry and envious at the sage due to his thirst and hunger, by the will of the Lord. The King was right to punish his subject for coldly receiving him or neglecting him, but because the culprit was a sage and a brāhmaṇa, it was unprecedented. As the Lord is never envious of

anyone, so also the Lord's devotee is never envious of anyone. The only justification for Mahārāja Parīkṣit's behavior is that it was ordained by the Lord.

1.18.30

sa tu brahma-ṛṣer aṁse
gatāsum uragaṁ ruṣā
vinirgacchan dhanuṣ-koṭyā
nidhāya puram āgataḥ

SYNONYMS

saḥ—the King; *tu*—however; *brahma-ṛṣeḥ*—of the *brāhmaṇa* sage; *aṁse*—on the shoulder; *gata-asum*—lifeless; *uragam*—snake; *ruṣā*—in anger; *vinirgacchan*—while leaving; *dhanuḥ-koṭyā*—with the front of the bow; *nidhāya*—by placing it; *puram*—palace; *āgataḥ*—returned.

TRANSLATION

While leaving, the King, being so insulted, picked up a lifeless snake with his bow and angrily placed it on the shoulder of the sage. Then he returned to his palace.

PURPORT

The King thus treated the sage tit for tat, although he was never accustomed to such silly actions. By the will of the Lord, the King, while going away, found a dead snake in front of him, and

he thought that the sage, who had coldly received him, thus might be coldly rewarded by being offered a garland of a dead snake. In the ordinary course of dealing, this was not very unnatural, but in the case of Mahārāja Parīkṣit's dealing with a brāhmaṇa sage, this was certainly unprecedented. It so happened by the will of the Lord.

1.18.31

eṣa kiṁ nibhṛtāśeṣa-
karaṇo mīlitekṣaṇaḥ
mṛṣā-samādhir āhosvit
kiṁ nu syāt kṣatra-bandhubhiḥ

SYNONYMS

eṣaḥ—this; *kim*—whether; *nibhṛta-aśeṣa*—meditative mood; *karaṇaḥ*—senses; *mīlita*—closed; *īkṣaṇaḥ*—eyes; *mṛṣā*—false; *samādhiḥ*—trance; *āho*—remains; *svit*—if it is so; *kim*—either; *nu*—but; *syāt*—may be; *kṣatra-bandhubhiḥ*—by the lower *kṣatriya*.

TRANSLATION

Upon returning, he began to contemplate and argue within himself whether the sage had been actually in meditation with senses concentrated and eyes closed or whether he had just been feigning trance just to avoid receiving a lower kṣatriya.

PURPORT

The King, being a devotee of the Lord, did not approve of his own action, and thus he began to wonder whether the sage was really in a trance or was just pretending in order to avoid receiving the King, who was kṣatriya and therefore lower in rank. Repentance comes in the mind of a good soul as soon as he commits something wrong. Śrīla Viśvanātha Cakravartī Ṭhākur, as well as Śrīla Jīva Gosvāmī, do not believe that the King's action was due to his past misdeeds. The arrangement was so made by the Lord just to call the King back home, back to Godhead.

According to Śrīla Viśvanātha Cakravartī, the plan was made by the will of the Lord, and by the will of the Lord the situation of frustration was created. The plan was that by his so-called misdeed, the King could be cursed by an inexperienced brāhmaṇa boy infected by the influence of Kali, and thus the King would leave his hearth and home for good. His connections with Śrīla Śukadeva Gosvāmī would enable the presentation of the great Śrīmad-Bhāgavatam, which is considered to be the book incarnation of the Lord. This book incarnation of the Lord gives much fascinating information of the transcendental pastimes of the Lord, like His rāsa-līlā with the spiritual cowherd damsels of Vrajabhūmi. This specific pastime of the Lord has a special significance because anyone who properly learns about this particular pastime of the Lord will certainly be dissuaded from mundane sex desire and be placed on the path of sublime devotional service to the Lord. The pure devotee's mundane frustration is meant to elevate the devotee to a higher

transcendental position. By placing Arjuna or the Pāṇḍavas in frustration due to the intrigue of their cousin brothers, the prelude of the Battle of Kurukṣetra was created by the Lord. This was to incarnate the sound representative of the Lord, Bhagavad-gītā. So by placing King Parīkṣit in an awkward position, the incarnation of Śrīmad-Bhāgavatam was created by the will of the Lord. Being distressed by hunger and thirst was only show, because the King endured much, even in the womb of his mother. He was never disturbed by the glaring heat of the Brahmāstra struck by Aśvatthāmā. The King's distressed condition was certainly unprecedented. The devotees like Mahārāja Parīkṣit are powerful enough to forbear such distresses, by the will of the Lord, and they are never disturbed. The situation, in this case, is therefore all planned by the Lord.

1.18.32

tasya putro 'titejasvī
viharan bālako 'rbhakaiḥ
rājñāgham prāpitam tātam
śrutvā tatredam abravīt

SYNONYMS

tasya—his (the sage's); *putraḥ*—son; *ati*—extremely; *tejasvī*—powerful; *viharan*—while playing; *bālakaḥ*—with boys; *arbhakaiḥ*—who were all childish; *rājñā*—by the King; *agham*—distress;

prāpitam—made to have; *tātam*—the father; *śrutvā*—by hearing; *tatra*—then and there; *idam*—this; *abravīt*—spoke.

TRANSLATION

The sage had a son who was very powerful, being a brāhmaṇa's son. While he was playing with inexperienced boys, he heard of his father's distress, which was occasioned by the King. Then and there the boy spoke as follows.

PURPORT

Due to Mahārāja Parīkṣit's good government, even a boy of tender age, who was playing with other inexperienced boys, could become as powerful as a qualified brāhmaṇa. This boy was known as Śṛṅgi, and he achieved good training in brahmacarya by his father so that he could be as powerful as a brāhmaṇa, even at that age. But because the age of Kali was seeking an opportunity to spoil the cultural heritage of the four orders of life, the inexperienced boy gave a chance for the age of Kali to enter into the field of Vedic culture. Hatred of the lower orders of life began from this brāhmaṇa boy, under the influence of Kali, and thus cultural life began to dwindle day after day. The first victim of brahminical injustice was Mahārāja Parīkṣit, and thus the protection given by the King against the onslaught of Kali was slackened.

1.18.33

aho adharmaḥ pālānāṁ
pīvnāṁ bali-bhujām iva
svāminy aghaṁ yad dāsānāṁ
dvāra-pānāṁ śunām iva

SYNONYMS

aho—just look at; *adharmaḥ*—irreligion; *pālānām*—of the rulers; *pīvnām*—of one who is brought up; *bali-bhujām*—like the crows; *iva*—like; *svāmini*—unto the master; *agham*—sin; *yat*—what is; *dāsānām*—of the servants; *dvāra-pānām*—keeping watch at the door; *śunām*—of the dogs; *iva*—like.

TRANSLATION

[The brāhmaṇa's son, Śṛṅgi, said:] O just look at the sins of the rulers who, like crows and watchdogs at the door, perpetrate sins against their masters, contrary to the principles governing servants.

PURPORT

The brāhmaṇas are considered to be the head and brains of the social body, and the kṣatriyas are considered to be the arms of the social body. The arms are required to protect the body from all harms, but the arms must act according to the directions of the head and brain. That is a natural arrangement made by the

supreme order, for it is confirmed in the Bhagavad-gītā that four social orders or castes, namely the brāhmaṇas, the kṣatriyas, the vaiśyas and the śūdras are set up according to quality and work done by them. Naturally the son of a brāhmaṇa has a good chance to become a brāhmaṇa by the direction of his qualified father, as a son of a medical practitioner has very good chance to become a qualified medical practitioner. So the caste system is quite scientific. The son must take advantage of the father's qualification and thus become a brāhmaṇa or medical practitioner, and not otherwise. Without being qualified, one cannot become a brāhmaṇa or medical practitioner, and that is the verdict of all scriptures and social orders. Herein Śṛṅgi, a qualified son of a great brāhmaṇa, attained the required brahminical power both by birth and training, but he was lacking in culture because he was an inexperienced boy. By the influence of Kali, the son of a brāhmaṇa became puffed up with brahminical power and thus wrongly compared Mahārāja Parīkṣit to crows and watchdogs. The King is certainly the watchdog of the state in the sense that he keeps vigilant eyes over the border of the state for its protection and defense, but to address him as a watchdog is the sign of a less cultured boy. Thus the downfall of the brahminical powers began as they gave importance to birthright without culture. The downfall of the brāhmaṇa caste began in the age of Kali. And since brāhmaṇas are the heads of the social order, all other orders of society also began to deteriorate. This beginning of brahminical deterioration was highly deplored by the father of Śṛṅgi, as we will find.

1.18.34

brāhmaṇaiḥ kṣatra-bandhur hi
gṛha-pālo nirūpitaḥ
sa katham tad-gṛhe dvāḥ-sthaḥ
sabhāṇḍam bhoktum arhati

SYNONYMS

brāhmaṇaiḥ—by the brahminical order; *kṣatra-bandhuḥ*—the sons of the *kṣatriyas*; *hi*—certainly; *gṛha-pālaḥ*—the watchdog; *nirūpitaḥ*—designated; *saḥ*—he; *katham*—on what grounds; *tat-gṛhe*—in the home of him (the master); *dvāḥ-sthaḥ*—keeping at the door; *sa-bhāṇḍam*—in the same pot; *bhoktum*—to eat; *arhati*—deserves.

TRANSLATION

The descendants of the kingly orders are definitely designated as watchdogs, and they must keep themselves at the door. On what grounds can dogs enter the house and claim to dine with the master on the same plate?

PURPORT

The inexperienced brāhmaṇa boy certainly knew that the King asked for water from his father and the father did not respond. He tried to explain away his father's inhospitality in an

impertinent manner befitting an uncultured boy. He was not at all sorry for the King's not being well received. On the contrary, he justified the wrong act in a way characteristic of the brāhmaṇas of Kali-yuga. He compared the King to a watchdog, and so it was wrong for the King to enter the home of a brāhmaṇa and ask for water from the same pot. The dog is certainly reared by its master, but that does not mean that the dog shall claim to dine and drink from the same pot. This mentality of false prestige is the cause of the downfall of the perfect social order, and we can see that in the beginning it was started by the inexperienced son of a brāhmaṇa. As the dog is never allowed to enter within the room and hearth, although it is reared by the master, similarly, according to Śṛṅgi, the King had no right to enter the house of Śamīka Ṛṣi. According to the boy's opinion, the King was on the wrong side and not his father, and thus he justified his silent father.

1.18.35

kṛṣṇe gate bhagavati
śāstary utpatha-gāminām
tad bhinna-setūn adyāhaṁ
śāsmi paśyata me balam

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *gate*—having departed from this world; *bhagavati*—the Personality of Godhead; *śāstari*—the supreme ruler;

utpatha-gāmināṁ—of those who are upstarts; *tat bhinna*—being separated; *setūn*—the protector; *adya*—today; *aham*—myself; *śāsmi*—shall punish; *paśyata*—just see; *me*—my; *balam*—prowess.

TRANSLATION

After the departure of Lord Śrī Kṛṣṇa the Personality of Godhead and supreme ruler of everyone, these upstarts have flourished, our protector being gone. Therefore I myself shall take up this matter and punish them. Just witness my power.

PURPORT

The inexperienced brāhmaṇa, puffed up by a little brahma-teja, became influenced by the spell of Kali-yuga. Mahārāja Parīkṣit gave license to Kali to live in four places as mentioned herein before, but by his very expert government the personality of Kali could hardly find the places allotted him. The personality of Kali-yuga was, therefore, seeking the opportunity to establish authority, and by the grace of the Lord he found a hole in the puffed up inexperienced son of a brāhmaṇa. The little brāhmaṇa wanted to show his prowess in destruction, and he had the audacity to punish a great king like Mahārāja Parīkṣit. He wanted to take the place of Lord Kṛṣṇa after His departure. These are the principal signs of upstarts who want to take the place of Śrī Kṛṣṇa under the influence of the age of Kali. An upstart with a little power wants to become an incarnation of the Lord. There are many false incarnations after the departure of

Lord Kṛṣṇa from the face of the globe, and they are misleading the innocent public by accepting the spiritual obedience of the general mass of people to maintain false prestige. In other words, the personality of Kali got the opportunity to reign through this son of a brāhmaṇa, Śṛṅgi.

1.18.36

ity uktvā roṣa-tāmrākṣo
vayasyān ṛṣi-bālakaḥ
kauśiky-āpa upaspṛśya
vāg-vajraṁ visasarja ha

SYNONYMS

iti—thus; *uktvā*—saying; *roṣa-tāmra-akṣaḥ*—with red-hot eyes due to being angry; *vayasyān*—unto the playmates; *ṛṣi-bālakaḥ*—the son of a *ṛṣi*; *kauśikī*—the River Kauśika; *āpaḥ*—water; *upaspṛśya*—by touching; *vāk*—words; *vajram*—thunderbolt; *visasarja*—threw; *ha*—in the past.

TRANSLATION

The son of the ṛṣi, his eyes red-hot with anger, touched the water of the River Kauśika while speaking to his playmates and discharged the following thunderbolt of words.

PURPORT

The circumstances under which Mahārāja Parīkṣit was cursed were simply childish, as it appears from this verse. Śṛṅgi was showing his impudency amongst his playmates, who were innocent. Any sane man would have prevented him from doing such great harm to all human society. By killing a king like Mahārāja Parīkṣit, just to make a show of acquired brahminical powers, the inexperienced son of a brāhmaṇa committed a great mistake.

1.18.37

iti laṅghita-maryādaṁ
takṣakaḥ saptame 'hani
daṅkṣyati sma kulāṅgāraṁ
codito me tata-druham

SYNONYMS

iti—thus; *laṅghita*—surpassing; *maryādam*—etiquette; *takṣakaḥ*—snake-bird; *saptame*—on the seventh; *ahani*—day; *daṅkṣyati*—will bite; *sma*—certainly; *kula-aṅgāram*—the wretched of the dynasty; *coditaḥ*—having done; *me*—my; *tata-druham*—enmity towards the father.

TRANSLATION

The brāhmaṇa's son cursed the King thus: On the seventh day from today a snake-bird will bite the most wretched one of that dynasty [Mahārāja Parīkṣit] because of his having broken the laws of etiquette by insulting my father.

PURPORT

Thus the beginning of the misuse of brahminical power began, and gradually the brāhmaṇas in the age of Kali became devoid of both brahminical powers and culture. The brāhmaṇa boy considered Mahārāja Parīkṣit to be kulāṅgāra, or the wretched of the dynasty, but factually the brāhmaṇa boy himself was so because from him only the brāhmaṇa caste became powerless, like the snake whose poisoned teeth are broken. The snake is fearful as long as his poison teeth are there, otherwise he is fearful only to children. The personality of Kali conquered the brāhmaṇa boy first, and gradually the other castes. Thus the whole scientific system of the orders of society in this age has assumed the form of a vitiated caste system which is now being uprooted by another class of men similarly influenced by the age of Kali. One should see to the root cause of vitiation and not try to condemn the system as it is, without knowledge of its scientific value.

1.18.38

tato 'bhyetyāśramaṁ bālo
gale sarpa-kalevaram
pitaraṁ vīkṣya duḥkhārto
mukta-kaṇṭho ruroda ha

SYNONYMS

tataḥ—thereafter; *abhyetya*—after entering into; *āśramam*—the hermitage; *bālaḥ*—boy; *gale sarpa*—the snake on the shoulder; *kalevaram*—body; *pitaram*—unto the father; *vīkṣya*—having seen; *duḥkha-ārtaḥ*—in a sorry plight; *mukta-kaṇṭhaḥ*—loudly; *ruroda*—cried; *ha*—in the past.

TRANSLATION

Thereafter, when the boy returned to the hermitage, he saw a snake on his father's shoulder, and out of his grief he cried very loudly.

PURPORT

The boy was not happy because he committed a great mistake, and he wanted to be relieved of the burden on his heart by crying. So after entering the hermitage and seeing his father in that condition, he cried loudly so that he might be relieved. But it was too late. The father regretted the whole incidence.

1.18.39

sa vā āṅgiraso brahman
śrutvā suta-vilāpanam
unmīlya śanakair netre
dṛṣṭvā cāṁse mṛtoragam

SYNONYMS

saḥ—he; *vai*—also; *āṅgirasaḥ*—the *ṛṣi* born in the family of Aṅgirā; *brahman*—O Śaunaka; *śrutvā*—on hearing; *suta*—his son; *vilāpanam*—crying in distress; *unmīlya*—opening; *śanakaiḥ*—gradually; *netre*—by the eyes; *dṛṣṭvā*—by seeing; *ca*—also; *aṁse*—on the shoulder; *mṛta*—dead; *uragam*—snake.

TRANSLATION

O brāhmaṇas, the ṛṣi, who was born in the family of Aṅgirā Muni, hearing his son crying, gradually opened his eyes and saw the dead snake around his neck.

1.18.40

visṛjya taṁ ca papraccha
vatsa kasmād dhi rodiṣi
kena vā te 'pakṛtam
ity uktaḥ sa nyavedayat

SYNONYMS

visṛjya—throwing aside; *tam*—that; *ca*—also; *papraccha*—asked; *vatsa*—my dear son; *kasmāt*—what for; *hi*—certainly; *rodiṣi*—crying; *kena*—by whom; *vā*—otherwise; *te*—they; *apakṛtam*—misbehaved; *iti*—thus; *uktaḥ*—being asked; *saḥ*—the boy; *nyavedayat*—informed of everything.

TRANSLATION

He threw the dead snake aside and asked his son why he was crying, whether anyone had done him harm. On hearing this, the son explained to him what happened.

PURPORT

The father did not take the dead snake on his neck very seriously. He simply threw it away. Actually there was nothing seriously wrong in Mahārāja Parīkṣit's act, but the foolish son took it very seriously, and being influenced by Kali he cursed the King and thus ended a chapter of happy history.

1.18.41

> *niśamya śaptam atad-arhaṁ narendraṁ*
> *sa brāhmaṇo nātmajam abhyanandat*
> *aho batāṁho mahad adya te kṛtam*
> *alpīyasi droha urur damo dhṛtaḥ*

SYNONYMS

niśamya—after hearing; *śaptam*—cursed; *atat-arham*—never to be condemned; *nara-indram*—unto the King, best of humankind; *saḥ*—that; *brāhmaṇaḥ*—*brāhmaṇa-ṛṣi*; *na*—not; *ātma-jam*—his own son; *abhyanandat*—congratulated; *aho*—alas; *bata*—distressing; *aṁhaḥ*—sins; *mahat*—great; *adya*—today; *te*—yourself; *kṛtam*—performed; *alpīyasi*—insignificant; *drohe*—offense; *uruḥ*—very great; *damaḥ*—punishment; *dhṛtaḥ*—awarded.

TRANSLATION

The father heard from his son that the King had been cursed, although he should never have been condemned for he was the best amongst all human beings. The ṛṣi did not congratulate his son but, on the contrary, began to repent, saying: Alas! What a great sinful act was performed by my son. He has awarded heavy punishment for an insignificant offense.

PURPORT

The king is the best of all human beings. He is the representative of God, and he is never to be condemned for any of his actions. In other words, the king can do no wrong. The king may order hanging of a culprit son of a brāhmaṇa, but he does not become sinful for killing a brāhmaṇa. Even if there is something wrong with the king, he is never to be condemned. A medical practitioner may kill a patient by mistaken treatment, but such a killer is never condemned to death. So what to speak of a good

and pious king like Mahārāja Parīkṣit? In the Vedic way of life, the king is trained to become a rājarṣi, or a great saint, although he is ruling as king. It is the king only by whose good government the citizens can live peacefully and without any fear. The rājarṣis would manage their kingdom so nicely and piously that their subjects would respect them as if they were the Lord. That is the instruction of the Vedas. The king is called narendra, or the best amongst the human beings. How then could a king like Mahārāja Parīkṣit be condemned by an inexperienced puffed up son of a brāhmaṇa, even though he attained the powers of a qualified brāhmaṇa?

The Śamīk Ṛṣi, since he was an experienced good brāhmaṇa, did not approve of the actions of his condemned son. He began to lament for all that his son had done. The king was beyond the jurisdiction of curses as a general rule, and what to speak of a good king like Mahārāja Parīkṣit. The offense of the King was most insignificant, and his being condemned to death was certainly a very great sin for Śṛṅgi. Therefore the Ṛṣi Śamīk regretted the whole incidence.

1.18.42

na vai nṛbhir nara-devaṁ parākhyaṁ
sammātum arhasy avipakva-buddhe
yat-tejasā durviṣaheṇa guptā
vindanti bhadrāṇy akutobhayāḥ prajāḥ

SYNONYMS

na—never; *vai*—as a matter of fact; *nṛbhiḥ*—by any man; *nara-devam*—unto a man-god; *para-ākhyam*—who is transcendental; *sammātum*—place on equal footing; *arhasi*—by the prowess; *avipakva*—unripe or immature; *buddhe*—intelligence; *yat*—of whom; *tejasā*—by the prowess; *durviṣaheṇa*—unsurpassable; *guptāḥ*—protected; *vindanti*—enjoys; *bhadrāṇi*—all prosperity; *akutaḥ-bhayāḥ*—completely defended; *prajāḥ*—the subjects.

TRANSLATION

O my boy, your intelligence is immature, and therefore you have no knowledge that the King, who is the best amongst human beings, is as good as the Personality of Godhead. Therefore he is never to be placed on an equal footing with common men. The citizens of the state live in prosperity, being protected by his unsurpassable prowess.

1.18.43

alakṣyamāṇe nara-deva-nāmni
rathāṅga-pāṇāv ayam aṅga lokaḥ
tadā hi caura-pracuro vinaṅkṣyaty
arakṣyamāṇo 'vivarūthavat kṣaṇāt

SYNONYMS

alakṣyamāṇe—being abolished; *nara-deva*—monarchical; *nāmni*—of the name; *ratha-aṅga-pāṇau*—the representative of the Lord; *ayam*—this; *aṅga*—O my boy; *lokaḥ*—this world; *tadā hi*—at once; *caura*—thieves; *pracuraḥ*—too much; *vinaṅkṣyati*—vanquishes; *arakṣyamāṇaḥ*—being not protected; *avivarūtha-vat*—like lambs; *kṣaṇāt*—at once.

TRANSLATION

My dear boy, the Lord, who carries the wheel of a chariot, is represented by the monarchical regime, and when this regime is abolished the whole world becomes filled with thieves, who then at once vanquish the unprotected subjects like scattered lambs.

PURPORT

According to Śrīmad-Bhāgavatam the monarchical regime represents the Supreme Lord, the Personality of Godhead. The king is said to be the representative of the Absolute Personality of Godhead because he is trained to acquire the qualities of God to protect the living beings. The Battle of Kurukṣetra was planned by the Lord to establish the real representative of the Lord, Mahārāja Yudhiṣṭhira. An ideal king thoroughly trained by culture and devotional service with the martial spirit makes a perfect king. Such a personal monarchy is far better than the so-called democracy of no training and responsibility. The thieves and rogues of modern democracy seek election by

malrepresentation of votes, and the successful rogues and thieves devour the mass of population. One trained monarch is far better than hundreds of useless ministerial rogues, and it is hinted herein that by abolition of a monarchical regime like that of Mahārāja Parīkṣit, the mass of people become open to many attacks of the age of Kali. They are never happy in an overly advertised form of democracy. The result of such a kingless administration is described in the following verses.

1.18.44

> *tad adya naḥ pāpam upaity ananvayaṁ*
> *yan naṣṭa-nāthasya vasor vilumpakāt*
> *parasparaṁ ghnanti śapanti vṛñjate*
> *paśūn striyo 'rthān puru-dasyavo janāḥ*

SYNONYMS

tat—for this reason; *adya*—from this day; *naḥ*—upon us; *pāpam*—reaction of sin; *upaiti*—will overtake; *ananvayam*—disruption; *yat*—because; *naṣṭa*—abolished; *nāthasya*—of the monarch; *vasoḥ*—of wealth; *vilumpakāt*—being plundered; *parasparam*—between one another; *ghnanti*—will kill; *śapanti*—will do harm; *vṛñjate*—will steal; *paśūn*—animals; *striyaḥ*—women; *arthān*—riches; *puru*—greatly; *dasyavaḥ*—thieves; *janāḥ*—the mass of people.

TRANSLATION

Due to the termination of the monarchical regimes and the plundering of the people's wealth by rogues and thieves, there will be great social disruptions. People will be killed and injured, and animals and women will be stolen. And for all these sins we shall be responsible.

PURPORT

The word naḥ (we) is very significant in this verse. The sage rightly takes the responsibility of the brāhmaṇas as a community for killing monarchical government and thus giving an opportunity to the so-called democrats, who are generally plunderers of the wealth of the state subjects. The so-called democrats capture the administrative machine without assuming responsibility for the prosperous condition of the citizens. Every one captures the post for personal gratification, and thus instead of one king, a number of irresponsible kings grow up to tax the citizens. It is foretold herein that in the absence of good monarchical government, everyone will be the cause of disturbance for others by plundering riches, animals, women, etc.

1.18.45

tadārya-dharmaḥ pravilīyate nṛṇāṁ
varṇāśramācāra-yutas trayīmayaḥ

tato 'rtha-kāmābhiniveśitātmanāṁ
śunāṁ kapīnām iva varṇa-saṅkaraḥ

SYNONYMS

tadā—at that time; *ārya*—progressive civilization; *dharmaḥ*—engagement; *pravilīyate*—is systematically vanquished; *nṛṇām*—of humankind; *varṇa*—caste; *āśrama*—orders of society; *ācāra-yutaḥ*—composed in a good manner; *trayī-mayaḥ*—in terms of the Vedic injunction; *tataḥ*—thereafter; *artha*—economic development; *kāma-abhiniveśita*—fully absorbed in sense gratification; *ātmanām*—of men; *śunām*—like dogs; *kapīnām*—like monkeys; *iva*—thus; *varṇa-saṅkaraḥ*—unwanted population.

TRANSLATION

At that time the people in general will fall systematically from the path of a progressive civilization in respect to the qualitative engagements of the castes and the orders of society and the Vedic injunctions. Thus they will be more attracted to economic development for sense gratification, and as a result there will be an unwanted population on the level of dogs and monkeys.

PURPORT

It is foretold herein that in the absence of a monarchical regime, the general mass of people will be an unwanted population like dogs and monkeys. As the monkeys are too sexually inclined and dogs are shameless in sexual intercourse, the general mass of

population born of illegitimate connection will systematically go astray from the Vedic way of good manners and qualitative engagements in the castes and orders of life.

The Vedic way of life is the progressive march of the civilization of the Aryans. The Aryans are progressive in Vedic civilization. The Vedic civilization's destination is to go back to Godhead, back home, where there is no birth, no death, no old age and no disease. The Vedas direct everyone not to remain in the darkness of the material world but to go towards the light of the spiritual kingdom far beyond the material sky. The qualitative caste system and the orders of life are scientifically planned by the Lord and His representatives, the great ṛṣis. The perfect way of life gives all sorts of instruction in the things both material and spiritual. The Vedic way of life does not allow any man to be like the monkeys and dogs. A degraded civilization of sense gratification and economic development is the by-product of a godless or kingless government of the people, by the people, and for the people. The people should not, therefore, begrudge the poor administrations they themselves elect.

1.18.46

dharma-pālo nara-patiḥ
sa tu samrāḍ bṛhac-chravāḥ
sākṣān mahā-bhāgavato
rājarṣir haya-medhayāṭ

kṣut-tṛṭ-śrama-yuto dīno
naivāsmac chāpam arhati

SYNONYMS

dharma-pālaḥ—the protector of religion; *nara-patiḥ*—the King; *saḥ*—he; *tu*—but; *samrāṭ*—Emperor; *bṛhat*—highly; *śravāḥ*—celebrated; *sākṣāt*—directly; *mahā-bhāgavataḥ*—the first-class devotee of the Lord; *rāja-ṛṣiḥ*—saint amongst the royal order; *haya-medhayāṭ*—great performer of horse sacrifices; *kṣut*—hunger; *tṛṭ*—thirst; *śrama-yutaḥ*—tired and fatigued; *dīnaḥ*—stricken; *na*—never; *eva*—thus; *asmat*—by us; *śāpam*—curse; *arhati*—deserves.

TRANSLATION

The Emperor Parīkṣit is a pious king. He is highly celebrated and is a first-class devotee of the Personality of Godhead. He is a saint amongst royalty, and he has performed many horse sacrifices. When such a king is tired and fatigued, being stricken with hunger and thirst, he does not at all deserve to be cursed.

PURPORT

After explaining the general codes relating to the royal position and asserting that the king can do no wrong and therefore is never to be condemned, the sage Śamīk wanted to say something about Emperor Parīkṣit specifically. The specific qualification of Mahārāja Parīkṣit is summarized herein. The King, even calculated as a king only, was most celebrated as a ruler who

administered the religious principles of the royal order. In the śāstras the duties of all castes and orders of society are prescribed. All the qualities of a kṣatriya mentioned in the Bhagavad-gītā (18.43) were present in the person of the Emperor. He was also a great devotee of the Lord and a self-realized soul. Cursing such a king, when he was tired and fatigued with hunger and thirst, was not at all proper. The Śamīk Ṛṣi thus admitted from all sides that Mahārāja Parīkṣit was cursed most unjustly. Although all the brāhmaṇas were aloof from the incidence, still for the childish action of a brāhmaṇa boy, the whole world situation was changed. Thus the Ṛṣi Śamīk, a brāhmaṇa, took responsibility for all deterioration of the good orders of the world.

1.18.47

apāpeṣu sva-bhṛtyeṣu
bālenāpakva-buddhinā
pāpaṁ kṛtaṁ tad bhagavān
sarvātmā kṣantum arhati

SYNONYMS

apāpeṣu—unto one who is completely free from all sins; *sva-bhṛtyeṣu*—unto one who is subordinate and deserves to be protected; *bālena*—by a child; *apakva*—who is immature; *buddhinā*—by intelligence; *pāpam*—sinful act; *kṛtam*—has been done; *tat*

bhagavān—therefore the Personality of Godhead; *sarva-ātmā*—who is all-pervading; *kṣantum*—just to pardon; *arhati*—deserve.

TRANSLATION

Then the ṛṣi prayed to the all-pervading Personality of Godhead to pardon his immature boy who had no intelligence and who committed the great sin of cursing a person who was completely free from all sins, who was subordinate and who deserved to be protected.

PURPORT

Everyone is responsible for his own action, either pious or sinful. The Ṛṣi Śamīk could foresee that his son had committed a great sin by cursing Mahārāja Parīkṣit, who deserved to be protected by the brāhmaṇas, for he was a pious ruler and completely free from all sins because of his being a first-class devotee of the Lord. When an offense is done unto the devotee of the Lord, it is very difficult to overcome the reaction. The brāhmaṇas, being at the head of the social orders, are meant to give protection to their subordinates and not to curse them. There are occasions when a brāhmaṇa may furiously curse a subordinate kṣatriya or vaiśya, etc., but in the case of Mahārāja Parīkṣit there was no grounds as already explained. The foolish boy had done it out of sheer vanity in being a brāhmaṇa's son, and thus he became liable to be punished by the law of God. The Lord never forgives a person who condemns His pure devotee. Therefore the foolish Śṛṅgi had not only committed a sin by cursing a king, but also the greatest

offense. Therefore the ṛṣi could foresee that only the Supreme Personality of Godhead could save his boy from his sinful act. He therefore directly prayed for pardon from the Supreme Lord who alone can undo a thing which is impossible to change. The appeal was made in the name of a foolish boy who had developed no intelligence at all.

A question may be raised herein that since it was the desire of the Lord that Parīkṣit Mahārāja was put into that awkward position so that he might be delivered from material existence, then why was a brāhmaṇa's son made responsible for this offensive act? The answer is that the offensive act was performed by a child only so that he could be excused very easily, and thus the prayer of the father was accepted. But if the question is raised why the brāhmaṇa community as a whole was made responsible for allowing Kali into the world affairs, the answer is given in the Varāha Purāṇa that the demons who acted inimically toward the Personality of Godhead but were not killed by the Lord were allowed to take birth in the families of the brāhmaṇas to take advantage of the age of Kali. The all-merciful Lord gave them a chance to have their births in the families of the pious brāhmaṇas so that they could progress toward salvation. But the demons, instead of utilizing the good opportunity, misused the brahminical culture due to being puffed-up by vanity in becoming brāhmaṇas. The typical example is the son of Śamīk Ṛṣi, and all the foolish sons of brāhmaṇas are warned hereby not to become as foolish as Śṛṅgi and be always on guard against the demoniac qualities which they had in their previous births. The

foolish boy was, of course, excused by the Lord, but others, who may not have a father like Śamīk Ṛṣi, will be put into great difficulty if they misuse the advantages obtained by birth in a brāhmaṇa family.

1.18.48

tiraskṛtā vipralabdhāḥ
śaptāḥ kṣiptā hatā api
nāsya tat pratikurvanti
tad-bhaktāḥ prabhavo 'pi hi

SYNONYMS

tiraḥ-kṛtāḥ—being defamed; *vipralabdhāḥ*—being cheated; *śaptāḥ*—being cursed; *kṣiptāḥ*—disturbed by negligence; *hatāḥ*—or even being killed; *api*—also; *na*—never; *asya*—for all these acts; *tat*—them; *pratikurvanti*—counteract; *tat*—the Lord's; *bhaktāḥ*—devotees; *prabhavaḥ*—powerful; *api*—although; *hi*—certainly.

TRANSLATION

The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.

PURPORT

Ṛṣi Śamīk also knew that the Lord does not forgive a person who has committed an offense at the feet of a devotee. The Lord can only give direction to take shelter of the devotee only. He thought within himself that if Mahārāja Parīkṣit would counter-curse the boy, he might be saved. But he knew also that a pure devotee is callous about worldly advantages or reverses. As such, the devotees are never inclined to counteract personal defamation, curses, negligences, etc. As far as such things are concerned, in personal affairs the devotees do not care for them. But in case of their being performed against the Lord and his devotees, then the devotee takes very strong action. It was a personal affair, and therefore Śamīk Ṛṣi knew that the King would not take counteraction. Thus there was no other alternative than to place an appeal to the Lord for the immature boy.

It is not that only the brāhmaṇas are powerful enough to award curses or blessings upon the subordinates, but the devotee of the Lord, even though he may not be a brāhmaṇa, is more powerful than a brāhmaṇa. But a powerful devotee never misuses the power for personal benefit. Whatever power the devotee may have is always utilized in service towards the Lord and His devotees only.

1.18.49

iti putra-kṛtāghena
so 'nutapto mahā-muniḥ
svayaṁ viprakṛto rājñā
naivāghaṁ tad acintayat

SYNONYMS

iti—thus; *putra*—son; *kṛta*—done by; *aghena*—by the sin; *saḥ*—he (the *muni*); *anutaptaḥ*—regretting; *mahā-muniḥ*—the sage; *svayam*—personally; *viprakṛtaḥ*—being so insulted; *rājñā*—by the King; *na*—not; *eva*—certainly; *agham*—the sin; *tat*—that; *acintayat*—thought of it.

TRANSLATION

The sage thus regretted the sin committed by his own son. He did not take the insult paid by the King very seriously.

PURPORT

The whole incidence is now cleared up. Mahārāja Parīkṣit's garlanding the sage with a dead snake was not at all a very serious offense, but Śṛṅgi's cursing the King was a serious offense. The serious offense was committed by a foolish child only; therefore he deserved to be pardoned by the Supreme Lord, although it was not possible to get free from the sinful reaction.

Mahārāja Parīkṣit also did not mind the curse offered to him by a foolish brāhmaṇa. On the contrary, he took full advantage of the awkward situation, and by the great will of the Lord, Mahārāja Parīkṣit achieved the highest perfection of life through the grace of Śrīla Śukadeva Gosvāmī. Actually it was the desire of the Lord, and Mahārāja Parīkṣit, Ṛṣi Śamīk and his son Śṛṅgi were all instrumental in fulfilling the desire of the Lord. So none of them were put into difficulty because everything was done in relation with the Supreme Person.

1.18.50

prāyaśaḥ sādhavo loke
parair dvandveṣu yojitāḥ
na vyathanti na hṛṣyanti
yata ātmāguṇāśrayaḥ

SYNONYMS

prāyaśaḥ—generally; *sādhavaḥ*—saints; *loke*—in this world; *paraiḥ*—by others; *dvandveṣu*—in duality; *yojitāḥ*—being engaged; *na*—never; *vyathanti*—distressed; *na*—nor; *hṛṣyanti*—takes pleasure; *yataḥ*—because; *ātmā*—self; *aguṇa-āśrayaḥ*—transcendental.

TRANSLATION

Generally the transcendentalists, even though engaged by others in the dualities of the material world, are not

distressed. Nor do they take pleasure [in worldly things], for they are transcendentally engaged.

PURPORT

The transcendentalists are the empiric philosophers, mystics and the devotees of the Lord. Empiric philosophers aim at the perfection of merging into the being of the Absolute, the mystics aim at perceiving the all-pervading Supersoul, and the devotees of the Lord are engaged in the transcendental loving service of the Personality of Godhead. Since Brahman, Paramātmā, or Bhagavān are different phases of the same Transcendence, all these transcendentalists are beyond the three modes of material nature. Material distresses and happinesses are products of the three modes, and therefore the causes of such material distress and happiness have nothing to do with the transcendentalists. The King was a devotee, and the ṛṣi was a mystic. Therefore both of them were unattached to the accidental incidence created by the supreme will. The playful child was an instrument in fulfilling the Lord's will.

Thus end the Bhaktivedanta Purports of the First Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Mahārāja Parīkṣit Cursed by a Brāhmaṇa Boy."

Chapter 19

1.19.1

sūta uvāca
mahī-patis tv atha tat-karma garhyaṁ
vicintayann ātma-kṛtaṁ sudurmanāḥ
aho mayā nīcam anārya-vat kṛtaṁ
nirāgasi brahmaṇi gūḍha-tejasi

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *mahī-patiḥ*—the King; *tu*—but; *atha*—thus (while coming back home); *tat*—that; *karma*—act; *garhyam*—abominable; *vicintayan*—thus thinking; *ātma-kṛtam*—done by himself; *su-durmanāḥ*—very much depressed; *aho*—alas; *mayā*—by me; *nīcam*—heinous; *anārya*—uncivilized; *vat*—like; *kṛtam*—done; *nirāgasi*—unto one who is faultless; *brahmaṇi*—unto a *brāhmaṇa*; *gūḍha*—grave; *tejasi*—unto the powerful.

TRANSLATION

Śrī Sūta Gosvāmī said: While returning home, the King [Mahārāja Parīkṣit] felt that the act he had committed against the faultless and powerful brāhmaṇa was

heinous and uncivilized. Consequently he was distressed.

PURPORT

The pious King regretted his accidental improper treatment of the powerful brāhmaṇa who was faultless. Such repentance is natural for a good man like the King, and such repentance delivers a devotee from all kinds of sins accidentally committed. The devotees are naturally faultless. Accidental sins committed by a devotee are sincerely regretted, and by the grace of the Lord all sins unwillingly committed by a devotee are burnt in the fire of repentance.

1.19.2

> *dhruvaṁ tato me kṛta-deva-helanād*
> *duratyayaṁ vyasanaṁ nāti-dīrghāt*
> *tad astu kāmaṁ hy agha-niṣkṛtāya me*
> *yathā na kuryāṁ punar evam addhā*

SYNONYMS

dhruvam—sure and certain; *tataḥ*—therefore; *me*—my; *kṛta-deva-helanāt*—because of disobeying the orders of the Lord; *duratyayam*—very difficult; *vyasanam*—calamity; *na*—not; *ati*—greatly; *dīrghāt*—far off; *tat*—that; *astu*—let it be; *kāmam*—desire without reservations; *hi*—certainly; *agha*—sins; *niṣkṛtāya*—for getting free;

me—my; *yathā*—so that; *na*—never; *kuryām*—shall I do it; *punaḥ*—again; *evam*—as I have done; *addhā*—directly.

TRANSLATION

[King Parīkṣit thought:] Due to my neglecting the injunctions of the Supreme Lord I must certainly expect some difficulty to overcome me in the near future. I now desire without reservation that the calamity come now, for in this way I may be freed of the sinful action and not commit such an offense again.

PURPORT

The Supreme Lord enjoins that brāhmaṇas and cows must be given all protection. The Lord is Himself very much inclined to do good to brāhmaṇas and cows (go-brāhmaṇa-hitāya ca). Mahārāja Parīkṣit knew all this, and thus he concluded that his insulting a powerful brāhmaṇa was certainly to be punished by the laws of the Lord, and he was expecting something very difficult in the very near future. He therefore desired the imminent calamity to fall on him and not on his family members. A man's personal misconduct affects all family members. Therefore Mahārāja Parīkṣit desired the calamity to fall on him alone. By suffering personally he would be restrained from future sins, and at the same time the sin which he had committed would be counteracted so that his descendants would not suffer. That is the way a responsible devotee thinks. The family members of a devotee also share the effects of a devotee's service unto the

Lord. Mahārāja Prahlāda saved his demon father by his personal devotional service. A devotee son in the family is the greatest boon or blessing of the Lord.

1.19.3

adyaiva rājyaṁ balam ṛddha-kośaṁ
prakopita-brahma-kulānalo me
dahatv abhadrasya punar na me 'bhūt
pāpīyasī dhīr dvija-deva-gobhyaḥ

SYNONYMS

adya—this day; *eva*—on the very; *rājyam*—kingdom; *balam ṛddha*—strength and riches; *kośam*—treasury; *prakopita*—ignited by; *brahma-kula*—by the *brāhmaṇa* community; *analaḥ*—fire; *me dahatu*—let it burn me; *abhadrasya*—inauspiciousness; *punaḥ*—again; *na*—not; *me*—unto me; *abhūt*—may occur; *pāpīyasī*—sinful; *dhīḥ*—intelligence; *dvija—brāhmaṇas*; *deva*—the Supreme Lord; *gobhyaḥ*—and the cows.

TRANSLATION

I am uncivilized and sinful due to my neglect of brahminical culture, God consciousness and cow protection. Therefore I wish that my kingdom, strength and riches burn up immediately by the fire of the brāhmaṇa's wrath so that in the future I may not be guided by such inauspicious attitudes.

PURPORT

Progressive human civilization is based on brahminical culture, God consciousness and protection of cows. All economic development of the state by trade, commerce, agriculture and industries must be fully utilized in relation to the above principles, otherwise all so-called economic development becomes a source of degradation. Cow protection means feeding the brahminical culture which leads towards God consciousness, and thus perfection of human civilization is achieved. The age of Kali aims at killing the higher principles of life, and although Mahārāja Parīkṣit strongly resisted the domination of the personality of Kali within the world, the influence of the age of Kali came at an opportune moment, and even a strong king like Mahārāja Parīkṣit was induced to disregard the brahminical culture due to a slight provocation of hunger and thirst. Mahārāja Parīkṣit lamented the accidental incidence, and he desired that all his kingdom, strength and accumulation of wealth would be burnt up for not being engaged in brahminical culture, etc.

Providentially also, where wealth and strength are not engaged in the advancement of brahminical culture, God consciousness and cow protection, the state and home are surely doomed. If we want peace and prosperity in the world, we should take lessons from this verse; every state and every home must endeavor to advance the cause of brahminical culture for self-purification, God consciousness for self-realization and cow

protection for getting sufficient milk and the best food to continue a perfect civilization.

1.19.4

sa cintayann ittham athāśṛṇod yathā
muneḥ sutokto nirṛtis takṣakākhyaḥ
sa sādhu mene na cireṇa takṣakā-
nalaṁ prasaktasya virakti-kāraṇam

SYNONYMS

saḥ—he, the King; *cintayan*—thinking; *ittham*—like this; *atha*—now; *aśṛṇot*—heard; *yathā*—as; *muneḥ*—of the sage; *suta-uktaḥ*—uttered by the son; *nirṛtiḥ*—death; *takṣaka-ākhyaḥ*—in relation with the snake-bird; *saḥ*—he (the King); *sādhu*—well and good; *mene*—accepted; *na*—not; *cireṇa*—very long time; *takṣaka*—snake-bird; *analam*—fire; *prasaktasya*—for one who is too attached; *virakti*—indifference; *kāraṇam*—cause.

TRANSLATION

While the King was thus repenting, he received news of his imminent death, which would be due to the bite of a snake-bird, occasioned by the curse spoken by the sage's son. The King accepted this as good news, for it would be the cause of his indifference towards worldly things.

PURPORT

Real happiness is achieved by spiritual existence or by cessation of the repetition of birth and death. The repetition of birth and death can be stopped only by going back to Godhead. In the material world, even by attaining the topmost planet (Brahmaloka), one cannot get rid of the conditions of repeated birth and death, but we do not accept the path of attaining perfection. The path of perfection frees one from all material attachments, and thus one becomes fit to enter into the spiritual kingdom. Therefore, those who are materially poverty-stricken are better candidates than those who are materially prosperous. Mahārāja Parīkṣit was a great devotee of the Lord and a bona fide candidate for entering into the kingdom of God, but even though he was so, his material assets as the Emperor of the world were setbacks to perfect attainment of his rightful status as one of the associates of the Lord in the spiritual sky. As a devotee of the Lord, he could understand that the cursing of the brāhmaṇa boy, although unwise, was a blessing upon him, being the cause of detachment from worldly affairs, both political and social. Śamīka Muni also, after regretting the incidence, conveyed the news to the King as a matter of duty so that the King would be able to prepare himself to go back to Godhead. Śamīka Muni sent news to the King that foolish Śṛṅgi, his son, although a powerful brāhmaṇa boy, unfortunately had misused his spiritual power by cursing the King unwarrantedly. The incidence of the King's garlanding the muni was not sufficient cause for being cursed to death, but since there was no way to retract the curse, the King

was informed to prepare for death within a week. Both Śamīka Muni and the King were self-realized souls. Śamīka Muni was a mystic, and Mahārāja Parīkṣit was a devotee. Therefore there was no difference between them in self-realization. Neither of them was afraid of meeting death. Mahārāja Parīkṣit could have gone to the muni to beg his pardon, but the news of imminent death was conveyed to the King with so much regret by the muni that the King did not want to shame the muni further by his presence there. He decided to prepare himself for his imminent death and find out the way to go back to Godhead.

The life of a human being is a chance to prepare himself to go back to Godhead, or to get rid of the material existence, the repetition of birth and death. Thus in the system of varṇāśrama-dharma every man and woman is trained up for this purpose. In other words, the system of varṇāśrama-dharma is known also as sanātana-dharma, or eternal occupation. The system of varṇāśrama-dharma prepares a man for going back to Godhead, and thus a householder is ordered to go to the forest as vānaprastha to acquire complete knowledge and then to take sannyāsa prior to his inevitable death. Parīkṣit Mahārāja was fortunate to get a seven-day notice to meet his inevitable death. But for the common man there is no definite notice, although death is inevitable for all. Foolish men forget this sure fact of death and neglect the duty of preparing themselves for going back to Godhead. They spoil their lives in animal propensities to eat, drink, be merry and enjoy. Such an irresponsible life is adopted by the people in the age of Kali because of a sinful desire

to condemn brahminical culture, God consciousness and cow protection, for which the state is responsible. The state must employ revenue to advance these three items and thus educate the populace to prepare for death. The state which does so is the real welfare state. The state of India should better follow the examples of Mahārāja Parīkṣit, the ideal executive head, than to imitate other materialistic states which have no idea of the kingdom of Godhead, the ultimate goal of human life. Deterioration of the ideals of Indian civilization has brought about the deterioration of civic life, not only in India but also abroad.

1.19.5

atho vihāyemam amuṁ ca lokaṁ
vimarśitau heyatayā purastāt
kṛṣṇāṅghri-sevām adhimanyamāna
upāviśat prāyam amartya-nadyām

SYNONYMS

atho—thus; *vihāya*—giving up; *imam*—this; *amum*—and the next; *ca*—also; *lokam*—planets; *vimarśitau*—all of them being judged; *heyatayā*—because of inferiority; *purastāt*—hereinbefore; *kṛṣṇa-aṅghri*—the lotus feet of the Lord, Śrī Kṛṣṇa; *sevām*—transcendental loving service; *adhimanyamānaḥ*—one who thinks of the greatest of all achievements; *upāviśat*—sat down firmly;

prāyam—for fasting; *amartya-nadyām*—on the bank of the transcendental river (the Ganges or the Yamunā).

TRANSLATION

Mahārāja Parīkṣit sat down firmly on the banks of the Ganges to concentrate his mind in Kṛṣṇa consciousness, rejecting all other practices of self-realization, because transcendental loving service of Kṛṣṇa is the greatest achievement, superseding all other methods.

PURPORT

For a devotee like Mahārāja Parīkṣit, none of the material planets, even the topmost Brahmaloka, is as desirable as Goloka Vṛndāvana, the abode of Lord Śrī Kṛṣṇa, the primeval Lord and Original Personality of Godhead. This earth is one of the innumerable material planets within the universe, and there are innumerable universes also within the compass of the mahat-tattva. The devotees are told by the Lord and His representatives, the spiritual masters or ācāryas, that not one of the planets within all the innumerable universes is suitable for the residential purposes of a devotee. The devotee always desires to go back home, back to Godhead, just to become one of the associates of the Lord in the capacity of servitor, friend, parent or conjugal lover of the Lord, either in one of the innumerable Vaikuṇṭha planets or in the Goloka Vṛndāvana, the planet of Lord Śrī Kṛṣṇa. All these planets are eternally situated in the

spiritual sky, the Paravyoma, which is on the other side of the Causal Ocean within the mahat-tattva. Mahārāja Parīkṣit was already aware of all this information due to his accumulated piety and birth in a high family of devotees, the Vaiṣṇavas, and thus he was not at all interested in the material planets. Modern scientists are very eager to reach the moon by material arrangements, but they cannot conceive of the highest planet of this universe. But a devotee like Mahārāja Parīkṣit does not care a fig for the moon or, for that matter, any of the material planets. So when he was assured of his death on a fixed date, he became more determined in the transcendental loving service of the Lord Kṛṣṇa by complete fasting on the bank of the transcendental River Yamunā which flows down by the capital of Hastināpura (in the Delhi state). Both the Ganges and the Yamunā are amartyā (transcendental) rivers, and Yamunā is still more sanctified for the following reasons.

1.19.6

> *yā vai lasac-chrī-tulasī-vimiśra-*
> *kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī*
> *punāti lokān ubhayatra seśān*
> *kas tāṁ na seveta mariṣyamāṇaḥ*

SYNONYMS

yā—the river which; *vai*—always; *lasat*—floating with; *śrī-tulasī*—*tulasī* leaves; *vimiśra*—mixed; *kṛṣṇa-aṅghri*—the lotus feet of the

Lord, Śrī Kṛṣṇa; *reṇu*—dust; *abhyadhika*—auspicious; *ambu*—water; *netrī*—that which is carrying; *punāti*—sanctifies; *lokān*—planets; *ubhayatra*—both the upper and lower or inside and outside; *sa-īśān*—along with Lord Śiva; *kaḥ*—who else; *tām*—that river; *na*—does not; *seveta*—worship; *mariṣyamāṇaḥ*—one who is to die at any moment.

TRANSLATION

The river [Ganges, by which the King sat to fast] carries the most auspicious water, which is mixed with the dust of the lotus feet of the Lord and tulasī leaves. Therefore that water sanctifies the three worlds inside and outside and even sanctifies Lord Śiva and other demigods. Consequently everyone who is destined to die must take shelter of this river.

PURPORT

Mahārāja Parīkṣit, just after receiving the news of his death within seven days, at once retired from family life and shifted himself to the sacred bank of the Yamunā River. Generally it is said that the King took shelter on the bank of the Ganges, but according to Śrīla Jīva Gosvāmī, the King took shelter on the bank of the Yamunā. Śrīla Jīva Gosvāmī's statement appears to be more accurate because of the geographical situation. Mahārāja Parīkṣit resided in his capital Hastināpura, situated near present Delhi, and the River Yamunā flows down past the city. Naturally the King would take shelter of the River Yamunā

because she was flowing past his palace door. And as far as sanctity is concerned, the River Yamunā is more directly connected with Lord Kṛṣṇa than the Ganges. The Lord sanctified the River Yamunā from the beginning of His transcendental pastimes in the world. While His father Vasudeva was crossing the Yamunā with the baby Lord Kṛṣṇa for a safe place at Gokula on the other bank of the river from Mathurā, the Lord fell down in the river, and by the dust of His lotus feet the river at once became sanctified. It is especially mentioned herein that Mahārāja Parīkṣit took shelter of that particular river which is beautifully flowing, carrying the dust of the lotus feet of Lord Kṛṣṇa, mixed with tulasī leaves. Lord Kṛṣṇa's lotus feet are always besmeared with the tulasī leaves, and thus as soon as His lotus feet are contacted with the water of the Ganges and the Yamunā, the rivers become at once sanctified. The Lord, however, contacted the River Yamunā more than the Ganges. According to the Varāha Purāṇa, as quoted by Śrīla Jīva Gosvāmī, there is no difference between the water of the Ganges and the Yamunā, but when the water of the Ganges is sanctified one hundred times, it is called the Yamunā. Similarly, it is said in the scriptures that one thousand names of Viṣṇu are equal to one name of Rāma, and three names of Lord Rāma are equal to one name of Kṛṣṇa.

1.19.7

iti vyavacchidya sa pāṇḍaveyaḥ
prāyopaveśaṁ prati viṣṇu-padyām

dadhau mukundāṅghrim ananya-bhāvo
muni-vrato mukta-samasta-saṅgaḥ

SYNONYMS

iti—thus; *vyavacchidya*—having decided; *saḥ*—the King; *pāṇḍaveyaḥ*—worthy descendant of the Pāṇḍavas; *prāya-upaveśam*—for fasting until death; *prati*—toward; *viṣṇu-padyām*—on the bank of the Ganges (emanating from the lotus feet of Lord Viṣṇu); *dadhau*—gave himself up; *mukunda-aṅghrim*—unto the lotus feet of Lord Kṛṣṇa; *ananya*—without deviation; *bhāvaḥ*—spirit; *muni-vrataḥ*—with the vows of a sage; *mukta*—liberated from; *samasta*—all kinds of; *saṅgaḥ*—association.

TRANSLATION

Thus the King, the worthy descendant of the Pāṇḍavas, decided once and for all and sat on the Ganges' banks to fast until death and give himself up to the lotus feet of Lord Kṛṣṇa, who alone is able to award liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage.

PURPORT

The water of the Ganges sanctifies all the three worlds, including the gods and the demigods, because it emanates from the lotus feet of the Personality of Godhead Viṣṇu. Lord Kṛṣṇa is the fountainhead of the principle of Viṣṇu-tattva, and therefore shelter of His lotus feet can deliver one from all sins, including

an offense which was committed by the King unto a brāhmaṇa. Mahārāja Parīkṣit, therefore, decided to meditate upon the lotus feet of Lord Śrī Kṛṣṇa, who is Mukunda, or the giver of liberations of all description. The banks of the Ganges or the Yamunā give one a chance to remember the Lord continuously. Mahārāja Parīkṣit freed himself from all sorts of material association and meditated upon the lotus feet of Lord Kṛṣṇa, and that is the way of liberation. To be free from all material association means to cease completely from committing any further sins. To meditate upon the lotus feet of the Lord means to become free from the effects of all previous sins. The conditions of the material world are so made that one has to commit sins willingly or unwillingly, and the best example is Mahārāja Parīkṣit himself, who was a recognized sinless pious king. But he also became a victim of an offense, even though he was ever unwilling to commit such a mistake. And he was cursed also, but because he was a great devotee of the Lord, even such reverses of life became favorable. The principle is that one should not willingly commit any sin in his life and should constantly remember the lotus feet of the Lord without deviation. In such a mood only the Lord will help the devotee to make regular progress towards the path of liberation and thus attain the lotus feet of the Lord. Even if there are accidental sins committed by the devotee, the Lord saves the surrendered soul from all sins, as it is confirmed in all scriptures.

svapādamūlaṁ bhajataḥ priyasya tyaktānyabhāvasya hariḥ pareśaḥ

vikarma yaccotpatitaṁ kathañcid dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

(Bhāg. 11.5.42)

1.19.8

tatropajagmur bhuvanaṁ punānā
mahānubhāvā munayaḥ sa-śiṣyāḥ
prāyeṇa tīrthābhigamāpadeśaiḥ
svayaṁ hi tīrthāni punanti santaḥ

SYNONYMS

tatra—there; *upajagmuḥ*—arrived; *bhuvanam*—the universe; *punānāḥ*—those who can sanctify; *mahā-anubhāvāḥ*—great minds; *munayaḥ*—thinkers; *sa-śiṣyāḥ*—along with their disciples; *prāyeṇa*—almost; *tīrtha*—place of pilgrimage; *abhigama*—journey; *apadeśaiḥ*—on the plea of; *svayam*—personally; *hi*—certainly; *tīrthāni*—all the places of pilgrimage; *punanti*—sanctify; *santaḥ*—sages.

TRANSLATION

At that time all the great minds and thinkers, accompanied by their disciples, and sages who could verily sanctify a place of pilgrimage just by their presence, arrived there on the plea of making a pilgrim's journey.

PURPORT

When Mahārāja Parīkṣit sat down on the bank of the Ganges, the news spread in all directions of the universe, and the great-minded sages, who could follow the importance of the occasion, all arrived there on the plea of pilgrimage. Actually they came to meet Mahārāja Parīkṣit and not to take a bath of pilgrimage because all of them were competent enough to sanctify the pilgrimages. Common men go to pilgrimage sites to get themselves purified of all sins. Thus the place of pilgrimage becomes overburdened with the sins of others. But when such sages visit overburdened places of pilgrimage, they sanctify the place by their presence. Therefore the sages who came to meet Mahārāja Parīkṣit were not very much interested in getting themselves purified like other common men, but on the plea of taking a bath in that place they came to meet Mahārāja Parīkṣit because they could foresee that Śrīmad-Bhāgavatam would be spoken by Śukadeva Gosvāmī. All of them wanted to take advantage of the great occasion.

1.19.9-10

> *atrir vasiṣṭhaś cyavanaḥ śaradvān*
> *ariṣṭanemir bhṛgur aṅgirāś ca*
> *parāśaro gādhi-suto 'tha rāma*
> *utathya indrapramadedhmavāhau*

medhātithir devala ārṣṭiṣeṇo
bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir
dvaipāyano bhagavān nāradaś ca

SYNONYMS

atri to *nārada*—all names of the different saintly personalities who arrived there from different parts of the universe.

TRANSLATION

From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bharadvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.

PURPORT

Cyavana: A great sage and one of the sons of Bhṛgu Muni. He was born prematurely when his pregnant mother was kidnapped. Cyavana is one of the six sons of his father.

Bhṛgu: When Brahmājī was performing a great sacrifice on behalf of Varuṇa, Maharṣi Bhṛgu was born from the sacrificial fire. He was a great sage, and his very dear wife was Puloma. He could travel in space like Durvāsā, Nārada and others, and he

used to visit all planets of the universe. Before the Battle of Kurukṣetra, he tried to stop the battle. Sometimes he instructed Bhāradvāja Muni about astronomical evolution, and he is the author of the great Bhṛgu-saṁhitā, the astrological calculation. He explained how air, fire, water and earth are generated from ether. He explained how the air in the stomach works and regulates the intestines. As a great philosopher, he logically established the eternity of the living entity (Mahābhārata, Śānti, Ch. 87). He was also a great anthropologist, and the theory of evolution was long ago explained by him. He was a scientific propounder of the four divisions and orders of human society known as the varṇāśrama institution. He converted the kṣatriya king Bitahavyak to become a brāhmaṇa.

Parāśara: He is the grandson of Vasiṣṭha Muni and father of Vyāsadeva. He is the son of Maharṣi Śakti, and his mother's name was Adrisyanti. He was in the womb of his mother when she was only twelve years old. And from within the womb of his mother he learned the Vedas. His father was killed by a demon, Kalmasapada, and to avenge this he wanted to annihilate the whole world. He was, however, restrained by his grandfather Vasiṣṭha. He then performed a Rākṣas-killing yajña, but Maharṣi Pulasta restrained him. He begot Vyāsadeva, being attracted by Satyavatī, who was to become the wife of Mahārāja Śantanu. By the blessings of Parāśara, Satyavatī became fragrant for miles. He was present also during the time of Bhīṣma's death. He was spiritual master of Mahārāja Janaka and a great devotee of Lord

Śiva. He is the author of many Vedic scriptures and sociological directions.

Gādhi-suta, or Viśvāmitra: A great sage of austerity and mystic power. He is famous as Gādhi-suta because his father was Gādhi, a powerful king of the province of Kanyakubja (part of Uttar Pradesh). Although he was a kṣatriya by birth, he became a brāhmaṇa in the very same body by the power of his spiritual achievements. He picked a quarrel with Vasiṣṭha Muni when he was a kṣatriya king and performed a great sacrifice in cooperation with Mataṅga Muni and thus was able to vanquish the sons of Vasiṣṭha. He became a great yogī, and yet he failed to check his senses and thus was obliged to become the father of Śakuntalā, the beauty queen of world history. Once, when he was a kṣatriya king, he visited the hermitage of Vasiṣṭha Muni, and he was given a royal reception. Viśvāmitra wanted from Vasiṣṭha a cow named Nandinī, and the Muni refused to deliver it. He stole the cow, and thus there was a quarrel between the sage and the King. Viśvāmitra was defeated by the spiritual strength of Vasiṣṭha, and thus the King decided to become a brāhmaṇa. Before becoming a brāhmaṇa he underwent severe austerity on the bank of the Kauśika. He was also one who tried to stop the Kurukṣetra war.

Aṅgirā: He is one of the six mental sons of Brahmā and the father of Bṛhaspati, the great learned priest of the demigods in the heavenly planets. He is born of the semen of Brahmājī given to a cinder of fire. Utthato and Samvarta are his sons. It is said

that he is still performing austerity and chanting the holy name of the Lord at a place known as Alokananda on the banks of the Ganges.

Utathya: One of the three sons of Maharṣi Aṅgirā. He was the spiritual master of Mahārāja Mandhata. He married Bhadrā, the daughter of Soma (Moon). Varuṇa kidnapped his wife Bhadrā, and to retaliate the offense of the god of water, he drank all the water of the world.

Medhātithi: An old sage of yore. An assembly member of the heavenly King Indradeva. His son was Kanva Muni, who brought up Śakuntalā in the forest. He was promoted to the heavenly planet by strictly following the principles of retired life (vānaprastha).

Devala: A great authority like Nārada Muni and Vyāsadeva. His good name is on the list of authorities mentioned in the Bhagavad-gītā when Arjuna acknowledged Lord Kṛṣṇa as the Supreme Personality of Godhead. He met Mahārāja Yudhiṣṭhira after the Battle of Kurukṣetra, and he is the elder brother of Dhaumya, the priest of the Pāṇḍava family. Like the kṣatriyas, he also allowed his daughter to select her own husband in a svayaṁvara meeting, and at that ceremony all the bachelor sons of the ṛṣis were invited. According to some, he is not Asita Devala.

Gautama: One of the seven great sages of the universe. Śaradvān Gautama is one of his sons. Persons in the Gautama-

gotra (dynasty) today are either his family descendants or in his disciplic succession. The brāhmaṇas who profess Gautama-gotra are generally family descendants, and the kṣatriyas and vaiśyas who profess Gautama-gotra are all in the line of his disciplic succession. He is the husband of the famous Ahalyā who turned into stone, and Indradeva the King of the heaven molested her. Ahalyā was delivered by Lord Rāmacandra. He is the grandfather of Kṛpācārya, one of the heroes of the Battle of Kurukṣetra.

Maitreya: A great ṛṣi of yore. He was spiritual master of Vidura and a great religious authority. He advised Dhṛtarāṣṭra to keep good relations with the Pāṇḍavas. Duryodhana disagreed and thus was cursed by him. He met Vyāsadeva and had religious discourses with him.

1.19.11

anye ca devarṣi-brahmarṣi-varyā
rājarṣi-varyā aruṇādayaś ca
nānārṣeya-pravarān sametān
abhyarcya rājā śirasā vavande

SYNONYMS

anye—many others; *ca*—also; *devarṣi*—saintly demigods; *brahmarṣi*—saintly *brāhmaṇas*; *varyāḥ*—topmost; *rājarṣi-varyāḥ*—topmost saintly kings; *aruṇa-ādayaḥ*—a special rank of *rājarṣis*; *ca*—and; *nānā*—many others; *ārṣeya-pravarān*—chief amongst the

dynasties of the sages; *sametān*—assembled together; *abhyarcya*—by worshiping; *rājā*—the Emperor; *śirasā*—bowed his head to the ground; *vavande*—welcomed.

TRANSLATION

There were also many other saintly demigods, kings and special royal orders called aruṇādayas [a special rank of rājarṣis] from different dynasties of sages. When they all assembled together to meet the Emperor [Parīkṣit], he received them properly and bowed his head to the ground.

PURPORT

The system of bowing the head to the ground to show respect to superiors is an excellent etiquette which obliges the honored guest deep into the heart. Even the first-grade offender is excused simply by this process, and Mahārāja Parīkṣit, although honored by all the ṛṣis and kings, welcomed all the big men in that humble etiquette in order to be excused from any offenses. Generally at the last stage of one's life this humble method is adopted by every sensible man in order to be excused before departure. In this way Mahārāja Parīkṣit implored everyone's good will for going back home, back to Godhead.

1.19.12

sukhopaviṣṭeṣv atha teṣu bhūyaḥ
kṛta-praṇāmaḥ sva-cikīrṣitaṁ yat
vijñāpayām āsa vivikta-cetā
upasthito 'gre 'bhigṛhīta-pāṇiḥ

SYNONYMS

sukha—happily; *upaviṣṭeṣu*—all sitting down; *atha*—thereupon; *teṣu*—unto them (the visitors); *bhūyaḥ*—again; *kṛta-praṇāmaḥ*—having offered obeisances; *sva*—his own; *cikīrṣitam*—decision of fasting; *yat*—who; *vijñāpayām āsa*—submitted; *vivikta-cetāḥ*—one whose mind is detached from worldly affairs; *upasthitaḥ*—being present; *agre*—before them; *abhigṛhīta-pāṇiḥ*—humbly with folded hands.

TRANSLATION

After all the ṛṣis and others had seated themselves comfortably, the King, humbly standing before them with folded hands, told them of his decision to fast until death.

PURPORT

Although the King had already decided to fast until death on the bank of the Ganges, still he humbly expressed his decision to elicit the opinions of the great authorities present there. Any

decision, however important, should be confirmed by some authority. That makes the matter perfect. This means that the monarchs who ruled the earth in those days were not irresponsible dictators. They scrupulously followed the authoritative decisions of the saints and sages in terms of Vedic injunction. Mahārāja Parīkṣit, as a perfect king, followed the principles by consulting the authorities, even up to the last days of his life.

1.19.13

rājovāca
aho vayaṁ dhanyatamā nṛpāṇāṁ
mahattamānugrahaṇīya-śīlāḥ
rājñāṁ kulaṁ brāhmaṇa-pāda-śaucād
dūrād visṛṣṭaṁ bata garhya-karma

SYNONYMS

rājā uvāca—the fortunate King said; *aho*—ah; *vayam*—we; *dhanya-tamāḥ*—most thankful; *nṛpāṇām*—of all the kings; *mahat-tama*—of the great souls; *anugrahaṇīya-śīlāḥ*—trained to get favors; *rājñām*—of the royal; *kulam*—orders; *brāhmaṇa-pāda*—feet of the *brāhmaṇas*; *śaucāt*—refuse after cleaning; *dūrāt*—at a distance; *visṛṣṭam*—always left out; *bata*—on account of; *garhya*—condemnable; *karma*—activities.

TRANSLATION

The fortunate King said: We are the most grateful of all the kings who are trained to get favors from the great souls. Generally you [sages] consider royalty as refuse to be rejected and left in a distant place.

PURPORT

According to religious principle, stool, urine, wash water, etc., must be left out at a long distance. Attached bathrooms, urinals, etc., may be very convenient amenities of modern civilization, but they are ordered to be situated at a distance from residential quarters. That very example is cited herein in relation to the kingly order for those who are progressively marching back to Godhead. Lord Śrī Caitanya Mahāprabhu said that to be in intimate touch with dollars and cents men, or the kingly order, is worse than suicide for one who desires to go back to Godhead. In other words, the transcendentalists do not generally associate with men who are too enamored by the external beauty of God's creation. By advanced knowledge in spiritual realization, the transcendentalist knows that this beautiful material world is nothing but a shadowy reflection of the reality, the kingdom of God. They are not, therefore, very much captivated by royal opulence or anything like that. But in the case of Mahārāja Parīkṣit, the situation was different. Apparently the King was condemned to death by an inexperienced brāhmaṇa boy, but factually he was called by the Lord to return to Him. Other transcendentalists, the great sages and mystics who assembled

together because of Mahārāja Parīkṣit's fasting unto death, were quite anxious to see him, for he was going back to Godhead. Mahārāja Parīkṣit also could understand that the great sages who assembled there were all kind to his forefathers, the Pāṇḍavas, because of their devotional service of the Lord. He felt, therefore, grateful to the sages for being present there at the last stage of his life, and he felt that it was all due to the greatness of his late forefathers or grandfathers. He felt proud, therefore, that he happened to be the descendant of such great devotees. Such pride for the devotees of the Lord is certainly not equal to the puffed up sense of vanity for material prosperity. The first is reality, whereas the other is false and vain.

1.19.14

tasyaiva me 'ghasya parāvareśo
vyāsakta-cittasya gṛheṣv abhīkṣṇam
nirveda-mūlo dvija-śāpa-rūpo
yatra prasakto bhayam āśu dhatte

SYNONYMS

tasya—his; *eva*—certainly; *me*—mine; *aghasya*—of the sinful; *parā*—transcendental; *avara*—mundane; *īśaḥ*—controller, the Supreme Lord; *vyāsakta*—overly attached; *cittasya*—of the mind; *gṛheṣu*—to family affairs; *abhīkṣṇam*—always; *nirveda-mūlaḥ*—the source of detachment; *dvija-śāpa*—cursing by the *brāhmaṇa*; *rūpaḥ*—form

of; *yatra*—whereupon; *prasaktaḥ*—one who is affected; *bhayam*—fearfulness; *āśu*—very soon; *dhatte*—take place.

TRANSLATION

The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a brāhmaṇa's curse. Due to my being too much attached to family life, the Lord, in order to save me, has appeared before me in such a way that out of fear only I will detach myself from the world.

PURPORT

Mahārāja Parīkṣit, although born in a family of great devotees, the Pāṇḍavas, and although securely trained in transcendental attachment for the association of the Lord, still found the allurement of mundane family life so strong that he had to be detached by a plan of the Lord. Such direct action is taken up by the Lord in the case of a special devotee. Mahārāja Parīkṣit could understand this by the presence of the topmost transcendentalists in the universe. The Lord resides with His devotees, and therefore the presence of the great saints indicated the presence of the Lord. The King therefore welcomed the presence of the great ṛṣis as a mark of favor of the Supreme Lord.

1.19.15

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ

SYNONYMS

tam—for that reason; *mā*—me; *upayātam*—taken shelter of; *pratiyantu*—just accept me; *viprāḥ*—O *brāhmaṇas*; *gaṅgā*—mother Ganges; *ca*—also; *devī*—direct representative of the Lord; *dhṛta*—taken into; *cittam*—heart; *īśe*—unto the Lord; *dvija-upasṛṣṭaḥ*—created by the *brāhmaṇa*; *kuhakaḥ*—something magical; *takṣakaḥ*—the snakebird; *vā*—either; *daśatu*—let it bite; *alam*—without further delay; *gāyata*—please go on singing; *viṣṇu-gāthāḥ*—narration of the deeds of Viṣṇu.

TRANSLATION

O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brāhmaṇa created—bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.

PURPORT

As soon as one is given up completely unto the lotus feet of the Supreme Lord, he is not at all afraid of death. The atmosphere created by the presence of great devotees of the Lord on the bank of the Ganges and Mahārāja Parīkṣit's complete acceptance of the Lord's lotus feet were sufficient guarantee to the King for going back to Godhead. He thus became absolutely free from all fear of death.

1.19.16

> *punaś ca bhūyād bhagavaty anante*
> *ratiḥ prasaṅgaś ca tad-āśrayeṣu*
> *mahatsu yāṁ yām upayāmi sṛṣṭiṁ*
> *maitry astu sarvatra namo dvijebhyaḥ*

SYNONYMS

punaḥ—again; *ca*—and; *bhūyāt*—let it be; *bhagavati*—unto Lord Śrī Kṛṣṇa; *anante*—who has unlimited potency; *ratiḥ*—attracting; *prasaṅgaḥ*—association; *ca*—also; *tat*—His; *āśrayeṣu*—with those who are His devotees; *mahatsu*—within the material creation; *yām yām*—wherever; *upayāmi*—I may take; *sṛṣṭim*—my birth; *maitrī*—friendly relation; *astu*—let it be; *sarvatra*—everywhere; *namaḥ*—my obeisances; *dvijebhyaḥ*—unto the *brāhmaṇas*.

TRANSLATION

Again, offering obeisances unto all you brāhmaṇas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees and friendly relations with all living beings.

PURPORT

That a devotee of the Lord is the only perfect living being is explained herein by Mahārāja Parīkṣit. A devotee of the Lord is no one's enemy, although there may be many enemies of a devotee. A devotee of the Lord does not like to associate with non-devotees, although he has no enmity with them. He desires association with the devotees of the Lord. This is perfectly natural because birds of the same feather mix together. And the most important function of a devotee is to have complete attachment for Lord Śrī Kṛṣṇa, the father of all living beings. As a good son of the father behaves friendly with all his other brothers, so also the devotee of the Lord, being a good son of the supreme father, Lord Kṛṣṇa, sees all other living beings in relation with the supreme father. He tries to bring back the upstart sons of the father to a saner stage and to get them to accept the supreme fatherhood of God. Mahārāja Parīkṣit was certainly going back to Godhead, but even if he were not to go back, he prayed for a pattern of life which is the most perfect way in the material world. A pure devotee does not desire the company of a personality as great as Brahmā, but he prefers the

association of a petty living being, provided he is a devotee of the Lord.

1.19.17

iti sma rājādhyavasāya-yuktaḥ
prācīna-mūleṣu kuśeṣu dhīraḥ
udaṅ-mukho dakṣiṇa-kūla āste
samudra-patnyāḥ sva-suta-nyasta-bhāraḥ

SYNONYMS

iti—thus; *sma*—as in the past; *rājā*—the King; *adhyavasāya*—perseverance; *yuktaḥ*—being engaged; *prācīna*—eastern; *mūleṣu*—with the root; *kuśeṣu*—on a seat made of *kuśa* straw; *dhīraḥ*—self-controlled; *udaṅ-mukhaḥ*—facing the northern side; *dakṣiṇa*—on the southern; *kūle*—bank; *āste*—situated; *samudra*—the sea; *patnyāḥ*—wife of (the Ganges); *sva*—own; *suta*—son; *nyasta*—given over; *bhāraḥ*—the charge of administration.

TRANSLATION

In perfect self-control Mahārāja Parīkṣit sat down on a seat of straw, with straw-roots facing the east, placed on the southern bank of the Ganges, and he himself faced the north. Just previously he had given charge of his kingdom over to his sons.

PURPORT

The River Ganges is celebrated as the wife of the sea. The seat of kuśa straw is considered to be sanctified if the straw is taken out of the earth complete with root, and if the root is pointed towards the east it is considered to be auspicious. Facing the north is still more favorable for attaining spiritual success. Mahārāja Parīkṣit handed over the charge of administration to his son before leaving home. He was thus fully equipped for all favorable conditions.

1.19.18

evaṁ ca tasmin nara-deva-deve
prāyopaviṣṭe divi deva-saṅghāḥ
praśasya bhūmau vyakiran prasūnair
mudā muhur dundubhayaś ca neduḥ

SYNONYMS

evam—thus; *ca*—and; *tasmin*—in that; *nara-deva-deve*—upon the King's; *prāya-upaviṣṭe*—being engaged in fasting to death; *divi*—in the sky; *deva*—demigods; *saṅghāḥ*—all of them; *praśasya*—having praised the action; *bhūmau*—on the earth; *vyakiran*—scattered; *prasūnaiḥ*—with flowers; *mudā*—in pleasure; *muhuḥ*—continually; *dundubhayaḥ*—celestial drums; *ca*—also; *neduḥ*—beaten.

TRANSLATION

Thus the King, Mahārāja Parīkṣit, sat to fast until death. All the demigods of the higher planets praised the King's actions and in pleasure continually scattered flowers over the earth and beat celestial drums.

PURPORT

Even up to the time of Mahārāja Parīkṣit there were interplanetary communications, and the news of Mahārāja Parīkṣit's fasting unto death to attain salvation reached the higher planets in the sky where the intelligent demigods live. The demigods are more luxurious than human beings, but all of them are obedient to the orders of the Supreme Lord. There is no one in the heavenly planets who is an atheist nonbeliever. Thus any devotee of the Lord on the surface of the earth is always praised by them, and in the case of Mahārāja Parīkṣit they were greatly delighted and thus gave tokens of honor by scattering flowers over the earth and by beating celestial drums. A demigod takes pleasure in seeing someone go back to Godhead. He is always pleased with a devotee of the Lord, so much so that by his adhidaivic powers he may help the devotees in all respects. And by their actions, the Lord is pleased with them. There is an invisible chain of complete cooperation between the Lord, the demigods and the devotee of the Lord on earth.

1.19.19

maharṣayo vai samupāgatā ye
praśasya sādhv ity anumodamānāḥ
ūcuḥ prajānugraha-śīla-sārā
yad uttama-śloka-guṇābhirūpam

SYNONYMS

maharṣayaḥ—the great sages; *vai*—as a matter of course; *samupāgatāḥ*—assembled there; *ye*—those who; *praśasya*—by praising; *sādhu*—quite all right; *iti*—thus; *anumodamānāḥ*—all approving; *ūcuḥ*—said; *prajā-anugraha*—doing good to the living being; *śīla-sārāḥ*—qualitatively powerful; *yat*—because; *uttama-śloka*—one who is praised by selected poems; *guṇa-abhirūpam*—as beautiful as godly qualities.

TRANSLATION

All the great sages who were assembled there also praised the decision of Mahārāja Parīkṣit and they expressed their approval by saying, "Very good." Naturally the sages are inclined to do good to common men, for they have all the qualitative powers of the Supreme Lord. Therefore they were very much pleased to see Mahārāja Parīkṣit, a devotee of the Lord, and they spoke as follows.

PURPORT

The natural beauty of a living being is enhanced by rising up to the platform of devotional service. Mahārāja Parīkṣit was absorbed in attachment for Lord Kṛṣṇa. Seeing this, the great sages assembled were very pleased, and they expressed their approval by saying, "Very good." Such sages are naturally inclined to do good to the common man, and when they see a personality like Mahārāja Parīkṣit advance in devotional service, their pleasure knows no bound, and they offer all blessings in their power. Devotional service of the Lord is so auspicious that all demigods and sages, up to the Lord Himself, become pleased with the devotee, and therefore the devotee finds everything auspicious. All inauspicious matters are removed from the path of a progressive devotee. Meeting all the great sages at the time of death was certainly auspicious for Mahārāja Parīkṣit, and thus he was blessed by the so-called curse of a brāhmaṇa's boy.

1.19.20

na vā idaṁ rājarṣi-varya citraṁ
bhavatsu kṛṣṇaṁ samanuvrateṣu
ye 'dhyāsanaṁ rāja-kirīṭa-juṣṭaṁ
sadyo jahur bhagavat-pārśva-kāmāḥ

SYNONYMS

na—neither; *vā*—like this; *idam*—this; *rājarṣi*—saintly king; *varya*—the chief; *citram*—astonishing; *bhavatsu*—unto all of you; *kṛṣṇam*—Lord Kṛṣṇa; *samanuvrateṣu*—unto those who are strictly in the line of; *ye*—who; *adhyāsanam*—seated on the throne; *rāja-kirīṭa*—helmets of kings; *juṣṭam*—decorated; *sadyaḥ*—immediately; *jahuḥ*—gave up; *bhagavat*—the Personality of Godhead; *pārśva-kāmāḥ*—desiring to achieve association.

TRANSLATION

[The sages said:] O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead.

PURPORT

Foolish politicians who hold political administrative posts think that the temporary posts they occupy are the highest material gain of life, and therefore they stick to that post even up to the last moment of life without knowing that achievement of liberation as one of the associates of the Lord in His eternal abode is the highest gain of life. The human life is meant for achieving this end. The Lord has assured us in the Bhagavad-gītā many times that going back to Godhead, His eternal abode, is the highest achievement. Prahlāda Mahārāja, while praying to Lord

Nṛsiṁha, said, “O my Lord, I am very much afraid of the materialistic way of life, and I am not the least afraid of Your present ghastly ferocious feature as Nṛsiṁhadeva. This materialistic way of life is something like a grinding stone, and we are being crushed by it. We have fallen into this horrible whirlpool of the tossing waves of life, and thus, my Lord, I pray at Your lotus feet to call me back to Your eternal abode as one of Your servitors. This is the summit liberation of this materialistic way of life. I have very bitter experience of the materialistic way of life. In whichever species of life I have taken birth, compelled by the force of my own activities, I have very painfully experienced two things, namely separation from my beloved and meeting with what is not wanted. And to counteract them, the remedies which I undertook were more dangerous than the disease itself. So I drift from one point to another birth after birth, and I pray to You therefore to give me a shelter at Your lotus feet.”

The Pāṇḍava kings, who are more than many saints of the world, know the bitter results of the materialistic way of life. They are never captivated by the glare of the imperial throne they occupy, and they seek always the opportunity of being called by the Lord to associate with Him eternally. Mahārāja Parīkṣit was the worthy grandson of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira gave up the imperial throne to his grandson, and similarly Mahārāja Parīkṣit, the grandson of Mahārāja Yudhiṣṭhira, gave up the imperial throne to his son Janamejaya .That is the way of all the kings in the dynasty

because they are all strictly in the line of Lord Kṛṣṇa. Thus the devotees of the Lord are never enchanted by the glare of materialistic life, and they live impartially, unattached to the objects of the false illusory materialistic way of life.

1.19.21

sarve vayaṁ tāvad ihāsmahe 'tha
kalevaraṁ yāvad asau vihāya
lokaṁ paraṁ virajaskaṁ viśokaṁ
yāsyaty ayaṁ bhāgavata-pradhānaḥ

SYNONYMS

sarve—all; *vayam*—of us; *tāvat*—as long as; *iha*—at this place; *āsmahe*—shall stay; *atha*—hereafter; *kalevaram*—the body; *yāvat*—so long; *asau*—the King; *vihāya*—giving up; *lokam*—the planet; *param*—the supreme; *virajaskam*—completely free from mundane contamination; *viśokam*—completely freed from all kinds of lamentation; *yāsyati*—returns; *ayam*—this; *bhāgavata*—devotee; *pradhānaḥ*—the foremost.

TRANSLATION

We shall all wait here until the foremost devotee of the Lord, Mahārāja Parīkṣit, returns to the supreme planet, which is completely free from all mundane contamination and all kinds of lamentation.

PURPORT

Beyond the limitation of the material creation, which is compared to the cloud in the sky, there is the Paravyoma, or the spiritual sky, full of planets called Vaikuṇṭhas. Such Vaikuṇṭha planets are also differently known as the Puruṣottamaloka, Acyutaloka, Trivikramaloka, Hṛṣīkeśaloka, Keśavaloka, Aniruddhaloka, Mādhavaloka, Pradyumnaloka, Saṅkarṣaṇaloka, Śrīdharaloka, Vāsudevaloka, Ayodhyāloka, Dvārakāloka, and many other millions of spiritual lokas wherein the Personality of Godhead predominates; and all the living entities there are liberated souls with spiritual bodies as good as that of the Lord. There is no material contamination; everything there is spiritual, and therefore there is nothing objectively lamentable. They are full of transcendental bliss, and are without birth, death, old age and disease. And amongst all the above-mentioned Vaikuṇṭhalokas, there is one supreme loka called Goloka Vṛndāvana, which is the abode of the Lord Śrī Kṛṣṇa and His specific associates. Mahārāja Parīkṣit was destined to achieve this particular loka, and the great ṛṣis assembled there could foresee this. All of them consulted amongst themselves about the great departure of the great King, and they wanted to see him up to the last moment because they would no more be able to see such a great devotee of the Lord. When a great devotee of the Lord passes away, there is nothing to be lamented because the devotee is destined to enter into the kingdom of God. But the sorry plight is that such great devotees leave our sight, and therefore there is every reason to be sorry. As the Lord is rarely

to be seen by our present eyes, so also are the great devotees. The great ṛṣis, therefore, correctly decided to remain on the spot till the last moment.

1.19.22

> *āśrutya tad ṛṣi-gaṇa-vacaḥ parīkṣit*
> *samaṁ madhu-cyud guru cāvyalīkam*
> *ābhāṣatainān abhinandya yuktān*
> *śuśrūṣamāṇaś caritāni viṣṇoḥ*

SYNONYMS

āśrutya—just after hearing; *tat*—that; *ṛṣi-gaṇa*—the sages assembled; *vacaḥ*—speaking; *parīkṣit*—Mahārāja Parīkṣit; *samam*—impartial; *madhu-cyut*—sweet to hear; *guru*—grave; *ca*—also; *avyalīkam*—perfectly true; *ābhāṣata*—said; *enān*—all of them; *abhinandya*—congratulated; *yuktān*—appropriately presented; *śuśrūṣamāṇaḥ*—being desirous to hear; *caritāni*—activities of; *viṣṇoḥ*—the Personality of Godhead.

TRANSLATION

All that was spoken by the great sages was very sweet to hear, full of meaning and appropriately presented as perfectly true. So after hearing them, Mahārāja Parīkṣit, desiring to hear of the activities of Lord Śrī Kṛṣṇa, the Personality of Godhead, congratulated the great sages.

1.19.23

samāgatāḥ sarvata eva sarve
vedā yathā mūrti-dharās tri-pṛṣṭhe
nehātha nāmutra ca kaścanārtha
ṛte parānugraham ātma-śīlam

SYNONYMS

samāgatāḥ—assembled; *sarvataḥ*—from all directions; *eva*—certainly; *sarve*—all of you; *vedāḥ*—supreme knowledge; *yathā*—as; *mūrti-dharāḥ*—personified; *tri-pṛṣṭhe*—on the planet of Brahmā (which is situated above the three planetary systems, namely the upper, intermediate and lower worlds); *na*—not; *iha*—in this world; *atha*—thereafter; *na*—nor; *amutra*—in the other world; *ca*—also; *kaścana*—any other; *arthaḥ*—interest; *ṛte*—save and except; *para*—others; *anugraham*—doing good to; *ātma-śīlam*—own nature.

TRANSLATION

The King said: O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or the next.

PURPORT

Six kinds of opulences, namely wealth, strength, fame, beauty, knowledge and renunciation, are all originally the different attributes pertaining to the Absolute Personality of Godhead. The living beings, who are part and parcel entities of the Supreme Being, have all these attributes partially, up to the full strength of seventy-eight percent. In the material world these attributes (up to seventy-eight percent of the Lord's attributes) are covered by the material energy, as the sun is covered by a cloud. The covered strength of the sun is very dim, compared to the original glare, and similarly living beings with such attributes become almost extinct from their original color. There are three planetary systems, namely the lower worlds, the intermediate worlds and the upper worlds. The human beings on earth are situated at the beginning of the intermediate worlds, but living beings like Brahmā and his contemporaries live in the upper worlds, of which the topmost is Satyaloka. In Satyaloka the inhabitants are fully cognizant of Vedic wisdom, and thus the mystic cloud of material energy is cleared, and therefore they are known as the Vedas personified. Such persons, being fully aware of knowledge both mundane and transcendental, have no interest in either the mundane or transcendental worlds. They are practically desireless devotees. In the mundane world they have nothing to achieve, and in the transcendental world they are full in themselves. Then why do they come to the mundane world? They descend on different planets as messiahs by the order of the Lord to deliver the fallen souls. On the earth they come down and do

good to the people of the world in different circumstances under different climatic influences. They have nothing to do in this world save and except reclaim the fallen souls rotting in material existence, deluded by material energy.

1.19.24

tataś ca vaḥ pṛcchyam imaṁ vipṛcche
viśrabhya viprā iti kṛtyatāyām
sarvātmanā mriyamāṇaiś ca kṛtyaṁ
śuddhaṁ ca tatrāmṛśatābhiyuktāḥ

SYNONYMS

tataḥ—as such; *ca*—and; *vaḥ*—unto you; *pṛcchyam*—that which is to be asked; *imam*—this; *vipṛcche*—beg to ask you; *viśrabhya*—trustworthy; *viprāḥ—brāhmaṇas*; *iti*—thus; *kṛtyatāyām*—out of all different duties; *sarva-ātmanā*—by everyone; *mriyamāṇaiḥ*—especially those who are just about to die; *ca*—and; *kṛtyam*—dutiful; *śuddham*—perfectly correct; *ca*—and; *tatra*—therein; *āmṛśata*—by complete deliberation; *abhiyuktāḥ*—just befitting.

TRANSLATION

O trustworthy brāhmaṇas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die.

PURPORT

In this verse the King has placed two questions before the learned sages. The first question is what is the duty of everyone in all circumstances, and the second question is what is the specific duty of one who is to die very shortly. Out of the two, the question relating to the dying man is most important because everyone is a dying man, either very shortly or after one hundred years. The duration of life is immaterial, but the duty of a dying man is very important. Mahārāja Parīkṣit placed these two questions before Śukadeva Gosvāmī also on his arrival, and practically the whole of the Śrīmad-Bhāgavatam, beginning from the Second Canto up to the last Twelfth Canto, deals with these two questions. The conclusion arrived at thereof is that devotional service of the Lord Śrī Kṛṣṇa, as it is confirmed by the Lord Himself in the last phases of the Bhagavad-gītā, is the last word in relation to everyone's permanent duty in life. Mahārāja Parīkṣit was already aware of this fact, but he wanted the great sages assembled there to unanimously give their verdict on his conviction so that he might be able to go on with his confirmed duty without controversy. He has especially mentioned the word śuddha, or perfectly correct. For transcendental realization or self-realization, many processes are recommended by various classes of philosophers. Some of them are first-class methods, and some of them are second- or third-class methods. The first class method demands that one give up all other methods and surrender unto the lotus feet of the Lord and thus be saved from all sins and their reactions.

1.19.25

> *tatrābhavad bhagavān vyāsa-putro*
> *yadṛcchayā gām aṭamāno 'napekṣaḥ*
> *alakṣya-liṅgo nija-lābha-tuṣṭo*
> *vṛtaś ca bālair avadhūta-veṣaḥ*

SYNONYMS

tatra—there; *abhavat*—appeared; *bhagavān*—powerful; *vyāsa-putraḥ*—son of Vyāsadeva; *yadṛcchayā*—as one desires; *gām*—the earth; *aṭamānaḥ*—while traveling; *anapekṣaḥ*—disinterested; *alakṣya*—unmanifested; *liṅgaḥ*—symptoms; *nija-lābha*—self-realized; *tuṣṭaḥ*—satisfied; *vṛtaḥ*—surrounded; *ca*—and; *bālaiḥ*—by children; *avadhūta*—neglected by others; *veṣaḥ*—dressed.

TRANSLATION

At that moment there appeared the powerful son of Vyāsadeva who traveled over the earth disinterested and satisfied with himself. He did not manifest any symptoms of belonging to any social order or status of iife. He was surrounded with women and children, and he dressed as if others had neglected him.

PURPORT

The word bhagavān is sometimes used in relation with some of the great devotees of the Lord, like Śukadeva Gosvāmī. Such

liberated souls are disinterested in the affairs of this material world because they are self-satisfied by the great achievements of devotional service. As explained before, Śukadeva Gosvāmī never accepted any formal spiritual master, nor did he undergo any formal reformatory performances. His father, Vyāsadeva, was his natural spiritual master because he heard Śrīmad-Bhāgavatam from him. After this, he became completely self-satisfied.

Thus he was not dependent on any formal process. The formal processes are necessary for those who are expected to reach the stage of complete liberation, but Śrī Śukadeva Gosvāmī was already in that status by the grace of his father. As a young boy he was expected to be properly dressed, but he went about naked and was disinterested in social customs. He was neglected by the general populace, and inquisitive boys and women surrounded him as if he were a madman. He thus appears on the scene while traveling on the earth on his own accord. It appears that to the inquiry of Mahārāja Parīkṣit, the great sages were not unanimous in their decision as to what was to be done. For spiritual salvation there were many prescriptions according to the different modes of different persons. But the ultimate aim of life is to attain the highest perfectional stage of devotional service of the Lord. As doctors differ, so also sages differ in their different prescriptions. While such things were going on, the great powerful son of Vyāsadeva appeared on the scene.

1.19.26

> *taṁ dvyaṣṭa-varṣaṁ su-kumāra-pāda-*
> *karoru-bāhv-aṁsa-kapola-gātram*
> *cārv-āyatākṣonnasa-tulya-karṇa-*
> *subhrv-ānanaṁ kambu-sujāta-kaṇṭham*

SYNONYMS

tam—him; *dvi-aṣṭa*—sixteen; *varṣam*—years; *su-kumāra*—delicate; *pāda*—legs; *kara*—hands; *ūru*—thighs; *bāhu*—arms; *aṁsa*—shoulders; *kapola*—forehead; *gātram*—body; *cāru*—beautiful; *āyata*—broad; *akṣa*—eyes; *unnasa*—high nose; *tulya*—similar; *karṇa*—ears; *subhru*—nice brows; *ānanam*—face; *kambu*—conchshell; *sujāta*—nicely built; *kaṇṭham*—neck.

TRANSLATION

This son of Vyāsadeva was only sixteen years old. His legs, hands, thighs, arms, shoulders, forehead and the other parts of his body were all delicately formed. His eyes were beautifully wide, and his nose and ears were highly raised. He had a very attractive face, and his neck was well formed and beautiful like a conchshell.

PURPORT

A respectable personality is described beginning with the legs, and this honored system is observed here with Śukadeva

Gosvāmī. He was only sixteen years of age. A person is honored for his achievements and not for advanced age. A person can be older by experience and not by age. Śrī Śukadeva Gosvāmī, who is described herein as the son of Vyāsadeva, was by his knowledge more experienced than all the sages present there, although he was only sixteen years old.

1.19.27

nigūḍha-jatruṁ pṛthu-tuṅga-vakṣasam
āvarta-nābhiṁ vali-valgūdaraṁ ca
dig-ambaraṁ vaktra-vikīrṇa-keśaṁ
pralamba-bāhuṁ svamarottamābham

SYNONYMS

nigūḍha—covered; *jatrum*—collarbone; *pṛthu*—broad; *tuṅga*—swollen; *vakṣasam*—chest; *āvarta*—whirled; *nābhim*—navel; *vali-valgu*—striped; *udaram*—abdomen; *ca*—also; *dik-ambaram*—dressed by all directions (naked); *vaktra*—curled; *vikīrṇa*—scattered; *keśam*—hair; *pralamba*—elongated; *bāhum*—hands; *su-amara-uttama*—the best among the gods (Kṛṣṇa); *ābham*—hue.

TRANSLATION

His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his

beautiful face. He was naked, and the hue of his body reflected that of Lord Kṛṣṇa.

PURPORT

His bodily features indicate him to be different from common men. All the signs described in connection with the bodily features of Śukadeva Gosvāmī are uncommon symptoms, typical of great personalities, according to physiognomical calculations. His bodily hue resembled that of Lord Kṛṣṇa, who is the Supreme amongst the gods, demigods, and all living beings.

1.19.28

> *śyāmaṁ sadāpīvya-vayo-'ṅga-lakṣmyā*
> *strīṇāṁ mano-jñaṁ rucira-smitena*
> *pratyutthitās te munayaḥ svāsanebhyas*
> *tal-lakṣaṇa-jñā api gūḍha-varcasam*

SYNONYMS

śyāmam—blackish; *sadā*—always; *apīvya*—excessively; *vayaḥ*—age; *aṅga*—symptoms; *lakṣmyā*—by the opulence of; *strīṇām*—of the fair sex; *manaḥ-jñam*—attractive; *rucira*—beautiful; *smitena*—smiling; *pratyutthitāḥ*—stood up; *te*—all of them; *munayaḥ*—the great sages; *sva*—own; *āsanebhyaḥ*—from the seats; *tat*—those; *lakṣaṇa-jñāḥ*—expert in the art of physiognomy; *api*—even; *gūḍha-varcasam*—covered glories.

TRANSLATION

He was dark and very beautiful due to his youth. Because of the glamor of his body and his attractive smiles, he was pleasing to women. Though he tried to cover his natural glories, the great sages present there were all expert in the art of physiognomy, and so they honored him by rising from their seats.

1.19.29

sa viṣṇu-rāto 'tithaya āgatāya
tasmai saparyāṁ śirasājahāra
tato nivṛttā hy abudhāḥ striyo 'rbhakā
mahāsane sopaviveśa pūjitaḥ

SYNONYMS

saḥ—he; *viṣṇu-rātaḥ*—Mahārāja Parīkṣit (who is always protected by Lord Viṣṇu); *atithaye*—to become a guest; *āgatāya*—one who arrived there; *tasmai*—unto him; *saparyām*—with the whole body; *śirasā*—with bowed head; *ājahāra*—offered obeisances; *tataḥ*—thereafter; *nivṛttāḥ*—ceased; *hi*—certainly; *abudhāḥ*—less intelligent; *striyaḥ*—women; *arbhakāḥ*—boys; *mahā-āsane*—exalted seat; *sa*—he; *upaviveśa*—sat down; *pūjitaḥ*—being respected.

TRANSLATION

Mahārāja Parīkṣit, who is also known as Viṣṇurāta [one who is always protected by Viṣṇu], bowed his head to receive the chief guest, Śukadeva Gosvāmī. At that time all the ignorant women and boys ceased following Śrīla Śukadeva. Receiving respect from all, Śukadeva Gosvāmī took his exalted seat.

PURPORT

On Śukadeva Gosvāmīs arrival at the meeting, everyone, except Śrīla Vyāsadeva, Nārada and a few others, stood up, and Mahārāja Parīkṣit, who was glad to receive a great devotee of the Lord, bowed down before him with all the limbs of his body. Śukadeva Gosvāmī also exchanged the greetings and reception by embrace, shaking of hands, nodding and bowing down, especially before his father and Nārada Muni. Thus he was offered the presidential seat at the meeting. When he was so received by the king and sages, the street boys and less intelligent women who followed him were struck with wonder and fear. So they retired from their frivolous activities, and everything was full of gravity and calm.

1.19.30

sa saṁvṛtas tatra mahān mahīyasāṁ
brahmarṣi-rājarṣi-devarṣi-saṅghaiḥ

vyarocatālaṁ bhagavān yathendur
graharkṣa-tārā-nikaraiḥ parītaḥ

SYNONYMS

saḥ—Śrī Śukadeva Gosvāmī; *saṁvṛtaḥ*—surrounded by; *tatra*—there; *mahān*—great; *mahīyasām*—of the greatest; *brahmarṣi*—saint among the *brāhmaṇas*; *rājarṣi*—saint among the kings; *devarṣi*—saint among the demigods; *saṅghaiḥ*—by the assembly of; *vyarocata*—well deserved; *alam*—able; *bhagavān*—powerful; *yathā*—as; *induḥ*—the moon; *graha*—planets; *ṛkṣa*—heavenly bodies; *tārā*—stars; *nikaraiḥ*—by the assembly of; *parītaḥ*—surrounded by.

TRANSLATION

Śukadeva Gosvāmī was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets and other heavenly bodies. His presence was gorgeous, and he was respected by all.

PURPORT

In the great assembly of saintly personalities, there was Vyāsadeva the brahmarṣi, Nārada the devarṣi, Paraśurāma the great ruler of the kṣatriya kings, etc. Some of them were powerful incarnations of the Lord. Śukadeva Gosvāmī was not known as brahmarṣi, rājarṣi or devarṣi, nor was he an incarnation like Nārada, Vyāsa or Paraśurāma, etc. And yet he excelled them in respects paid. This means that the devotee of the Lord is more honored in the world than the Lord Himself. One should,

therefore, never minimize the importance of a devotee like Śukadeva Gosvāmī.

1.19.31

> *praśāntam āsīnam akuṇṭha-medhasaṁ*
> *muniṁ nṛpo bhāgavato 'bhyupetya*
> *praṇamya mūrdhnāvahitaḥ kṛtāñjalir*
> *natvā girā sūnṛtayānvapṛcchat*

SYNONYMS

praśāntam—perfectly pacified; *āsīnam*—sitting; *akuṇṭha*—without hesitation; *medhasam*—one who has sufficient intelligence; *munim*—unto the great sage; *nṛpaḥ*—the King (Mahārāja Parīkṣit); *bhāgavataḥ*—the great devotee; *abhyupetya*—approaching him; *praṇamya*—bowing down; *mūrdhnā*—his head; *avahitaḥ*—properly; *kṛta-añjaliḥ*—with folded hands; *natvā*—politely; *girā*—by words; *sūnṛtayā*—in sweet voices; *anvapṛcchat*—inquired.

TRANSLATION

The sage Śrī Śukadeva Gosvāmī sat perfectly pacified, intelligent and ready to answer any question without hesitation. The great devotee, Mahārāja Parīkṣit, approached him, offered his respects by bowing before him, and politely inquired with sweet words and folded hands.

PURPORT

The gesture now adopted by Mahārāja Parīkṣit of questioning a master is quite befitting in terms of scriptural injunctions. The scriptural injunction is that one should humbly approach a spiritual master to understand the transcendental science. Mahārāja Parīkṣit was now prepared for meeting his death, and within the very short time of seven days he was to know the process of entering the kingdom of God. In such important cases, one is required to approach a spiritual master. There is no necessity of approaching a spiritual master unless one is in need of solving the problems of life. One who does not know how to put questions before the spiritual master has no business to see him. And the qualification of the spiritual master is perfectly manifested in the person of Śukadeva Gosvāmī. Both the spiritual master and the disciple, namely Śrī Śukadeva Gosvāmī and Mahārāja Parīkṣit, attained perfection through the medium of Śrīmad-Bhāgavatam. Śukadeva Gosvāmī learned Śrīmad-Bhāgavatam from his father Vyāsadeva, but he had no chance to recite it. Before Mahārāja Parīkṣit he recited Śrīmad-Bhāgavatam and answered the questions of Mahārāja Parīkṣit unhesitatingly, and thus both the master and the disciple got salvation.

1.19.32

parīkṣid uvāca
aho adya vayaṁ brahman
sat-sevyāḥ kṣatra-bandhavaḥ

kṛpayātithi-rūpeṇa
bhavadbhis tīrthakāḥ kṛtāḥ

SYNONYMS

parīkṣit uvāca—the fortunate Mahārāja Parīkṣit said; *aho*—ah; *adya*—today; *vayam*—we; *brahman*—O *brāhmaṇa*; *sat-sevyāḥ*—eligible to serve the devotee; *kṣatra*—the ruling class; *bandhavaḥ*—friends; *kṛpayā*—by your mercy; *atithi-rūpeṇa*—in the manner of a guest; *bhavadbhiḥ*—by your good self; *tīrthakāḥ*—qualified for being places of pilgrimage; *kṛtāḥ*—done by you.

TRANSLATION

The fortunate King Parīkṣit said: O brāhmaṇa, by your mercy only you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee.

PURPORT

Saintly devotees like Śukadeva Gosvāmī generally do not approach worldly enjoyers, especially those in royal orders. Mahārāja Pratāparudra was a follower of Lord Caitanya, but when he wanted to see the Lord, the Lord refused to see him because he was a king. For a devotee who desires to go back to Godhead, two things are strictly prohibited: worldly enjoyers and women. Therefore, devotees of the standard of Śukadeva Gosvāmī are never interested in seeing kings. Mahārāja Parīkṣit

was, of course, a different case. He was a great devotee, although a king, and therefore Śukadeva Gosvāmī came to see him in his last stage of life. Mahārāja Parīkṣit, out of his devotional humility, felt himself an unworthy descendant of his great kṣatriya forefathers, although he was as great as his predecessors. The unworthy sons of the royal orders are called kṣatra-bandhavas, as the unworthy sons of the brāhmaṇas are called dvija-bandhus or brahma-bandhus. Mahārāja Parīkṣit was greatly encouraged by the presence of Śukadeva Gosvāmī. He felt himself sanctified by the presence of the great saint whose presence turns any place into a place of pilgrimage.

1.19.33

> *yeṣāṁ saṁsmaraṇāt puṁsāṁ*
> *sadyaḥ śuddhyanti vai gṛhāḥ*
> *kiṁ punar darśana-sparśa-*
> *pāda-śaucāsanādibhiḥ*

SYNONYMS

yeṣām—of whom; *saṁsmaraṇāt*—by remembrance; *puṁsām*—of a person; *sadyaḥ*—instantly; *śuddhyanti*—cleanses; *vai*—certainly; *gṛhāḥ*—all houses; *kim*—what; *punaḥ*—then; *darśana*—meeting; *sparśa*—touching; *pāda*—the feet; *śauca*—washing; *āsana-ādibhiḥ*—by offering a seat, etc.

TRANSLATION

Simply by remembering you our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?

PURPORT

The importance of holy places of pilgrimage is due to the presence of great sages and saints. It is said that sinful persons go to the holy places and leave their sins there to accumulate. But the presence of the great saints disinfects the accumulated sins, and thus the holy places continue to remain sanctified by the grace of the devotees and saints present there. If such saints appear in the homes of worldly people, certainly the accumulated sins of such worldly enjoyers become neutralized. Therefore, the holy saints actually have no self-interest with the householders. The only aim of such saints is to sanctify the houses of the householders, and the householders therefore should feel grateful when such saints and sages appear at their doors. A householder who dishonors such holy orders is a great offender. It is enjoined, therefore, that a householder who does not bow down before a saint at once must undergo fasting for the day in order to neutralize the great offense.

1.19.34

sānnidhyāt te mahā-yogin
pātakāni mahānty api
sadyo naśyanti vai puṁsāṁ
viṣṇor iva suretarāḥ

SYNONYMS

sānnidhyāt—on account of the presence; *te*—your; *mahā-yogin*—O great mystic; *pātakāni*—sins; *mahānti*—invulnerable; *api*—in spite of; *sadyaḥ*—immediately; *naśyanti*—vanquished; *vai*—certainly; *puṁsām*—of a person; *viṣṇoḥ*—like the presence of the Personality of Godhead; *iva*—like; *sura-itarāḥ*—other than the demigods.

TRANSLATION

Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!

PURPORT

There are two classes of human beings, namely the atheist and the devotee of the Lord. The devotee of the Lord, because of manifesting godly qualities, is called a demigod, whereas the atheist is called a demon. The demon cannot stand the presence of Viṣṇu the Personality of Godhead. The demons are always

busy in trying to vanquish the Personality of Godhead, but factually as soon as the Personality of Godhead appears, either by His transcendental name, form, attributes, pastimes, paraphernalia or variegatedness, the demon is at once vanquished. It is said that a ghost cannot remain as soon as the holy name of the Lord is chanted. The great saints and devotees of the Lord are in the list of His paraphernalia, and thus as soon as a saintly devotee is present, the ghostly sins are at once vanquished. That is the verdict of all Vedic literatures. One is recommended, therefore, to associate only with saintly devotees so that worldly demons and ghosts cannot exert their sinister influence.

1.19.35

api me bhagavān prītaḥ
kṛṣṇaḥ pāṇḍu-suta-priyaḥ
paitṛ-ṣvaseya-prīty-artham
tad-gotrasyātta-bāndhavaḥ

SYNONYMS

api—definitely; *me*—unto me; *bhagavān*—the Personality of Godhead; *prītaḥ*—pleased; *kṛṣṇaḥ*—the Lord; *pāṇḍu-suta*—the sons of King Pāṇḍu; *priyaḥ*—dear; *paitṛ*—in relation with the father; *svaseya*—the sons of the sister; *prīti*—satisfaction; *artham*—in the matter of; *tat*—their; *gotrasya*—of the descendant; *ātta*—accepted; *bāndhavaḥ*—as a friend.

TRANSLATION

Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.

PURPORT

A pure and exclusive devotee of the Lord serves his family interest more dexterously than others who are attached to illusory family affairs. Generally people are attached to family matters, and the whole economic impetus of human society is moving under the influence of family affection. Such deluded persons have no information that one can render better service to the family by becoming a devotee of the Lord. The Lord gives special protection to the family members and descendants of a devotee, even though such members are themselves nondevotees! Mahārāja Prahlāda was a great devotee of the Lord, but his father Hiraṇyakaśipu was a great atheist and declared enemy of the Lord. But despite all this, Hiraṇyakaśipu was awarded salvation due to his being the father of Mahārāja Prahlāda. The Lord is so kind that he gives all protection to the family members of His devotee, and thus the devotee has no need to bother about his family members, even if such family members are left aside to discharge devotional service. Mahārāja Yudhiṣṭhira and his brothers were the sons of Kuntī, the paternal aunt of Lord Kṛṣṇa, and Mahārāja Parīkṣit admits the patronage

of Lord Kṛṣṇa because of his being the only grandson of the great Pāṇḍavas.

1.19.36

> *anyathā te 'vyakta-gater*
> *darśanaṁ naḥ kathaṁ nṛṇām*
> *nitarāṁ mriyamāṇānāṁ*
> *saṁsiddhasya vanīyasaḥ*

SYNONYMS

anyathā—otherwise; *te*—your; *avyakta-gateḥ*—of one whose movements are invisible; *darśanam*—meeting; *naḥ*—for us; *katham*—how; *nṛṇām*—of the people; *nitarām*—specifically; *mriyamāṇānām*—of those who are about to die; *saṁsiddhasya*—of one who is all-perfect; *vanīyasaḥ*—voluntary appearance.

TRANSLATION

Otherwise [without being inspired by Lord Kṛṣṇa] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death.

PURPORT

The great sage Śukadeva Gosvāmī was certainly inspired by Lord Kṛṣṇa to appear voluntarily before Mahārāja Parīkṣit, the great devotee of the Lord, just to give him the teachings of Śrīmad-

Bhāgavatam. One can achieve the nucleus of devotional service of the Lord by the mercy of the spiritual master and the Personality of Godhead. The spiritual master is the manifested representative of the Lord to help one achieve ultimate success. One who is not authorized by the Lord cannot become a spiritual master. Śrīla Śukadeva Gosvāmī is an authorized spiritual master, and thus he was inspired by the Lord to appear before Mahārāja Parīkṣit and instruct him in the teachings of Śrīmad-Bhāgavatam. One can achieve the ultimate success of going back to Godhead if he is favored by the Lord's sending His true representative. As soon as a true representative of the Lord is met by a devotee of the Lord, the devotee is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated in the heart of all living beings, and thus he knows very well the movements of all individual persons. As soon as the Lord finds that a particular soul is very eager to go back to Godhead, the Lord at once sends His bona fide representative. The sincere devotee is thus assured by the Lord of going back to Godhead. The conclusion is that to get the assistance and help of a bona fide spiritual master means to receive the direct help of the Lord Himself.

1.19.37

ataḥ pṛcchāmi saṁsiddhiṁ
yogināṁ paramaṁ gurum

puruṣasyeha yat kāryaṁ
mriyamāṇasya sarvathā

SYNONYMS

ataḥ—therefore; *pṛcchāmi*—beg to inquire; *saṁsiddhim*—the way of perfection; *yoginām*—of the saints; *paramam*—the supreme; *gurum*—the spiritual master; *puruṣasya*—of a person; *iha*—in this life; *yat*—whatever; *kāryam*—duty; *mriyamāṇasya*—of one who is going to die; *sarvathā*—in every way.

TRANSLATION

You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die.

PURPORT

Unless one is perfectly anxious to inquire about the way of perfection, there is no necessity of approaching a spiritual master. A spiritual master is not a kind of decoration for a householder. Generally a fashionable materialist engages a so-called spiritual master without any profit. The psuedo-spiritual master flatters the so-called disciple, and thereby both the master and his ward go to hell without a doubt. Mahārāja Parīkṣit is the right type of disciple because he puts forward questions vital to the interest of all men, particularly for the dying men. The question put forward by Mahārāja Parīkṣit is the

basic principle of the complete thesis of Śrīmad-Bhāgavatam. Now let us see how intelligently the great master replies.

1.19.38

yac chrotavyam atho japyaṁ
yat kartavyaṁ nṛbhiḥ prabho
smartavyaṁ bhajanīyaṁ vā
brūhi yad vā viparyayam

SYNONYMS

yat—whatever; *śrotavyam*—worth hearing; *atho*—thereof; *japyam*—chanted; *yat*—what also; *kartavyam*—executed; *nṛbhiḥ*—by the people in general; *prabho*—O master; *smartavyam*—that which is remembered; *bhajanīyam*—worshipable; *vā*—either; *brūhi*—please explain; *yad vā*—what it may be; *viparyayam*—against the principle.

TRANSLATION

Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.

1.19.39

nūnaṁ bhagavato brahman
gṛheṣu gṛha-medhinām

na lakṣyate hy avasthānam
api go-dohanaṁ kvacit

SYNONYMS

nūnam—because; *bhagavataḥ*—of you, who are powerful; *brahman*—O *brāhmaṇa*; *gṛheṣu*—in the houses; *gṛha-medhinām*—of the householders; *na*—not; *lakṣyate*—are seen; *hi*—exactly; *avasthānam*—staying in; *api*—even; *go-dohanam*—milking the cow; *kvacit*—rarely.

TRANSLATION

O powerful brāhmaṇa, it is said that you hardly stay in the houses of men long enough to milk a cow.

PURPORT

Saints and sages in the renounced order of life go to the houses of the householders at the time they milk the cows, early in the morning, and ask some quantity of milk for subsistence. A pound of milk fresh from the milk bag of a cow is sufficient to feed an adult with all vitamin values, and therefore saints and sages live only on milk. Even the poorest of the householders keep at least ten cows, each delivering twelve to twenty quarts of milk, and therefore no one hesitates to spare a few pounds of milk for the mendicants. It is the duty of householders to maintain the saints and sages, like the children. So a saint like Śukadeva Gosvāmī would hardly stay at the house of a householder for more than five minutes in the morning. In other words, such saints are very

rarely seen in the houses of householders, and Mahārāja Parīkṣit therefore prayed to him to instruct him as soon as possible. The householders also should be intelligent enough to get some transcendental information from visiting sages. The householder should not foolishly ask a saint to deliver what is available in the market. That should be the reciprocal relation between the saints and the householders.

1.19.40

sūta uvāca
evam ābhāṣitaḥ pṛṣṭaḥ
sa rājñā ślakṣṇayā girā
pratyabhāṣata dharma-jño
bhagavān bādarāyaṇiḥ

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *evam*—thus; *ābhāṣitaḥ*—being spoken; *pṛṣṭaḥ*—and asked for; *saḥ*—he; *rājñā*—by the King; *ślakṣṇayā*—by sweet; *girā*—language; *pratyabhāṣata*—began to reply; *dharma-jñaḥ*—one who knows the principles of religion; *bhagavān*—the powerful personality; *bādarāyaṇiḥ*—son of Vyāsadeva.

TRANSLATION

Śrī Sūta Gosvāmī said: The King thus spoke and questioned the sage, using sweet language. Then the

great and powerful personality, the son of Vyāsadeva, who knew the principles of religion, began his reply.
Thus end the Bhaktivedanta purports of the First Canto, Nineteenth Chapter of Śrīmad-Bhāgavatam, "Appearance of Śrī Śukadeva Gosvāmī." END OF THE FIRST CANTO